THE
Ancient Eccleſiaſtical
HISTORIES
OF THE
First Six Hundred Years after
CHRIST,

Written in the Greek Tongue by three learned Hiſtoriographers,

EUSEBIUS, SOCRATES and *EVAGRIUS.*

EUSEBIUS PAMPHILUS Biſhop of *Cæſarea* in *Paleſtina*, wrote ten BOOKS.
SOCRATES SCHOLASTICUS of *Conſtantinople*, wrote ſeven BOOKS.
EVAGRIUS SCHOLASTICUS of *Antioch*, wrote ſix BOOKS.

Whereunto is annexed,

DOROTHEUS Biſhop of *Tyrus*, of the LIVES and ENDS of the PROPHETS, APOSTLES, and LXX DISCIPLES.

All which Authors are faithfully tranſlated out of the Greek Tongue

By *Meredith Hanmer* Doctor in Divinity.

Laſt of all, herein is comprized a brief CHRONOGRAPHY collected by the ſaid Tranſlator, with a copious INDEX of the principal matters throughout all the Hiſtories.

The ſixth EDITION Corrected and Reviſed.

Hereunto is added,

EUSEBIUS his Life of *CONSTANTINE*, In Four BOOKS.

WITH

CONSTANTINES Oration to the Clergy.

LONDON,
Printed by *Abraham Miller*, and are to be ſold by *Thomas Williams* at the Sign of the Bible in *Little-Britain*. 1663.

1764

TO THE
RIGHT HONOURABLE

ROBERT

Earl of *LEICESTER*, Baron of *DENBIGH*,
Lord High Steward of Her Majesties Houshold,
Knight of the most noble Order of the *Garter*, *Master* of
Her Majesties Horse, *Chancellor* of the famous Universtity of *Oxford*, and one of Her Highness most Honourable Privy Councel.

MEREDITH HANMER *wisheth increase of Honour, continuance of godly Zeal, perfection of Wisdom, and health in Christ Jesus.*

THere are two things (Right Honourable) the one moving, the other emboldening me to commend unto your Honour these ancient Histories. The first is the great Goodnesse proceeding from your right noble Disposition, heretofore shewed towards me, calling for Thankfulness. The second is the favour and zeal you bear to Learning and Professors of the same, leading to hope of acceptance, and alacrity of mind. *Eusebius* (my first Author) was a Reverend Father, of great credit with *Constantinus Magnus* the Emperor: *Socrates* was of *Constantinople*, in great favour for his profound skill: *Evagrius* was Lieutenant of *Antioch* in the time of two Emperors, and, as he testifieth of himself, preferred by them to two other honourable Offices. *Dionysius* Bishop of *Alexandria* writing a Book of Repentance, sent it to *Conon* Bishop of *Hermopolis*, who by repentance had renounced the Idolatry of *Pagans*, and zealously cleaved to the Christian Profession, as a fit reader of so worthy a Theam. *Origen* writing of Martyrs, sent his Treatise unto *Ambrose* and *Protectetus* Ministers of *Cæsarea*, such as had endured great affliction under *Decius* the Emperor, where they might have a view of their valiant and invincible courage. The Philosophers of *Alexandria* and *Ægypt*, such as in those dayes excelled in prophane literature, wrote great Volumes of their profound skill, and sent them unto the famous Philosopher and Christian Doctor *Origen* the great Clerk of *Alexandria*. Of mine own part, not attributing unto my self any such excellency of wit and singularity of gifts as reigned in the aforesaid writers, when I had translated and compiled into one Volume these reverend, learned and honourable writers, I thought good also to dedicate them unto one no less reverend for grave and sage counsel, no less learned

ed for ſtudy and reading, and no leſſe honourable for faithfull and profitable ſervice in his Countrey and Commonwealth. Howſoever it ſtand with my inferiour condition, be it lawfull for me (though not of worthineſſe, at leaſt wiſe of favour) to direct unto your Honour the Lives of the Apoſtles and Diſciples of our Saviour: the Martyrdome of Saints and ſuch as ſerved God in truth and upright converſation: the invincible courage and conſtancy of zealous Chriſtians: the godly ſayings and ſentences of true Profeſſors: the wiſe and politick Government of Commonweals by Catholick Emperors and Chriſtian Princes: the carefull overſight of the flock of Chriſt by reverend Biſhops and learned Prelates: the confutation and overthrow of Hereticks, with the confirmation of the truth by holy Councils and ſacred Aſſemblies, and to ſay the whole in one word, as the principal drift of mine Epiſtle, to preſent unto your Lordſhip theſe ancient Eccleſiaſtical Hiſtoriographers, to wit, *Euſebius*, *Socrates*, *Evagrius* and *Dorotheus*. Whoſe Hiſtories are ſo repleniſhed with ſuch godly Doctrine, that I may very well ſay of them all, as a learned Writer reporteth of *Euſebius*, that they are able to perſwade any man, be his mind never ſo far alienated from the truth, to become a zealous Chriſtian. Wherefore (my good Lord) ſeeing that (as *Plato* ſaith) running wits are delighted with Poetry; as *Ariſtotle* writeth, effeminate perſons are raviſhed with muſick; and (as *Socrates* telleth us) Hiſtories agree beſt with ſtayed heads: I preſent unto your Honour theſe Hiſtories, agreeing very well with your diſpoſition, and being the fruits of my travel and ſtudy. *Ruffinus* ſaith, that he wrote his Hiſtory to delight the Reader, to occupy the time, and to remove the remembrance of the calamities (meaning the perſecution) which then lately had happened. As for Chriſtian pleaſure and godly delights, what can be more pleaſant than the reading of the Eccleſiaſtical Hiſtories? Touching the time, I know it full well, you ſpend it as it beſeemeth your calling: to ſpeak of calamity (unleſſe we behold the miſery and lamentable eſtate of other Realms and Dominions) preſently there is given no ſuch occaſion. For it cannot be remembred that the Subjects within this Realm of *England* had the Goſpel ſo freely preached, Clerks ſo profoundly learned, Nobility ſo wiſe and politick, all ſucceſſes ſo proſperous, as in this happy Reign of our moſt virtuous and noble Princeſſe Queen *Elizabeth*, and therefore are we greatly bound to praiſe God for it. Yet if ye call to memory the corruption of late dayes, the blindneſſe of ſuch as would be called Gods people, the lamentable perſecution of the *Engliſh* Church, then may ye read them after calamity. But notwithſtanding the premiſſes, it is not my drift to ſalve ſuch ſores, neither to provide Medicines for ſuch Maladies. God of his providence hath continually been ſo carefull over his Church, that his ſervants were never left deſolate. Though *Elias* complained *that he was left alone, yet were there thouſands which bowed not their knees to Baal.* St. *Paul* telleth us, *there is of Iſrael a remnant left.* Our Saviour, ſpeaking of his Church, though it be not of the greateſt multitudes, yet it is according unto his Epitheton, *a little flock.* And ſure I am there may be found a righteous *Abraham* in *Chaldæa*, a juſt *Lot* in *Sodom*, a godly *Daniel* in *Babylon*, a devout *Tobias* in *Ninive*, a patient *Job* in *Huſſe*, and a zealous *Nehemias* in *Damaſco*. There is found wheat among tares, grain in the huſk, corn among chaff, a kernel within the ſhaell, marrow within the bone, a Pearl within the Cockle, and a Roſe among thorns. There was a *Jonathas* in the Court of *Saul* to favour *David*. There was an *Obadiah* in the Court of *Achab* to entertain the Prophets: There was an *Abedmelech* in the Court of *Sedechias* to intreat for *Jeremy*: and in the Court of *Diocletian* there were many young Gentlemen, namely, *Petrus*, *Dorotheus*, *Gorgonius*, with many others which

which embraced the Chriſtians, and ſuffered death for the teſtimony of Chriſt, as your Honour may read in theſe Eccleſiaſtical Hiſtories, which I have not therefore commended unto you for the remembrance of any calamity at all. But as for the Court of our moſt gracious Queen (a ſight both joyfull and comfortable) where there reſorts ſo many learned Clerks, ſo many godly Perſons, ſo many grave Matrons, ſo many vertuous Ladies, ſo many honourable Perſonages, having ſo noble a Head to govern them withall: There the Chriſtian is no rare Phœnix, the godly is no black Swan; for the Goſpel is freely preached, and the Profeſſors thereof had in honour and eſtimation. Wherefore in ſo godly a place, to be ſo vertuouſly diſpoſed at vacant times, as to read theſe, or ſuch like ancient Hiſtories, will be a commendation unto your Honour, an increaſe of Knowledge, a confirmation of Faith, a maintenance of Zeal, and a lively beholding of Chriſt Jeſus in his Members. Here you may ſee the right Chriſtian diſpoſition of Noble Perſonages, whereof ſome have bid the Court farewell, and all worldly Dignities in the quarrel of our Saviour: other ſome in Camp have refuſed Souldiers pay, and thrown away Sword and Girdle, ſignes of warfare, rather than ſwear againſt Chriſt: Others again have written friendly Letters in the behalf of the afflicted Chriſtians, and thereby mitigated the fury and rage of perſecuting Tyrants: and others moreover with their own hands have buried the Martyrs, and both laid their necks to the block, and their bodies to the fire, rather than they would ſhrink one jot from the Faith. Here you may behold the modeſty and ſhamefac'dneſſe of Chriſtian Maidens, the conſtancy of zealous Women, the chaſte minds of grave Matrons, the godly diſpoſition and wiſe Government of Queens and Empreſſes. Here your Lordſhip ſhall find zealous Prayers, ſorrowfull Lamentations, godly Epiſtles, Chriſtian Decrees and Conſtitutions. The Father admoniſhing the Son, the Mother her Daughter, the Biſhop his Clergy, the Prince his Subjects, one Chriſtian confirming another, and God comforting us all. Many now adayes had rather read the *Diall of Princes*, where there is much good matter: *The Monk of Bury*, full of good Stories: The *Tales of Chaucer*, where there is excellent wit, great reading, and good Decorum obſerved: The *Life of Marcus Aurelius*, where there are many good moral precepts: The familiar and golden Epiſtles of *Anthony Gwevarra*, where there is both golden wit and good penning: The Stories of King *Arthur*: The monſtrous Fables of *Garagantua*: *The Palace of Pleaſure*, though there follow never ſo much diſpleaſure after: *Reynard the Fox*: *Bevis of Hampton*: *The hundred merry Tales*: *Skoggan*: *Fortunatus*: with many other infortunate Treatiſes, and amorous toyes written in *Engliſh*, *Latine*, *French*, *Italian*, *Spaniſh*: But as for Books of Divinity, to edifie the Soul and inſtruct the inward man, it is the leaſt part of their care, nay they will flatly anſwer, it belongeth not to their calling to occupy their heads with any ſuch kind of matters. It is to be wiſhed, if not all, at leaſt wiſe that ſome part of the time which is ſpent in reading of ſuch Books (although many of them contain notable matter) were beſtowed in reading of holy Scripture, or other ſuch writings as diſpoſe the mind to ſpiritual contemplation. *Cæcilia* a *Roman* Maiden of right noble Parentage, carried alwayes about her the New Teſtament. *Cyprian* Biſhop of *Carthage* would not ſuffer one day to paſſe without reading of *Tertullian*. *Alfredus*, though a King of *England*, compiled Pſalms and Prayers into one Book, and called it a Manuel, which alwayes he had about him. *Alfonſus* had alwayes in his boſome the Commentaries of *Cæſar*, he was alſo much delighted with the Hiſtory of *Titus Livius*, that

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on a time he commanded certain Muſicians (yea very skilfull) to depart, ſaying, he heard a more pleaſant harmony out of *Livius*. Wherefore ſeeing you have obtained Honour with them that be preſent, Fame for the time to come, Riches for your Poſterity, and Eſtate for your Succeſſours, Reputation among Strangers, Credit amongſt your own, Gladneſſe for your Friend, and that which paſſeth all, a ſure affiance in the goodneſſe of God: think it not amiſſe, ſeeing it agreeth with my Vocation, that I exhort your Lordſhip, as you have begun well, and now hitherto continued, that you go on ſtill in well doing, accepting this my humble duty and ſimple remembrance. Let your virtuous diſpoſition, and right honourable calling be a protection and defence, that theſe ancient Hiſtories be not blemiſhed in the hands of *Zoylus* ſycophants, which, as *Socrates* ſaith, being obſcure perſons, and ſuch as have no pith or ſubſtance in them, go about moſt commonly to purchaſe unto themſelves fame and credit by diſpraiſing of others. God ſend your Lordſhip many joyfull years.

From *Shordich* the 15th of *December*, 1584.

Your Honours moſt humble at commandment

1826
1586
240

Meredith Hanmer.

THE

THE TRANSLATOR UNTO The Christian Reader,

As touching The Translation of these Ancient Histories.

AS I am given to understand (good Christian Reader) there have been divers which attempted to translate these ancient Ecclesiastical Histories, yet have given over their purpose, partly being discouraged with the diversity and corruption of Greek Copies, and partly being dismayed with the crookedness of Eusebius stile, which is by reason of his unperfect allegations, and last of all, being wholly overcome with the tedious study and infinite toyl and labour. The occasion that moved me to take so great an enterprize in hand was, that I read them in Greek unto an honourable Lady of this Land, and having some leisure besides the Lecture and other exercises agreeable unto my Calling, I thought good to turn the private commodity unto a publick profit, and to make the Christian Reader of this my native Country partaker also of these learned, zealous and pleasant Histories. When I took pen in hand, and considered with my self all the circumstances of these Histories, and found in them certain things which the Authors peradventure might have left unwritten, but the Interpreter in no wise untranslated, I remembred the saying of Augustin, Divinitatis est non errare, It belongeth to the Divinity, or to God himself not to erre, and that these Historiographers were but men, yet rare and singular persons. Daily experience teacheth us, there is no Garden without some weeds, no Medow without some unsavoury Flowers, no Forest without some unfruitfull Trees, no Country without some barren Land, no Wheat without some Tares, no Day without a cloud, no Writer without some blemish, or that escapeth the reprehension of all men. I am sure there is no Reader so foolish as to build upon the antiquity and authority of these Histories, as if they were holy Scripture: there is an historical faith which is not in the compass of our Creed; and if you happen to light upon any story that savoureth of Superstition, or that seemeth impossible, Penes authorem sit fides, refer it to the Author, take it as cheap as ye find it, remember that the holy Ghost saith, Omnis homo mendax: If so, peradventure the Reader too, then let the one bear with the other. Where the places did require, lest the Reader should be snared in errour, I have laid down censures of another letter than the text is of; where the Author was obscure, I have opened him with notes in the margin; where I found the story unperfect, I have noted it with a star, and signified withall what my pen directed me unto. Many Latine Writers have imployed great diligence and labour about these Greek Historiographers, one translating one piece, another another piece, one interpreting one of the Authors, another translating almost all, one perusing, another correcting. Jerom turned Eusebius into Latine, but it is not extant: Ruffinus took upon him to translate Eusebius; of him Jerom writeth in this sort: Ecclesiasticam pulchrè Eusebius Historiam texuit, quid ergò de interprete sentiendum, liberum sit jam cuique judicium. Eusebius hath very well compiled the Ecclesiastical History, but as for the Interpreter, every man hath to think of him what him list. Beatus Rhenanus, a man of great judgment, saith thus of Ruffinus: In libris à se versis parum laudis meruit, quod ex industria non verba vel sensum Authoris

Hierom. Ruffinus.

quem

quem vertendum ſuſceperit appendat, ſed vel minus vel pluſculum tanquam paraphraſes, non velut interpres pro ſua libidine plerumque referat. Ruffinus *deſerved but ſmall praiſe for his Tranſlations, becauſe of purpoſe he took no heed unto the words and meaning of the Author which he took upon him to tranſlate, but interpreted for the moſt part at his pleaſure, by adding and diminiſhing, more like a Paraphraſt, than a Tranſlator. I find by peruſing of him that he uttered in few words, that which* Euſebius *wrote at large: that he is tedious, where* Euſebius *is brief: that he is obſcure, where* Euſebius *is plain: that he hath omitted, where* Euſebius *is dark, words, and ſentences, and pages, and Epiſtles, and in manner whole Books. Half the eighth Book of* Euſebius *(ſo hath* Muſculus *too) and in manner all the tenth Book he hath not once touched.* Ruffinus *wrote the Hiſtory of his time in two Books, and erred foully in certain things, as* Socrates
Epiphanius. *doth report of him.* Epiphanius Scholaſticus *tranſlated the Tripartite Hiſtory.* Joachimus Camerarius *giveth of him this judgment:* Tantam deprehendi in tranſlatione non modo Barbariem, ſed etiam inſcitiam ac ſomnolentiam iſtius *Epiphanii*, ut mirarer ulli Græcorum non adeo alienam linguam Latinam, ſed ignoratam ſuam eſſe potuiſſe. *I found in the tranſlation of this* Epiphanius, *not only ſuch barbarous phraſes, but alſo ignorance and palpable error, that I cannot chuſe but marvel how any Grecian could be unskilfull, not ſo much in the ſtrange Latine tongue, as ignorant in his own*
Muſculus. *language.* Wolfangus Muſculus *a learned Interpreter, hath tranſlated the Hiſtories of* Euſebius, *yet* Edwardus Godſalfus *giveth of him this cenſure:* Hic autem ſatis correctis exemplaribus, ut credibile eſt, deſtitutus, innumeris locis turpiſſimè labitur. Eſt porro adeo obſcurus, ut interpres egeat interprete, adeo ſalebroſus, ut lector identidem inhæreat, adeo lacunoſus, ut Authores ipſi Græci Hiſtoriæ ſuæ ſententias non fuiſſe expletas graviter conquerantur. *This* Muſculus, *as it is very like, wanting perfect copies, erred foully in infinite places. Moreover, he is ſo obſcure, that the Tranſlator hath need of an interpreter, ſo intricate, that the Reader is now and then gravelled, ſo brief, that the Greek Authors themſelves do grievouſly complain, that the ſentences in their Hiſtories were not fully expreſſed. Though the reporter be partial, being of a contrary Religion, yet herein I find his judgment to be true, and ſpecially in his tranſlation*
Grynæus. *of the tenth Book of* Euſebius. *Yet not I only, but others have found it.* Jacobus Grynæus *a learned man, corrected many faults, explicated many places, printed in the margin many notes, yet after all this his labour which deſerveth great commendation, there are found*
Chriſtophorſon. *infinite eſcapes, and for trial thereof, I report me unto the Reader.* Chriſtophorſon *(as for his Religion, I refer it to God and to himſelf, who by this time knoweth whether he did well or no) was a great Clerk and a learned Interpreter, he hath tranſlated paſſing well, yet ſometimes doth he addict himſelf very much to the Latine phraſe, and is carried away with the ſound and weight thereof. If any of the former Writers had done well, what needed the later Interpreters to take ſo much pains? I would have all the premiſſes, and whatſoever hath been ſpoken of theſe Latine Tranſlators by me (although one of them chargeth another) to be taken, not that I accuſe them of mine own head, but by beholding their doings, do excuſe the faults that might eſcape in this* Engliſh *tranſlation. I found the Greek*
Euſebius. *copy of* Euſebius *in many places wonderfull crabbed, his Hiſtory is full of allegations, ſayings, and ſentences, and Epiſtles, and the ſelf ſame authority oftentimes alledged to the confirmation of ſundry matters, that the words are ſhort, the ſenſe obſcure, and hard to be tranſlated. Yet the learning of the man, the authority of his perſon, and the antiquity of his*
Socrates. *time will cauſe whatſoever may be thought amiſs to be well taken.* Socrates *who followed* Euſebius *about an hundred and fourty years after, and continued the Hiſtory, wrote an eloquent and an artificial ſtile, he uſeth to alledge whole Epiſtles, perfect ſentenses, and hath delivered the Hiſtory very plain. His words are ſweet, his vein pleaſant, and*

his

his invention very witty. Though the History be large, his Books long, and the labour great in writing of them, yet was I very much recreated with the sweetness of the work. Evagrius who began where Socrates left, and continued his pen unto the end of the first 600 years after Christ, is full of Dialects, and therefore in Greek not so pleasant as Socrates. He hath many superstitious stories, which might very well have been spared. But in perusing of him I would have the Reader to note the great change that was in his time more than in the days of the former writers, and thereafter to consider of the times following, the difference that is in these our days between the Church and the Apostolick times. The increase, augmentation, and daily adding of ceremonies to ceremonies, service upon service, with other Ecclesiastical Rites and Decrees, is not the increase of piety and the perfection of godliness: for our Saviour telleth us in the Gospel, That towards the later days love shall wax cold, and iniquity shall abound: but the malice and spite of the Devils who with the change of time altereth (as much as he may) the state of the Ecclesiastical affairs, and thrusteth daily into the Church one mischief upon another. Moreover Evagrius being a temporal man stuffeth his History with prophane stories of wars and warlike engines, of battels and bloudshed, of Barbarians and Heathen Nations. In describing the situation of any soil, the erection of buildings, and virtues of some proper person, he doth excel. Dorotheus Bishop of Tyrus and Martyr, whom I have annexed unto these former Historiographers, being well seen in the Hebrew tongue, and a great Antiquary, wrote briefly the lives of the Prophets, Apostles and LXX Disciples of our Saviour. The faults that are therein, I attribute them rather unto the corrupt copies, than to any want of knowledg in him. Such things as are to be noted in him, I have layed them in the Preface before his Book. After all these translations (gentile Reader) notwithstanding my great travel and study, I have gathered a brief Chronography, with a supputation of the years of the world from Adam to Christ, beginning with Eusebius, and ending with Evagrius, and there thou mayest see the years of the Incarnation, the Reign of the Emperors, the famous men and Martyrs, the Kings of Judæa, and Highpriests of the Jews in Jerusalem, from the birth of Christ unto the overthrow of the City, the Councils, the Bishops of Jerusalem, Antioch, Rome, Alexandria, and all the heresies within the first six hundred years after Christ, divided into Columns, where the year of the Lord stands right over against every one. The profit that riseth by reading of these Histories, I am not able in few words to declare. Besides the works of the Authors themselves, they have brought forth unto us Sentences, Epistles, Orations, Chapters and Books of ancient Writers, such as wrote immedialy after the Apostles, and are not at this day extant save in them. Namely of Papias Bishop of Hierapolis, Polycarpus Bishop of Smyrna, Polycrates Bishop of Ephesus, Dionysius Bishop of Corinth, Apollinarius Bishop of Hierapolis, Dionysius Bishop of Alexandria, Melito Bishop of Sardis, Serapion Bishop of Antioch, Irenæus Bishop of Lions, Alexander Bishop of Jerusalem, Theoctistus Bishop of Cæsarea, Anatolius Bishop of Laodicea, Phileas Bishop of Thmuis, Alexander Bishop of Alexandria, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Athanasius Bishop of Alexandria, Gregory Bishop of Nazianzum, Cyril Bishop of Alexandria, Eusebius Bishop of Dorilæum, Peter Bishop of Alexandria, Gregory Bishop of Antioch, of Gaius, Cornelius, Julius, Liberius Bishops of Rome. Of the Councils, as the Synod in Palæstina and Antioch, the Council of Nice, Ariminum, Ephesus, Chalcedon and Constantinople. Of learned Writers, as Quadratus, Rhodon, Africanus, Miltiades, Apollonius, Maximus, Macarius, Origen, Evagrius and Simeon. If we be disposed to see the Emperors, their Decrees, Epistles, Constitutions and Edicts, we may soon find them, even from Julius Cæsar the first, unto Mauricius the last within the first six hundred years, namely, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus,

Evagrius.

Mat. 24.

Dorotheus.

A Chronography.

Titus, Domitian, Nerva, Trajan, Adrianus, Antoninus Pius, Verus, Commodus, Pertinax, Didius Julianus, Severus, Caracalla, Macrinus, Heliogabalus, Alexander, Maximinus, Gordianus, Philip, Decius, Gallus, Æmilianus, Valerianus, Claudius, Quintilius, Aurelianus, Tacitus, Florianus, Carus, Diocletian *and* Maximianus, Conſtantius *and* Maximinus, Conſtantius Magnus *and* Licinius, Conſtantinus *the younger*, Conſtantius *and* Conſtans, Julian *the Apoſtata*, Jovian, Valentinianus *and* Valens, Gratian, Valentinianus *the younger, and* Theodoſius Magnus, Arcadius *and* Honorius, Theodoſius *junior*, Martianus, Leno, Zeno, Anaſtatius, Juſtinus, Juſtinianus, Juſtinus *the ſecond*, Tiberius *and* Mauricius. *We may ſee the Biſhops how they governed, Miniſters how they taught, Synods what they decreed, Ceremonies how they crept into the Church, Hereſies how they aroſe and were rooted out. If we ſtand upon the Theatre of Martyrs, and there behold the valiant Wreſtlers, and invincible Champions of Chriſt Jeſu, how can we chuſe but be raviſhed with zeal, when we ſee the Profeſſors of the Truth torn in pieces of wild beaſts, crucified, beheaded, ſtoned, ſtifled, beaten to death with cudgels, fried to the bones, flain alive, burned to aſhes, hanged on gibbets, drowned, brained, ſcourged, maimed, quartered, their necks broken, their legs ſawed off, their tongues cut, their eyes pulled out, and the empty place ſeared with a ſcalding iron, the wrapping of them in Ox-hides with doggs and ſnakes, and drowned in the Sea, the enjoyning of them to kill one another, the gelding of Chriſtians, the paring of their fleſh with ſharp razors, the renting of their ſides with the laſh of the whip, the pricking of their veins with bodkins, and famiſhing of them to death in deep and noiſom dungeons. It is a wonder to ſee the zeal of their prayers, their charity towards all men, their conſtancy in torment, and their confidence in Chriſt Jeſus. Theſe be they whom St.* John *in his* Apocalypſe *ſaw in a viſion under the Altar, that were martyred for the Word of God, and the teſtimony of Chriſt Jeſus, which cried with a loud voice, ſaying:* How long tarrieſt thou Lord, holy and true,
Apoc.6.9. to judge and to avenge our bloud on them that dwell on the earth? And long white garments were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, untill their fellow-ſervants and their brethren that ſhould be killed as they were, were fullfilled. *The Angel telleth him who they were that were arrayed in long white garments, and whence they came, ſaying:* Theſe are they which came out of great tribulation, and have waſhed their long robes, and made them white by the bloud of the Lamb, therfore are they in the preſence of the throne of God, and ſerve him day and night in his Temple: and he that ſitteth in the throne will dwell among them. They ſhall hunger no more, neither thirſt, and God ſhall wipe away all tears from their eyes. *Very comfortable words. But the executioners the tyrants and tormentors hearts were ſo hardened, that neither voices from above, nor ſigns in the Air threatning vengeance and the wrath of God to light upon them, neither the ſweating of ſtones, nor the monſters that the earth brought forth, could mollifie their ſtony minds. The Sea overflowed the Land: the earth opened and left dangerous gulphs: Earthquakes overthrew their Towns and Cities: Fire burned their houſes, yet would they not leave off their fury.* They were (*as St.* Paul *ſaith*) turned into a reprobate ſenſe, *they left no villany unpractiſed, in the end many of them fell into frenzy and madneſs, they ran themſelves upon naked ſwords, they brake their own necks, they hanged themſelves, they tumbled themſelves headlong into rivers, they cut their own throats, and diverſly diſpatched themſelves. This is the vial full of the wrath of God, which the Angel in the* Revelation *poured upon the waters, and the voice that followed after may very*
Apoc.16. *well be ſpoken of them:* O Lord, which art and waſt, thou art righteous and holy, becauſe thou haſt given ſuch judgements, for they have ſhed out the bloud of Saints

Saints and Prophets, and therefore haſt thou given them bloud to drink, for they have deſerved it. *The aforeſaid Martyrs gave forth godly Sayings, Divine Precepts for the Poſterity, they ſealed their Doctrine with their own bloud, they ſpared not their lives unto the death: they are gone before, they ſhewed us the way to follow after: theſe (good Chriſtian Reader) with other things are to be ſeen throughout theſe Hiſtories. The Chapters in the Greek were in many places very ſmall, if I ſhould have followed the Greek diviſion, then had I left much waſte paper: I have ſometimes joyned two or three together, ſome other times taken them as they lay, yet where I altered the diviſion, I noted in the margin the number of the Greek Chapters. There is no Reign of any Emperor, no Story almoſt worthy the noting, but thou haſt in the margin the year of the Lord for the better underſtanding thereof. Whatſoever I found in the Greek, were it good or bad, that have I faithfully, without any partiality at all, laid down in* Engliſh. *Wherefore if ought be well done, give the praiſe unto God. Let the pains be mine, and the profit the Readers.*

PSAL. CXV.

Non nobis Domine, non nobis, ſed nomini tuo da gloriam.

THE

THE LIFE of *EVSEBIVS PAMPHILVS*, OUT OF Saint *HIERO ME.*

Beſides the works within named, *Euſebius* wrote four books of the life of *Conſtantine*, againſt *Hierocles* eight books: againſt fatal deſtiny, one book: all which I have ſeen. Moreover *Socrat.* l. 2. Eccleſ. Hiſt. c. 16, 17. ſaith, he wrote three books againſt *Marcellus*, and there he alledgeth ſome piece thereof.

Euſebius Biſhop of *Caſarea* in *Paleſtina*, one that was very ſtudious in holy Scripture, and a diligent ſearcher together with *Pamphilus* Martyr of the divine Library, wrote infinite Volumes, and amongſt others theſe which follow: Of Evangelical Preparation, fifteen Books, as Preparatives for ſuch as were to learn the Doctrine of the Goſpel. Of Evangelical demonſtration, twenty Books; where he proveth and confirmeth the Doctrine of the New Teſtament, with a confutation of the Adverſary. Of Divine Apparition, five Books. Of the Eccleſiaſtical Hiſtory, ten Books. Of Chronical Canons, a general Recital, with an Epitome thereof. Of the Diſagreeing of the Evangeliſts. Ten Books upon the Prophet *Eſay*. Againſt *Porphyrius* who wrote then in *Sicilia* (as ſome doe think) thirty Books, whereof onely twenty came to my hands. One Book of *Topicks*. An Apology or Defence of *Origen*, in ſix Books. The Life of *Pamphilus*, in three Books. Of Martyrs, certain other Books. Upon the 150 *Pſalmes* very learned Commentaries, with ſundry other Works. He flouriſhed chiefly under the Emperor *Conſtantinus Magnus*, and *Conſtantius* his Son, and for his familiarity with *Pamphilus* Martyr, he was called *Euſebius Pamphilus*. So far *Hierome*.

THE FIRST BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

The Proeme of Eusebius *to his History.*

THE successions of the holy *Apostles* together with the times from our Saviour unto us hitherto continued, and those things which are said to be done according unto the Ecclesiastical History, what they are, how great, and who decently have governed the Church, specially in the most famous Provinces: also who in all ages have set forth the heavenly doctrine, either by preaching by or writing: and again, what men, how many, and when through desire of novelty and error, falling into extremities, have published themselves authors of knowledg, falsly so called, and cruelly rent asunder as ravening wolves the flock of *Christ*: moreover, what evils forthwith have fallen upon the whole Nation of the *Jewes*, because of their conspiracy against our Saviour: and again, by what and how many meanes, and in what times the Word hath been of the *Gentiles* impugned, and what singular men in all times have passed through bitter conflicts for his names sake, even by shedding of their blood, and suffering of torments: and besides all this, the martyrdomes done in our time; together with the mercifull and comfortable aide of our Saviour towards every one lovingly exhibited. I determining to publish the same in writing, will not take my entrance from any other place, than from the first dispensiation of our Saviour and Lord *Jesus Christ*. But truly the circumstance it self, even in the beginning, craveth pardon, being greater than our strength can sustain. I confess indeed, that which we promise, to be absolute, and that which we profess to omit nothing, to be a thing incomprehensible: for we first taking this argument in hand, endeavouring to tread a solitary and untroden way; praying that God may be our guide, and the power of our Lord and Saviour our present helper and aider: yet can we no where find as much as the bare steps of such as have passed the same path before us, having only small shews and tokens wherewith divers here and there in their severall times have left unto us particular declarations as it were certain sparkles, whilest that they lifting their voices from farre and from above, from whence crying as out of a certain watch-tower, to direct us what way we ought to go, and how without error and danger to order our talk. Whatsoever things therefore we think profitable for this present argument, chusing those things which of them are here and there mentioned, and as it were culling and gathering the commodious and fit sentences of such as have written of old, as flowers out of medowes bedecked with reason, we will endeavour in shewing the way of History to compact the same as it were into one body; being also desirous to preserve from oblivion the successions, although not of all, yet of the most famous *Apostles* of our Saviour, according unto the Churches most notable and memorable. I suppose verily, that I have taken in hand an argument very necessary, because I have not found any Ecclesiastical Writer which unto this day hath in this behalf employed any diligence. I hope also it will be a very profitable work for the studious, who intend to know the utility of this History. And of these things heretofore, when that I compiled certain Chronical Canons, I wrote an Epitome, but the more ample declaration thereof, I thought good to reserve untill this present. And the beginning (as I said) will I take from the dispensation and divinity of our Saviour *Christ*, higher and deeper to be considered, than that which concerns his humanity. For it is requisite for him that committeth to writing an Ecclesiastical History, thence to begin, even from the chief dispensation of *Christ*, diviner than it seemeth to many, insomuch that of him we are termed *Christians*.

The argument of this Ecclesiastical History.

Where *Eusebius* beginneth his History. The difficulty thereof.

The necessity.

The utility.

Chap. I.

A ſummary recital of things concerning the divinity and humanity of our Lord and Saviour Jeſus Chriſt.

BEcauſe therefore the manner of the conſideration of *Chriſt* is twofold, the one conſiſting as a head on the body, by the which he is underſtood to be God; the other rightly compared to the feet, by which he hath put on man like unto us, ſubject to paſſions for our ſalvations ſake: we ſhall make a right rehearſall of thoſe things which follow, if we begin the declaration of the whole Hiſtory from theſe two heads, which are the principall and moſt proper pillars of this doctrine. In the mean ſpace the ancientry and dignity of *Chriſtian* antiquity ſhall be declared, againſt them which ſuppoſe this Religion new, ſtrange, of late, and never heard of before: but to declare the generation, dignity, eſſence, and nature of *Chriſt*, no ſpeech can ſufficiently ſerve, ſithens that the Holy Ghoſt in the Prophets hath
Iſai. 53. Mat. 11. 27. teſtified: *His generation who ſhall be able to declare? For the Father no man hath known but the Son, neither at any time hath any known the Son but the Father alone which begat him.* This light going before the world and all worlds, the intellectuall and eſſentiall wiſedom, and the living Word of God being in the beginning with the Father, who but the Father alone hath rightly known? which is before every creature and workmanſhip, both of viſible and
Iſai. 9. inviſible things, the firſt and onely Sonne of God, chief Captain of the celeſtiall rationall and immortall hoaſt, *the Angel of the great counſel*, and executor of the ſecret will of the Father, maker and worker of all things together with the Father, which after the Father is cauſe and author of all things, the true and only begotten Son of God, Lord, God and King of all things which are created, receiving dominion and rule of the Father by the ſame divinity, power and glory. For according to the myſticall theologie of the Scri-
John 1. ptures concerning him: *In the beginning was the Word, and the Word was with God, and God was the Word. The ſame was in the beginning with God. All things were made by it, and without it nothing was made that was made.* The ſame doth *Moſes*, the moſt ancient of all the Prophets teſtifie: for deſcribing by inſpiration of the holy ſpirit the ſubſtance and diſpoſition of the univerſall world, he ſheweth the framer and workman of all things, to wit, God to have granted to *Chriſt* himſelf and none other, that is, his divine and only begotten Word, the framing of thoſe inferiour things. For unto him, conferring about the creation of man,
Gen. 1. *God ſaid*, (ſaith he) *let us make man after our own image and likeneſs.* And with this ſaying agreeth another Prophet, thus ſpeaking of God in hymnes, and ſaying: *He ſpake, and they*
Pſal. 32. *were made: he commanded, and they were created.* By which words he bringeth in the Father a maker, commanding as univerſall Captain with his Kingly beck: but the Word of God next to him (not another from that which is preached amongſt us) obſerving in all things his Fathers ordinances. As many therefore from the firſt original of mankind as appeared juſt, godly, virtuous, and honeſt livers, either about the time of *Moſes* that great worſhipper of the great God, or before him, as *Abraham* and his ſons, or as many in the times following as were accounted juſt, and the Prophets alſo which conceived of God with the cleanſed eyes of the mind, have known him, and have worſhipped him as the Son of God with convenient and due honour: but he not degenerating from his Fathers holineſs, is appointed a teacher of his Fathers knowledg unto all men.

Chap. II.

That the Son of God appeared to the Fathers in the Old Teſtament, and was preſent with the eternal Father at the creation of the world, he proved by the teſtimonies of the holy Scriptures: and ſheweth his divinity as well by his apparitions, as by creating of the world.

THe Lord God therefore appeared as a common man unto *Abraham* as he ſate in the okegrove of *Mamre*. But he forthwith falling down upon his face (although with the outward eye he beheld but man) worſhipped him as God, and made ſupplication unto him as Lord. With the ſame words he confeſſeth that he knew him, when he ſaid: *O Lord,*
Gen. 18. *which judgeſt the whole earth, wilt not thou judg rightly?* For if no reaſon permit the unbegotten and immutable eſſence of the Almighty to transform himſelf into the likeneſs of man, neither

neither again the imagination of any begotten suffer to seduce the sights of them that see, neither the Scripture to fain such things falsly: the Lord and God which judgeth the whole earth, and executeth judgment, being seen in the shape of man, what other should be praised (if it be lawfull for me to mention the author of all things) then his only pre-existent word? of whom it is said in the *Psalms*: *He sent forth his Word and healed them, and delivered them out of all their distress.* The same Word next after the Father *Moses* plainly setteth forth, saying: *The Lord rained brimstone and fire from the Lord out of heaven upon Sodom and Gomorrah.* The same doth the sacred Scripture call God, appearing again unto *Jacob* into the figure of man, and saying unto *Jacob*: *Thy name shall be no more Jacob, but Israel shall be thy name, because thou hast wrastled and prevailed with God.* At what time *Jacob* termed that place *the vision of God*: saying, *I have seen God face to face, and my life is preserved.* Neither is it lawfull once to surmise, that the apparitions of God in the Scriptures may be attributed to the inferiour Angels and Ministers of God; for neither doth the Scripture, if at any time any of them appeared unto men, conceal the same, calling them neither God nor Lord, but Angels or messengers, which may easily be tryed by innumerable testimonies. The same also doth *Jesus* the successor of *Moses* call grand Captain of the great power of the Lord, being as Prince of all supernaturall powers, and of celestiall Angels and Archangels, and the famous power and wisedom of the Father, to whom * secondarily all things concerning rule and raign are committed, whenas he beheld him in no other form or figure than of man: for thus it was written, *And it happened when Joshua was in Jericho, he lifted up his eyes, and behold a man standing over against him, having a naked sword in his hand: and Joshua coming unto him, said, Art thou on our side, or on our adversaries? And he said unto him: I am chief Captain of the hoast of the Lord, and now am come hither. And Joshua fell on his face to the earth, and said unto him: Lord what commandest thou thy servant? And the Captain of the Lords hoast said unto Joshua: Loose thy shooe from off thy foot, for the place where thou standest is an holy place, and the ground is holy.* By these words thou mayest perceive the very self same, not to differ from him which talked with *Moses*, for there also the Scripture useth the same words: *When the Lord saw that he came for to see, God called to him out of the middest of the bush, and said, Moses, Moses. And he answered, What is it? And he said, come not hither, put thy shooes off thy feet, for the place where thou standest is holy ground. And he said unto him: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.* And that it is a certain essence living and subsisting with the Father, and the God of all things before the foundations of the world were laid, ministring unto him at the creation of all creatures, termed the Word, and the wisedom of God; beside these demonstrations, wisedom her self, in her proper person by *Salomon* plainly and pithily speaking, is to be heard: *I* (saith *Wisedom*) *have fixed a tabernable. Counsell, knowledg and understanding, I have by calling allured unto me. Through me Kings do raign, and Potentates put in practice just Laws. Through me mighty men and Princes are made much of. Through me Princes bear rule on earth.* To this she addeth: *The Lord himself fashioned me the beginning of his wayes, for the accomplishing of his works. I have been ordained before the foundations of the world were laid, and from the beginning or ever the earth was made, before the well-springs flowed out, before the foundations of the mountains were firmly set, and before all hills begat he me. When he spread and prepared the heavens, I was present: and when he bound in due order the depth under heaven, I was by. I was she wherewith he daily delighted; rejoycing continually when he rejoyced at the perfect finishing of the world.* That he was before all things, and to whom (though not to all men) the heavenly word was declared, it followeth that in few words we intreat.

Pſal. 106. Gen. 19. Gen. 32. Gen. 32. He preventeth the objection, to wit, were they not Angels which appeared unto men? * Secondarily not in dignity, but in person and order. Josh. 5. Exod. 3. Prov. 8.

CHAP. III.

Why before the incarnation the Word was not preached and published among all people, and known of all, as after the incarnation?

FOr what cause therefore the Word was not preached of old, unto all men, and unto all nations, as it is now, thus it shall evidently appear. That old and ancient age of man could not attain unto this most wise and absolute doctrine of Christ. For the first man being careless of the commandment of God, fell immediately from this happy estate in this

mortall and fraile life, and changed thoſe heavenly delights and pleaſures of old for this curſed earth. And conſequently his poſterity, when they had repleniſhed the whole world, and appeared farre worſe (one or two excepted,) embraced certain ſavage and brutiſh manners with this ſorrowfull life, and regarded neither City, Common-weal, Arts nor Sciences, and retained amongſt them not ſo much as the name, either of Lawes or judgements; and to be ſhort, neither of Virtue nor Philoſophie: but living ſavagely in wilderneſſes, they ſpent their time in feeding of cattel, corrupting the reaſonable underſtanding agreeable with nature, and the reaſonable ſeeds of mans mind, with their wilfull malice, yielding themſelves wholly to all abominations: ſo that in the end, they infected each other, and ſlew each other, and ſometimes they devoured mans fleſh. They preſumed alſo to wage battel with God, like Giants, determining and managing in their mind to wall heaven and earth in one: and being moved through the madneſs of their mind, they went about to conquer God the governour of all things, whereby they incenſed him againſt themſelves, in this manner: God the overſeer and ruler of all things, came upon them with flouds and fiery flames, as if they had been a certain wild thicket, over-ſpreading the whole earth: alſo with famine and continuall plagues, with battel and thunderbolts from above, he cut them off, and ſubdued that wicked and moſt outragious malady of their ſouls, by reſtraining them with more ſharp puniſhments and impriſonments. When this malice was now come to the height, and had ſpread it ſelf over all, overſhaddowing and darkning the mindes of mortall men, as it were a certain ſoaking ſlumber of drunkenneſs, that firſt-begotten Wiſedom of God, and the ſame Word that was in the beginning with God, by his ſuperabundant loving kindneſs, appeared unto the inhabiters on earth, ſometimes by viſion of Angels, ſometimes by himſelf, as the helping power of God, unto ſome one or other of the ancient Worſhippers of God, in no other form or figure than of man, for otherwiſe their capacity could not have compriſed the ſame. After that now by them the ſeed of piety was ſown and ſcattered amids the multitude of men, and the whole Nations which from the *Hebrews* lineally deſcended, had now purpoſed to prefer godlineſs upon earth: he delivered unto them of old by his ſervant *Moſes*, after ſtrait inſtitutions, certain figures and formes of a myſticall Sabbath and Circumciſion, and entrances unto other ſpirituall contemplations, but not the perfect and plain myſteries thereof. Whenas the Law was publiſhed and ſet forth as a ſweet ſound unto all men, then many of the *Gentiles* through the calme wiſedom of the Law-makers and Philoſophers, changed their rude and brutiſh ſavageneſs into meek and mild natures, ſo that thereby there enſued amongſt them perfect peace, familiarity and friendſhip. Then again to all men, and to the *Gentiles* throughout all the world, as it were now in this behalf holpen and fitted to receive the knowledge of his Father, the ſame Schoolmaſter of virtue, his Fathers Miniſter in all goodneſs, the divine and celeſtiall Word of God, by man, with corporall ſubſtance, not different from ours, ſhewed himſelf about the beginning of the *Romane* Empire, wrought and ſuffered ſuch things as were conſonant with holy Scriptures, which foreſhewed there ſhould be born ſuch a one as ſhould be both God and man, a mighty worker of miracles, an inſtructer of the *Gentiles* in his fathers piety, and that his wonderfull birth ſhould be declared, his new doctrine, his wonderfull works, beſides this the manner of his death, his reſurrection from the dead, and above all, his divine reſtitution into the heavens. The Prophet *Daniel* beholding his Kingdome in the ſpirit, to be in the latter age of the world though ſomewhere divinely, yet here more after the manner of man, deſcribeth the viſion of God: *I beheld* (ſaith he) *until the thrones were placed, and the ancient of dayes ſate thereon, his gurments were as the white ſnow, the hairs of his head as pure wooll, his throne a flame of fire, his chariots burning fire, a fiery ſtream ſlided before his face, a thouſand thouſand miniſtred unto him, the judgement was ſet, and the Books were opened,* &c. Again, *And again, after this, I beheld,* (ſaith he) *and behold one coming in the clouds like the Son of man, and he came unto the antient of dayes, and he was brought before him, and to him was given principality, and honour, and rule; and all people, tribes, and tongues ſhall ſerve him, his power is an everlaſting power which ſhall not paſs, his kingdom ſhall never be deſtroyed.* Theſe things truly may be referred, to none other than to our Saviour, God that was the Word, being in the beginning with the Father, and named the Son of man by reaſon of his incarnation in the latter times. And becauſe we have in our Commentaries compiled prophe-

Gen. 11.

The Kingdom of Chriſt. Dan. 7.

tically

phetical Expositions touching our Lord Jesus Christ, and therein have shewed evidently those things which concern him, at this present we will be content with the premisses.

CHAP. IV.

That Jesus and the very name of Christ from the beginning was both known and honoured among the divine Prophets: that Christ was both a King, an High-Priest, and a Prophet.

THat the name both of *Jesus* and also of *Christ* among the holy Prophets of old was honoured, it is now time to declare. *Moses* first of all knowing the name of *Christ* to be of great reverence and glorious, delivering types of heavenly things, and pledges, and mysticall formes, according unto the commandement prescribed, saying unto him, *See thou do all things after the fashion that was shewed thee in the mount*: naming man (as he lawfully might) an High-Priest of God, called the same Christ; and to his dignity of High-Priesthood, although by a certain prerogative excelling all others among men, yet because of honour and glory he put to the name of *Christ*. So then he deemed *Christ* to be a certain divine thing. The same *Moses* also, when (being inspired by the Holy Ghost) he had well foreseen the name of *Jesu*, judged the same worthy of singular prerogative: for this name of *Jesu* was not manifest among men, afore it was known by *Moses*. And this name he gave to him first, and to him alone, whom he knew very well by type and figurative sign to receive the universal principality after his death. His successor therefore before that time not called *Jesu*, but otherwise, to wit, * *Anse*, the which name his Parents had given him: he was called *Jesu*, thereby attributing to that name singular honour far passing all princely scepters, because that the same *Jesus Nave* was to bear the figure of our Saviour, and also alone after *Moses* to accomplish the figurative service committed unto him, and thought worthy to begin the true and most sincere worship. *Moses* to two men after him surpassing all people in virtue and honour, attributed for great honour the name of our Saviour *Jesus Christ*, to the one as High-Priest, to the other as principal ruler after him. After this the Prophets plainly have professed, and namely of Christ, and of the peevish practice of the Jewish people against him, and of the calling of the *Gentiles* by him. * *Jeremy* said thus: *The Spirit before our face, Christ our Lord is taken in their nets, of whom we spake before, Under the shadow of his wings we shall be preserved alive among the heathen. David* also being amazed because of his name, expostulateth the matter thus: *Why* (saith he) *have the Gentiles raged, and the people imagined vain things? The Kings of the earth stood forth, and the Princes assembled together against the Lord and against his Christ.* To these he addeth in the person of Christ, saying: *The Lord said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the ends of the earth for thy possession.* * The name of *Christ* therefore among the *Hebrews* hath not only honoured those that were adorned with the High-Priesthood, annointed with figurative oyle prepared for that purpose; but also Princes, whom the Prophets by the precept of God, have annointed and made figurative *Christs*: because they figuratively resembled the divine Word of God, and the regall and princely power of the onely and true Christ governing all things. And moreover we have learned, certain of the Prophets typically by their annointing to have been termed *Christs*. All they had a relation unto the true Christ, the divine and heavenly Word, the only High-Priest of all, the King of all creatures, and the chief Prophet of the Father over all other Prophets. The proof hereof is plain: for none ever of all them that typically were annointed, were they Princes, or Priests, or Prophets, have purchased unto themselves such divine power and virtue as our Saviour and Lord Jesus Christ alone hath shewed. None of them how famous soever they were found among their own, throughout many ages, by reason of their dignity and honour, have bestowed this benefit upon their subjects, that by their imaginative appellation of Christ, they should by name be consecrated Christians indeed. Neither hath the honour of adoration been exhibited by their subjects unto any of them: neither after their death hath there been any such affection, that for their sakes any prepared themselves to dye for the maintenance of their honour: neither hath there been any tumult among the *Gentiles* throughout the world for any of them: the power of the shadow was not of such efficacy in them, as the presence of the verity by our Saviour declared, which resembled neither the form nor figure of any: neither lineally descended according unto the flesh from the Priests: neither was exalted by the might of men into his Kingdome:

Exod. 25.

* τὸ Ἀυσῆ in this place I suppose to be corrupted: commonly in the Greek it is read Ναυῆ: the *Hebrews* call him *Jehoshua ben Nun*, that is, the son of *Nun*. Num. 11. & 14. Deut. 1. Joshuah 24.

* The testimonies of the Prophets touching Christ. Lam. 4. Psal. 2. Psal. 2.

*Kings, Priests and Prophets among the *Hebrews* because of their annointing were called Christs.

The types and shadowes of Christ, being Priest, King and Prophet.

neither prophecied after the manner of the ancient Prophets: neither obtained any preheminence or prerogative among the *Jews*: yet for all this Chriſt being by the divine ſpirit adorned with all theſe dignities, though not in types, yet in truth it ſelf, and enjoying all the gifts of thoſe men (whereof mention is made) he hath been more publiſhed and preached, and hath poured on us the perfect ornature of his moſt reverend and holy name, not leaving henceforth unto types and ſhadowes ſuch as ſerve him, but unto the naked truth, the heavenly life, and undoubted doctrine of verity. His annointing was not corporal, but ſpiritual, by participation of the unbegotten Deity of the Father, the which thing *Eſay* declareth, whenas in the perſon of Chriſt he breaketh out into theſe words: *The ſpirit of the Lord is upon me, wherefore he annointed me to preach glad tidings unto the poor, he ſent me to cure the contrite in heart, to preach deliverance unto the captives, and ſight unto the blind.* Not *Eſay* alone, but *David* alſo touching the perſon of *Chriſt* liſteth up his voice, and ſaith: *Thy throne (O God) laſteth for aye, the ſcepter of thy Kingdome is a right ſcepter, thou haſt loved righteouſneſs and hated iniquity, wherefore God, even thy God hath annointed thee with the oyle of gladneſs above thy fellowes.* Of the which the firſt verſe termeth *Chriſt* God, the ſecond honoureth him with regal ſcepter: thence conſequently paſſing unto the reſt, he ſheweth *Chriſt* to be annointed not with oyle of corporal ſubſtance, but of divine, that is, of gladneſs, whereby he ſignifieth his prerogative and ſurpaſſing excellency and difference, ſevering him from them which with corporall and typicall oyle had been annointed. And in another place, *David* declaring his dignity ſaith, *The Lord ſaid unto my Lord, ſit thou at my right hand, untill I make thine enemies thy foot-ſtool.* And, *Out of my womb, before the day-ſtar have I begotten thee. The Lord ſware, neither will it repent him, thou art a Prieſt for ever, after the order of Melchiſedech.* This *Melchiſedech* in the ſacred Scriptures, is ſaid to be *the Prieſt of the moſt high God*, ſo Conſecrated and Ordained neither by any oyle prepared of man for that purpoſe, neither by ſucceſſion of kindred attaining unto the Prieſthood, as the manner was among the *Hebrews*. Wherefore our Saviour according unto that order, not of them which received ſigns and ſhadows; is publiſhed by an oath, *Chriſt* and *Jeſus*. So that the Hiſtory delivereth him unto us, neither corporally annointed among the *Jews*, nor born of the Prieſtly tribe, but of God himſelf before the day-ſtar, that is, being in eſſence before the conſtitution of all worldly creatures, immortall, poſſeſſing a Prieſthood that never periſheth by reaſon of age, but laſteth world without end. Yet this is a great and an apparent argument of his incorporeal and divine power, that alone of all men that ever were, and now are, among all the wights in the world, *Chriſt* is preached, confeſſed, teſtified, and every where among the *Grecians* and *Barbarians*, mentioned by this name, and hitherto among all his followers honoured as King, had in admiration above a Prophet, glorified as the true and only High-Prieſt of God, ſurpaſſing all creatures, as the Word of God, conſiſting in eſſence before all worlds, receiving honour and worſhip of the Father, and honoured as God himſelf, and which of all other is moſt to be marvelled at, that we which are dedicated unto him, honour him not with our tongue only, and garrulous talk of whiſpering words, but with the whole affection of the mind, ſo that willingly we prefer before our lives, the teſtimony of his truth.

Eſay 61.

Pſal. 44.

Pſal. 110.

Gen. 14.

Heb. 4. 7.

The office of Chriſt proved by the conſent and ſervice of the faithfull Saints.

Chap. V.

That the Chriſtian Religion is neither new nor ſtrange.

In the Greek both theſe Chapters were one.

THeſe things therefore have been neceſſarily placed by me in the beginning of this Hiſtory, leſt that any ſhould ſurmiſe our Saviour and Lord Jeſus Chriſt to be a new upſtart by reaſon of the time of his being in the fleſh. Now again leſt any ſhould deem his doctrine new-found and ſtrange, delivered by one ſo thought of, and nothing differing from other mens doctrines; let us in few words debate hereof. It is moſt certain, whenas the coming of our Saviour Chriſt was now freſh in the minds of all men, that a new Nation neither ſmall, nor weak, neither ſuch as was converſant and ſituate in corners of fountains and well-ſprings, but of all other moſt populous and moſt religious, ſecure as touching danger, and of invincible mind, aided continually by the divine power of God, at certain ſecret ſeaſons ſuddenly appeared, the ſame I ſay being beautified among all men by the title and name of Chriſt: the which one of the Prophets foreſeeing to come to paſs, with the ſingle eye of the divine Spirit, being aſtoniſhed ſpake thus: *Who hath heard ſuch things? or who hath ſpoken after this manner? hath the earth travelling brought forth in one day? hath any*

The Chriſtian Nation.

Eſay 66.

nation

nation sprung up suddenly and at one time? In another place also he hath signified the same to come to pass, where he saith: *They that serve me shall be called after a new name, which shall be blessed on earth.* Although presently we plainly appear to be upstarts, and this name of *Christians* of late to have been notified unto all nations: yet that the life and conversation of *Christians* is neither new found, neither the invention of our own brain, but from the ancient Creation of mankind, and as I may say, rectified by the naturall cogitations and wisedom of the ancient godly men, we will thus by godly examples make manifest unto the world. The Nation of the *Hebrews* is no new Nation, but famous among all people for their antiquity, and known of all. They have Books and Monuments in writing containing ancient men. Though their Nation were rare, and in number few, yet they excelled in piety and righteousnes, and all kind of virtues, some notable and excellent before the flood, and after the flood others, as the sonnes and nephews of *Noah*, as *Atar* and *Abraham*, in whom the children of the *Hebrews* do glory as their chief guide and Fore-father. If any affirme these famous men set forth by the testimony of righteousnes, though not in name, yet in deed to have been Christians, he shall not erre therein: * for he that will expres the name of a Christian, must be such a man as excelleth through the knowledge of Christ and his doctrine, in modesty and righteousnes of mind, in continencie of life, in virtuous fortitude, and in confession of sincere piety towards the one and the onely universall God. They of old had no les care of this than we: neither cared they for the corporall circumcision, no more do we, neither for the observation of Sabbaths, no more do we, neither from the abstinence from certain meats, and the distinction of other things which *Moses* first of all instituted and delivered in signes and figures to be observed; no more do Christians the same now: but they perceived plainly, the very *Christ* of God to have appeared to *Abraham*, to have answered *Isaac*, and reasoned with *Israel*, that he communed with *Moses*, and afterwards with the Prophets, as we have shewed before. Whereby thou maist find, the godly of old to have taken unto themselves the firname of *Christ*: according unto that saying, *See that ye touch not my * Christs, neither deal perversly with my Prophets.* It is manifest that the same service of God, invented by the godly of old, about the time of *Abraham*, and published of late unto all the *Gentiles*, by the preaching of the doctrine of *Christ*, is the first, the eldest, and the ancientest of all. But if they object that *Abraham* a long time after received the commandment of Circumcision, yet afore the receipt thereof, by the testimony of his faith, he was accounted righteous, the Scripture declaring thus of him: *Abraham believed God, and it was imputed unto him for righteousnes*, and being the same before circumsion heard the voice of God, which also appeared unto him. The same *Christ* then, the Word of God, promised unto the posterity following, that they should be justified after the manner of *Abrahams* justification, saying: *And all the tribes of the earth shall be blessed in thee.* Again, *Thou shalt be a great and a populous nation, and all the nations on the earth shall be blessed in thee.* This is manifest, insomuch that it is fulfilled in us: for he through faith in the Word of God, and *Christ* which appeared unto him, was justified, whenas he forsook the superstition of his native countrey, and the error of his former life, and confessed the only God of all, and worshipped him with virtuous works, and not with the Mosaicall ceremonies of the Law which afterwards ensued. Unto him in this case it was said: *In thee shall all the tribes and all the nations of the earth be blessed.* The same manner of sanctimony was made evident by *Abraham* in works, far excelling the words usually exercised among *Christians* alone throughout the world. What then hindreth, but that we may confes the sole and the same conversation of life, the same manner of service to be common unto us (after the time of *Christ*) with them which have sincerely served God of old; so that we shew the same to be neither new nor strange, but (if it be lawfull to testifie the truth) the ancientest, the only, and the right restauration of piety delivered unto us by the doctrine of *Christ*. Of these things thus far.

Esay 62.

The life of Christians very ancient.

The Fathers of the Old Testament were Christians.

I suppose this Altar to be *Terah*, mentioned in the 11 of *Genesis*.

* The definition of a Christian.

Psal. 104.

* Christs, that is, annointed.

Gen. 15. Rom. 4.

Gen. 12. Gen. 22.

Gen. 22.

CHAP. VI.

Of the time of our Saviours coming into the world.

Chap. 5. after the Greek.

NOw that we have conveniently propounded hitherto by way of Preface this our Ecclesiastical History, it remaineth that we begin after a compendious sort from the coming of our Saviour Christ in the flesh. And that this may take effect, we pray God the

Jeſus Chriſt was born the 3970 year of the world, in the third year of the 134 *Olympiad*, the 42 year of *Auguſtus*, the 34 of *Herod*. Luke 2. *Joſephus*. Acts 5. Joſeph. *Antiq.* lib. 18. cap. 1.

the Father of the word and the revealed Jeſus Chriſt our Lord and Saviour, the heavenly Word of God, to be our helper and labourer with us in the ſetting forth of the true declaration thereof. It was the two and fortieth year after the reign of *Auguſtus* the Emperor, and the eight and twentieth year after the ſubduing of *Ægypt*, and the death of *Antonius* and *Cleopatra*, when laſt of all the *Ptolomees* in *Ægypt* ceaſed to bear rule, when our Saviour and Lord Jeſus Chriſt, at the time of the firſt taxing (*Cyrenius* then Preſident of *Syria*) was born in *Bethlehem* a City of *Judea*, according unto the propheſies in that behalf premiſed. The time of which taxing under *Cyrenius*, *Flavius Joſephus* an ancient Hiſtoriographer among the *Hebrews* maketh mention of, adding thereunto another Hiſtory of the hereſie of the *Galileans*, which ſprang up about the ſame time, whereof amongſt us alſo *Luke* in the *Acts of the Apoſtles* mentioneth, writing thus: *After this man ſtarted up one* Judas *of* Galile *in the dayes of tribute, and drew away many of the people after him, he alſo himſelf periſhed, and as many as obeyed him were ſcattered abroad.* The ſame doth *Joſephus* (before mentioned) in his 18. Book of *Antiquities* confirm thus, word by word: Cyrenius (*of the number of Conſuls which enjoyed other principalities, and by the conſent of all men ſo prevailed, that he was thought worthy of the Conſulſhip, and counted great by reaſon of other dignities*) *came with a few into* Syria, *ſent for this purpoſe by* Cæſar, *that he ſhould have there the juriſdiction of the* Gentiles, *and be Cenſor of their ſubſtance.* And a little after: *Judas* (ſaith he) *Gaulanites, a man of the City* Gamala, *having taken unto him one* Sadochus *a Phariſee, became a rebel, and affirmed together with this Phariſee, that the taxing of this tribute inferred nothing but manifeſt ſervitude, and exhorted the* Gentiles *to ſet their helping hand to the maintenance of their liberty.* And in his ſecond Book of the wars of the *Jews*, he writeth thus of him: *About that time a certain* Galilean, *by name* Judas, *ſeduced the people of that region, miſliking with this, to wit, that they ſuſtained the paiment of tribute unto the* Roman *Empire, and under God that they ſuffered mortal men to bear rule over them.* So far *Joſephus*.

Joſeph. *lib.* 2. Judaic. *bel.* c. 7. calleth this *Galilean Simon* and not *Judas* as *Euſebius* doth.

Chap. VII.

That according unto the preſcript times foreſhewed by the Prophets, the Princes of the Jews *which unto that time by ſucceſſion held the principality, ſurceaſed, and that* Herod *the firſt of the aliens became their King.*

Chriſt was born when as the Scepter was taken from *Juda*, was held of *Herod* the *Idumæan*. Gen. 49. *Herod Antipater* the Father of *Herod Aſcalonites*.

WHen *Herod* the firſt of them which unto *Iſrael* are counted ſtrangers, received rule over the Jewiſh Nation, the prophecy written by *Moſes* in that behalf was fulfilled, which ſaid: There ſhall not want a Prince in *Juda*, neither a leader fail of his loynes, untill he come for whom it was kept and reſerved, whom he pronounced to be the expectation of the *Gentiles*. Then were not thoſe things come to an end which concerned this prophecy, at what time it was lawfull for this Nation to be governed by their own Princes which laſted by line of ſucceſſion, even from *Moſes* unto the raign of *Auguſtus* the Emperor, under whom *Herod* the forreiner became Ruler over the *Jewes*, being granted unto him by the *Romanes*, who as *Joſephus* writeth, was by father an *Idumæan*, by mother an *Arabian*; and as *Aphricanus*, one not of the vulgar ſort of Hiſtoriographers writeth, by report of them which diligently have read his work, the ſon of *Antipater*, and the ſame to be the father of one *Herod Aſcalonites*, one of them which miniſtred in the Temple of *Apollo*. This *Antipater* being a child was taken by *Idumæan* thieves, among whom he remained, becauſe his father being poor was not able to redeem him, and being bred and brought up in their manners, he became very familiar with *Hyrcanus* the High-Prieſt of the *Jews*. This *Antipater* had then a ſon called *Herod*, which raigned in the time of our Saviour. The principality of the *Jews* being at this ſtay, then was the expectation of the *Gentiles* preſent, according unto the rule of prophecy, whenas their Princes by ſucceſſion from *Moſes*, ceaſed to bear rule and to raign over the people. Before they were taken captives, and led into *Babylon*, their Kings raigned, beginning from *Saul* who was the firſt, and from *David* which followed. Before their Kings, Princes bare rule, whom they called Judges, beginning the government after *Moſes* and his ſucceſſor * *Jeſus*. After their return from *Babylon*, there wanted not thoſe which governed the people, wherein the beſt ruled, and thoſe few in number. Prieſts had the preheminence, untill that *Pompey* the *Romane* Captain had by main force beſieged and ranſacked *Jeruſalem*, polluted the holy places, by entring into the Sanctuaries of the Temple, and ſending him which had continued the ſucceſſion of Kings from his Progenitors unto that time (*Ariſtobulus* by name) Prince and Prieſt,

Judges.

Kings.

* Jeſus otherwiſe called *Joſua*.

Prieſts.

Pompey.

Ariſtobulus.

Priest, Captive, together with his sons to *Rome*, committed the office of High-Priesthood unto his brother *Hyrcanus*, so that from that time forth the *Jewes* became tributaries unto the *Romanes*. Anon after that *Hyrcanus* (unto whom the succession of the High-Priesthood befell) was taken of the *Parthians*, *Herod* the first forreiner (as I said before) took of the *Romane* Senate, and the Emperor *Augustus* the government of the *Jewish* Nation, under whom when as the presence of Christ was apparent, the salvation of the *Gentiles* long looked for, took effect, and their calling consequently followed according unto the prophecy in that behalf premised: since which time the Princes and Rulers of *Juda* ceasing to bear rule, the state of the High-priesthood (which among them by order of succession, after the decease of the former befell unto the next of blood) was forthwith confounded. Hereof thou hast *Josephus* a witnes worthy of credit, declaring how that *Herod*, after that he had received of the *Romanes* the rule over the *Jewes*, assigned them no more Priests which were of the Priestly race, but certain base and obscure personages; the like did his son *Archelaus*, and after him the *Romanes* bearing rule, did the same things against the Priestly order. The said *Josephus* declareth, how that *Herod* first shut up under his own seal the holy robe of the High-Priest, not permitting the High-Priests to retain it in their proper custody. So after him *Archelaus*, and after *Archelaus* the *Romanes* did the like. To this end are these things spoken of by us, that we may shew what effect (touching the prophecy of the coming of our Saviour *Christ Jesu*) ensued. But most plainly of all other, the prophecy of *Daniel* describing the number of certain weeks, by name unto *Christ* the ruler (whereof we have in another place intreated) foretelleth, that after the end and term of those weeks, the *Jewish* annointing should be abolished. This is plainly proved to have been fulfilled at the coming of our Saviour *Jesus Christ* in the flesh. These things I suppose to have been necessarily observed of us, for the triall of the truth touching the times.

Hyrcanus.

Dan. 9.

Chap. VIII.

Chap. 7. after the Greek.

Of the disagreeing imagined to be among the Evangelists about the Genealogie of Christ.

INsomuch as *Matthew* and *Luke* committing the Gospel to writing, have diversly delivered unto us the Genealogie of *Christ*, and of divers are thought to disagree among themselves, so that almost every one of the faithfull, through their ignorance in the truth, endeavour to comment upon those places: let us rehearse a certain History which came to our hands concerning the premisses, the which *Aphricanus* (of whom we mentioned a little before) remembred in an Epistle to *Aristides*, writing of the Concordance of the Genealogie of *Christ*, set forth in the Gospels, making therewithall a report of the wrested and false opinions of others. The History after his order of discourse, he hath in these words delivered to the posterity. *The names of the kindred in* Israel *are numbred, either after the line of nature, or after the rule limited in the Law. After the line of nature, as by succession of the naturall seed; after the rule in the Law, as by his succession which gave seed unto his barren brother deceased. * For as yet the hope of the resurrection being not made manifest, they imitated the promise to come with mortal resurrection, * lest the name of the deceased with his death should be quite cut off. For, of them which came in by this kind of generation, some succeeded their fathers as natural children, some begotten by others, have after others been called; yet of both mention is made, as well of them which were begotten truly, as of them which were onely by name. Thus neither of the Gospels is found false, howsoever it doth number, be it according unto nature, or the custome of the Law. The kindred of* Solomon *and of* Nathan, *is so knit together, by receiving of the deceased without issue, but second marriages, by raising of seed, so that not without cause the same persons are posted over to divers fathers, whereof some were imagined, and some others were their fathers indeed, both the allegations being properly true, though in* Joseph *diversly, yet exactly by descent determined. And that which I go about to prove may plainly appeare, I will declare the orderly succession of this Genealogie, making a recitall from* David *by* Solomon. *The third from the end is* Matthan *found, which begat* Jacob *the Father of* Joseph, *but from* Nathan *the Sonne of* David *descending according unto the Gospel of* Luke, *the third from the end is* Melchi, *whose Sonne is* Heli, *the Father of* Joseph. *For* Joseph *is the Sonne of* Heli, *the Sonne of* Melchi. Joseph *being the proposed mark to shoot at, we must shew how either is termed his Father,*

Aphricanus *epist. ad* Aristidem. He lived in the time of *Origen.* Euseb. *l.* 6. *c.* 30

* Sons by nature, and Sons by the law.

* An argument of the resurrection.

Matth. 1.

Luke 3.

Father, deriving the pedigree of Jacob *from* Salomon, *of* Heli *from* Nathan. *And firſt how* Jacob *and* Heli *being two brethren, then their fathers,* Matthan *and* Melchi, *born of divers kindreds, may be proved Grandfathers to* Joſeph. Matthan *therefore and* Melchi, *marrying the ſame wife, begat brethren by the ſame mother, the Law not forbidding a widdow, either diſmiſſed from her huſband, or after the death of her huſband, to be coupled unto another man. Firſt therefore* Matthan *deſcending from* Solomon, *begat* Jacob *of* Eſtha, *for that is ſaid to be her name. After the death of* Matthan, Melchi *(which is ſaid to have deſcended from* Nathan) *being of the ſame Tribe, but of another race, having married this widdow to his wife, begat* Heli *his ſon. Thus do we find* Jacob *and* Heli *of a different race, but by the ſame mother to have been brethren. Of the which,* Jacob *taking to wife his ſiſter the wife of* Heli, *his brother being deceaſed without iſſue, begat on her the third, to wit,* Joſeph, *by nature and the order of generation unto himſelf, whereupon it is written,* Jacob *begat* Joſeph, *by the Law unto his brother* Heli *deceaſed, whoſe ſonne* Joſeph *was. For* Jacob *being his brother, raiſed ſeed unto him: wherefore neither that Genealogie which concerneth him is to be aboliſhed, the which* Matthew *the Evangeliſt reciting, ſaith,* Jacob *begat* Joſeph, *and* Luke *on the other ſide, which was the ſonne (ſaith he) as it was ſuppoſed (for he addeth this withall) of* Joſeph, *which was the ſonne of* Heli, *which was the ſonne of* Melchi. *And the word of begetting he overskippeth with ſilence unto the end, with ſuch a recitall of ſonnes, making relation unto* Adam *which was of God: neither is this hard to be proved, or to ſmall purpoſe propoſed. The kinſmen of Chriſt, according unto the fleſh, either making apparent, or ſimply inſtructing, yet altogether teaching that which is true, have delivered theſe things unto us, how that the* Idumæan *thieves invading the City* Aſcalon *in* Paleſtina, *took captive together with other ſpoiles out of the Temple of* Apollo *adjoyning unto the walls,* Antipater, *ſonne to one* Herod *that was Miniſter in that Temple. When the Prieſt was not able to pay ranſome for his ſon, this* Antipater *was brought up after the manner of the* Idumæans, *and became very familiar with* Hyrcanus *the High-Prieſt of the* Jewes. *And having been in Embaſſage with* Pompey *in* Hyrcanus *ſtead, he reſtored unto him the Kingdome which was taken from his brother* Ariſtobulus, *aſſigned himſelf Governor of* Paleſtina, *and proceeded forwards in felicity. When this* Antipater *was envyed for his great felicity, and was traiterouſly ſlain, there ſucceeded him his ſonne* Herod, *which at length of* Antonius *and* Auguſtus, *by Decree of the Senate received rule over the* Jewes, *whoſe ſonnes were* Herod, *and the other Tetrarchs.* Theſe things are common among the Greek Hiſtories. And whenas unto that time the Genealogies of the *Hebrews*, yea, of them alſo lineally deſcending of *Proſelytes*, as *Achior* the *Ammonite*, and *Ruth* the *Moabite*, likewiſe as many as eſcaped out of *Ægypt*, and mixt with the *Iſraelites*, were recorded among the ancient monuments: *Herod* (whom the Iſraelitical Genealogie availed nothing) being pricked in minde with the baſeneſs of his birth, burned their ancient recorded Genealogies, ſuppoſing thereby to derive himſelf of noble Parentage, if none other (holpen by publick Records) were able to prove their pedigrees from the Patriarchs, or Proſelytes, or ſuch as were ſtrangers born, and mingled of old among the *Iſraelites*. Very few ſtudious in this behalf, do glory that they have got unto themſelves proper pedegrees or remembrances of their names, or otherwiſe Records of them, for the retaining of their ancient ſtock in momory, which theſe men mentioned of before have attained unto, being called becauſe of their affinity and kindred with our Saviour after the name of the Lord, and travelling from the *Nazarites* and *Cochaba*, Caſtles of the *Jewes*, into other Regions, they expounded the aforeſaid Genealogie out of the Book of *Chronicles*, as farre forth as it extendeth. Howſoever then the caſe ſtand, either thus or otherwiſe, no man (in my judgement) can finde a plainer expoſition. Whoſoever therefore he be that ruleth himſelf aright, he will be carefull alſo of the ſelf-ſame with us, although yet he want proof to preferre a better and a truer expoſition. The Goſpel in all reſpects uttereth moſt true things. About the end of the ſame Epiſtle he hath theſe words: Matthan *deſcending of* Salomon *begat* Jacob. Matthan *deceaſed*, Melchi *which deſcended of* Nathan, *on the ſame woman begat* Heli: *then were* Heli *and* Jacob *brethren by the mothers ſide.* Heli *dying without iſſue,* Jacob *raiſed unto him ſeed by begetting of* Joſeph *his own ſon by nature; but* Heli *his ſon by the Law. Thus was* Joſeph *ſon to both.* So far *Aphricanus.* Sithens that the Genealogie of *Joſeph* is thus recited, after the ſame manner, *Mary* is termed to be of the ſame tribe together with him. For by the Law of *Moſes*, the mingling

of

Matthan and *Melchi* huſbands to one wife, begat ſeveral ſons, to wit, *Matthan* begat *Jacob*, and *Melchi* his ſon *Heli*. *Jacob* brother to *Heli* on his ſiſter the wife of *Heli* begat *Joſeph*. Matth. 1. Luke 3.

Herod burned the Genealogies of the *Hebrews* to make himſelf a gentleman.

Δεσπόσυνοι. *Dominici.*

Paralip.

Aphricanus *epiſt. ad* Ariſtidem.

of tribes was not permitted, which commandeth that matching in marriage be made with one of the people and family, lest the lot of inheritance due to the kindred be tossed from tribe to tribe. Of these things thus much.

Chap. IX.

Chap. 8. after the Greek.

Of the slaughter of the Infants by Herod, *and the lamentable tragedie touching the term and end of his life.*

WHen *Christ* was born in *Bethlehem* of *Jury*, according unto the prophecies, and in the times foreshewed, *Herod* (because of the Wise men which came from the East, enquiring where the King of the *Jewes* should be born, they having seen his Starre, and therefore had taken so great a journey in hand, to the end they might worship God which was born) being not a little moved, supposing his principality to be in perill, and his rule to go to wrack and ruine: he enquired of the Doctors of the Law among the *Jewes*, where they looked that Christ should be born. But when he understood the prophecy of *Micheas*, foretelling the birth of Christ to be in *Bethlehem*, by and by he commandeth the sucking babes in *Bethlehem*, and in all the borders thereof, as many as were two years old and under, (according unto the time that he had exactly enquired and known of the Wise men) to be slain, supposing thereby (as it was very likely) to destroy *Jesus* in the same perill, with his equals of the same age. But the babe *Jesus* prevented this deceitfull pretence of his, being conveyed into *Ægypt*; his Parents also being forewarned by the appearing of an Angell of that which should come to pass: this the Holy Ghost doth declare. Moreover, I think not amiss to let the world understand, how that vengeance from above with all speed fell upon *Herod*, because of his bold enterprises against Christ and the Infants, while breath was yet in his body, shewing as it were by certain preambles what was like to befall him after his death. And how he stained his princely affaires (which in his own censure seemed prosperous) by his interchangeable domestical calamities, that is, by the cruell slaughter of his wife, of his children, of his nearest kinsfolks, and of his most familiar friends: so that it is impossible to repeat the whole. The matter it self was so shamefull, that it exceeded every tragicall action. The which *Josephus* hath prosecuted at large in his Histories, how that for his conspiracy and crafty counsell which he intended against Christ and the other Infants, an heavy scourge from above apprehended him, vexing him to the death. It will seem pertinent to the purpose, presently to hear the words of the Historiographer himself in the 17th Book of the *Antiquities* of the *Jewes*, describing the lamentable end of his life, in these words: Herods *disease vexed him more and more, God executing justice on him for the things which he had impiously committed. It was a slow or slack fire, yet yielding not so great inflammation outwardly to the beholders, as vexation inwardly to the internall parts: he had a vehement desire, greedily set to take something, yet was there nothing that sufficed him. Moreover inwardly rotting of the bowels, and specially a grievous flux in the fundament, a moist and running humour about his feet; and the like malady vexed him about his bladder. His privy members putrified ingendring worms which swarmed out. He had a short and unsavoury breath; he had a great pain in breathing: having throughout all parts of his body such a cramp, as strength was not able to endure. It was reported by them which were inspired from above, and to whom the gift of divination was granted, that God enjoyned the Prince this punishment for his great impiety.* These things the aforesaid *Josephus* in his Commentaries hath made manifest unto us; and in the second part of his Histories, the like he noteth unto us, writing thus: *From that time forth sickness invaded his whole body, and brought him subject to divers passions. It was a hot burning feaver, an intollerable itch overrunning the outward parts of his body, a continual pain in the fundament, hydropicall swellings in the feet, an inflammation of the bladder, putrefaction of the privities, which ingendred swarms of lice. Besides this, often and difficult drawing of breath, with the cramp, contracting the sinews throughout all the members of his body: so that the wise men reported these diseases to be nothing else but sure and certain plagues or punishments. He, although strugling with so many sores, yet for all that wholly set to save his life, hoped for health, and sought after remedies. Passing over* Jordan, *he used for help the hot bathes near* Calliroe, *which run unto the lake* Asphaltitis, *which also by reason of their sweetness are*

Matth. 2.

Herod commandeth the infants to be slain, *Anno Christi* 3. *Augusti* 44. *Eusebius Chronic.* Matth. 1.

The domesticall tragedies and cruelty of *Herod*.

Joseph. *Antiq. Jud.* l. 17. c. 8. 9. *Anno Christi* 6. *Augusti* 47. *Eusebius Chronic.*

Joseph. *Bell. Jud.* l. 1. c. 21.

are

*are potable. The Phyſitians there thought good that his whole body ſhould be ſupplyed with hot oyle; and he being put into a veſſell full of hot oyle, his eyes ſo dazled and diſſolved themſelves, that he came out as dead. When the ſervants by reaſon of theſe circumſtances were ſo troubled, he remembred his plagues, and deſpaired thenceforth of any recovery at all, commanding withall, fifty * pieces of ſilver to be divided among his ſouldiers; But his chief Captains and moſt familiar friends to receive great ſummes of money. And taking his journey thence, he came to* Hiericho, *all mad, by reaſon of melancholy that abounded in him; for he grew to that paſs, that he threatned to kill himſelf, and went about to practice an horrible offence: for gathering together the famous men in every village throughout all* Jury, *he commanded them to be ſhut up into one place called* Hippodromus, *calling unto him withall his ſiſter* Salome *and her husband* Alexander: *I know (ſaith he) the* Jews *will merrily celebrate as an holy day the day of my death, yet may I be lamented of others, and ſo have a glorious Epitaph, and ſolemn funeral, if that you will execute mine advice. Thoſe men therefore which are kept in cloſe priſon (ſouldiers being circumſpectly ſet on every ſide) ſee that you immediatly ſlay, as ſoon as breath departeth out of my body, ſo that thereby all* Jury, *and every houſe, will they, nill they, may rew, mourn, and lament my death.* And again, a little after he ſaith, *Whenas through want of nouriſhment, and griping cough joyned withall, his ſickneſs ſore increaſed, and now being quite overcome, he conjectured that his fatall courſe was then to be finiſhed. For taking an apple in his hand, he called for a knife, for he was accuſtomed to pare, and ſo to eat; then beholding on every ſide whether any was ready to hinder his enterprize, lifted up his right hand to do himſelf violence.* Beſides this, the ſame Hiſtoriographer writeth, * that a third ſon of his, beſides the couple before ſlain, afore the end of his life, by his commandment was put to death; ſo that *Herod* left not this life without extream pain. Such was the tragical end of *Herod*, ſuffering juſt puniſhment for the babes deſtroyed in *Bethlehem*, practiſed purpoſely for our Saviours ſake: After whoſe death, an Angel came to *Joſeph* in ſleep as he remained in *Ægypt*, and commanded that he ſhould return together with the child and his mother into *Jury*, inaſmuch as they were dead which ſought the childs life. Unto theſe the Evangeliſt addeth, ſaying, *When that he heard that* Archelaus *raigned in* Judea *in his fathers ſtead, he feared to go thither; and being admoniſhed in his ſleep from above, he departed into the parts of* Galilee.

* In the greek he writeth δεκαμιας, valuing ſix half pence a piece, the hundredth part of an Attick pound.

* *Antipater* ſlain by the commandement of his father *Herod*. The death of *Herod*. Matth. 2.

Chap. 9. after the Greek.

Chap. X.

What ſucceſſors Archelaus *left behind him when that he had raigned ten years after his Father* Herod. *How that Chriſt ſuffered not the ſeventh year of* Tiberius, *as ſome did write, for* Pilate *then did not govern* Judea.

Herod. Archelaus. An. Chriſti 7. Auguſti 48. Euſeb. Chro. Philip. Herod fil. Lyſanias. Joſeph. *Antiq. Jud* l. 18. c. 7.

HOw that *Archelaus* was placed in the Kingdome of his Father *Herod*, the aforeſaid Hiſtoriographer doth teſtifie, deſcribing the manner: that by the teſtimony of *Herod* his Father (by the cenſure of *Auguſtus Cæſar*) he took to his charge the government of the *Jewes*: alſo how that ten years after he loſt the ſaid principality, and that his brethren *Philip* and the younger *Herod*, together with *Lyſanias*, governed their ſeverall Tetrarchies. The ſame *Joſephus* in his 18th Book of *Judaical Antiquities*, declareth, that about the twelfth year of the raign of *Tiberius*, (after the ſeven and fiftieth year of the raign of *Auguſtus*) *Pontius Pilate* was appointed Preſident of *Jury*, in the which he continued welnigh ten whole years, unto the death of *Tiberius*. * Then manifeſtly is the falſhood of them reprehended, which of late have publiſhed lewd Commentaries againſt our Saviour, where even in the beginning, the time after their ſupportation laid down, and being well noted, confuteth the falſhood of theſe gloſing fools. Theſe Commentaries do comprehend thoſe things, which againſt the Paſſion of *Chriſt* were preſumptuouſly practiſed of the *Jewes*, within the fourth Conſulſhip of *Tiberius*, the ſeventh year of his raign, at which time it is ſhewed, that *Pilate* was not governor of *Judea*, if the teſtimony of *Joſephus* be true, which plainly ſheweth in his aforeſaid Hiſtories, * that *Pilate* was appointed Procurator of *Judea*, the twelfth year of *Tiberius* his raign.

* The dreaming fanſies of certain heathens confuted.

* *Pilate* began to rule the 28. year after the birth of Chriſt. *Func. Chron.*

CHAP. XI.

Chap. 10. after the Greek.

When Christ was baptized, and began to Preach, what High-Priests there were in his time.

ABout these times then, according unto the Evangelist, the fifteenth of *Tiberius Cæsar*, the fourth of the Procuratorship of *Pontius Pilate*, *Herod*, *Lysanias* and *Philip* ruling the rest of *Judea*, in their *Tetrarchies*, the Saviour, and our God, *Jesus* the annointed of God, beginning to be about thirty years of age, came to the baptism of *John*, and began the Preaching of the Gospel, The sacred Scripture doth declare, that he finished the full time of his teaching under the High-priesthood of *Annas* and *Caiphas*, signifying, that within the years of their publick Ministery he ended the course of his doctrine. For he began about the High-priesthood of *Annas*, and continued unto the Principality of *Caiphas*; yet in this space, there were not four years fully expired: for the legall Rites by his Edict being in manner abrogated, it followed, that the succession of Progenitors, by age and line unto that time usually observed, should thenceforth be of no force. Neither were those things, which concerned divine worship, with due administration executed: for divers severally executing the office of High-priesthood under *Roman* Princes, continued not in the same above one year. *Josephus* somewhere in his Books of *Antiquities*, writeth four High-Priests by succession to have been after *Annas* unto the time of *Caiphas*, saying thus: *Valerius Gratus (Annanus being removed) ordained* Ismael *the son of* Baphus *High-Priest. And the same* Ismael, *not long after being deposed, he appointed* Eleazar *the son of* Annanus *High-Priest in his place. The year after, this* Eleazar *being rejected, he committed the office of High-Priesthood to* Simon *the son of* Camithus. *And him (who enjoyed this honour no longer than one year)* Josephus *(which was also called* Caiphas*) succeeded.* The whole time of our Saviours preaching is shewed to have been comprised within the compass of four years. Four High-Priests also in the same four years to have been from *Annas* to *Caiphas*, executing the administration of the yearly Ministery. The Gospel doth very well set forth *Caiphas* to be High-Priest that year in the which the passion of our Saviour Christ was finished, that the time of Christs preaching might not seem to repugne with this observation. Our Saviour and Lord Jesus Christ, not long after the beginning of his preaching, chose twelve *Apostles*, whom of all the rest of his Disciples, by a certain singular prerogative, he called *Apostles*. Afterwards he appointed other seventy, whom he enjoyned by two and by two, to pass unto every place and City where he himself should come.

Luke 3.

Christ being 30. years old was baptized and began to preach.

Christ did not preach full four years.

Joseph. lib. 18. *Antiq.* cap. 4.
Annas.
Ismael.
Eleazar.
Simon.
Caiphas.

12. Apostles.
70. Disciples.
Matth. 10.
Luke 10.

CHAP. XII.

Of the life, doctrine, baptism and martyrdome of John Baptist. *The testimony of* Josephus *touching Christ.*

NOw long after, the holy Gospel reporteth the beheading of *John Baptist*: wherewithall *Josephus* by name accordeth, making mention of *Herodias*, with whom *Herod* married (being his brothers wife) putting away his own wife lawfully married, which was the daughter of *Aretas* King of the *Arabians*. But *Herodias* being separated from her husband which was alive, *Herod* (who for her sake slew *John*) warred against *Aretas*, having ignominiously rejected his daughter. In the which battel (then being fought) *Josephus* reporteth, all *Herods* hoast to have utterly perished, and these things to have chanced unto him, for the death of *John*, maliciously executed. The same *Josephus*, when he had confessed *John Baptist* to be a very just man, testifieth also those things which are recorded of him in the Gospel. He writeth further, that *Herod* was deprived of his Kingdome for *Herodias*, and together with her, condemned and banished into *Vienna* a City of *France*. And he further declareth in his eighteenth Book of *Judaical Antiquities*, whereof *John Baptist* he writeth thus: * *Certain of the* Jews *were perswaded, that the hoast of* Herod *was utterly foyled, because that God had justly plagued him with this punishment, revenging the death of* John, *commonly called the* Baptist: *for* Herod *had slain him being a just man. This* John *commanded the* Jews *to embrace virtue, to execute justice one towards another, to serve God in piety, reconciling men by baptisme unto unity. For after this sort, baptisme seemed unto him a thing acceptable, if it were used not for the remission of certain sins, but for the purifying of the body, the soul (I say) being cleansed before by righteousnes: and whenas divers flocked together (for they were greatly delighted in hearing of him)* Herod *fearing lest that so forcible a power of perswading which was in him, should lead the people into a certain rebellion, he supposed*

Matth. 14.

* This battle is mentioned of *Josephus*, *Antiq. Jud.* lib. 18. cap. 9. Chap. 11. after the Greek.

it far better to bereave him of his life afore any novelty were by him put in ure, then that change, with danger, being come in place, he ſhould repent him and ſay: Had I wiſt. Thus John *becauſe of* Herods *ſuſpition, was ſent bound to* Machærous *the ward (mentioned of before) and there beheaded.* When he had thus ſpoken of *John* in the ſame Hiſtory, he writeth of our Saviour in this ſort: *There was at that time one* Jeſus, *a wiſe man, if it be lawfull to call him a man, a worker of miracles, a teacher of them which embraced the truth with gladneſs. He drew after him many, as well of the* Jewes *as* Gentiles. *This ſame was* Chriſt. *And though* Pilate, *by the judgment of the chief Rulers, among ſt us, delivered him to be crucified: yet there wanted not them, which from the beginning loved him. He appeared unto them alive the third day after his paſſion, as the holy Prophets have foretold. Not only theſe, but innumerable more marvellous things of him, and to this day the Chriſtian people, which of him borrow their names, ceaſe not to encreaſe.* Now whenas this Hiſtoriographer, by bloud an *Hebrew* born, hath of old delivered in writing theſe and the like things concerning *John Baptiſt*, and our Saviour *Chriſt*, what refuge or ſhift, now have they, but that they be condemned for impudent perſons, which of their own brain, have fained Commentaries, contrary to theſe Allegations? And of theſe things alſo thus much.

Joſeph. *Antiq. Jud.* l. 18. c. 6. teſtifieth thus of Jeſus Chriſt.

Chap. 12. after the Greek.

Chap. XIII.

Of the Diſciples of our Saviour: that there were more than 12 Apoſtles and 70 Diſciples.

The catalogue of the 70 Diſciples is to be ſeen in the end of this volume, written by *Dorotheus* in greek, and tranſlated into Engliſh, but in *Euſebius* time not extant.

THe names of the *Apoſtles* are apparent unto every one out of the holy *Evangeliſts*, but the Catalogue of the 70 Diſciples is no where to be found. *Barnabas* is ſaid to be one of the number whom the *Acts of the Apoſtles* remembred, and no leſs did S^t *Paul* remember him, writing to the *Galatians*. Among theſe they number alſo *Soſthenes*, which together with *Paul* wrote to the *Corinthians*. The Hiſtory alſo of *Clemens Alexandrinus*, in the fifth of his *Hypotypoſeon* affirmeth *Cephas* to be one of the 70, of whom *Paul* ſaid: *Whenas* Cephas *came to* Antioch *I withſtood him to his face, becauſe he was culpable.* This *Cephas* was of the ſame name with the *Apoſtle*. And *Matthias*, who of the *Apoſtles* was elected in the room of *Judas* the traitor, and *Barſabas* alſo, who is ſaid by the ſame lot to have been worthily preferred to be of the number of the 70 Diſciples, alſo *Thaddæus* whom *Thomas* by the commandment of *Jeſu* ſent to cure *Agbarus*, is counted one of the number, concerning whom I will forthwith declare a certain Hiſtory which came to my hands. Thou ſhalt find by diligent obſervation, that there were more than 70 Diſciples of our Saviour, for proof whereof thou mayeſt uſe the teſtimony of *Paul*, which ſaith: that after Chriſts reſurrection from the dead, *He appeared firſt to* Cephas, *then to the twelve, after them to more than five hundred brethren at once, whereof (he ſaith) ſome to have fallen aſleep, but more to have remained alive,* at that time when he wrote thoſe things. Afterwards to have appeared to *James*, which was of the Diſciples, and one of the brethren of *Chriſt*. Laſt of all, as though beſides theſe, there were more *Apoſtles* after the manner of the twelve, (ſuch as *Paul* himſelf was) he addeth, ſaying: *He was ſeen of all the Apoſtles.* But of this ſo far.

Gal. 2.
1 Cor. 1.
Clemens.
Gal. 2.
Acts 1.
Barnabas.
Soſthenes.
Cephas.
Matthias.
Barſabas.
Thaddæus.
1 Cor. 15.

The Tranſlator touching the doubt riſing about him whom *Paul* reprehended at *Antioch*, whether he was *Peter* the *Apoſtle*, or *Cephas*, one of the ſeventy.

WHereas Euſebius *in the former Chapter, affirmed* Cephas *to be one of the number of the* 70 *Diſciples, and the ſame to be reprehended by S.* Paul at Antioch, *it ſeemeth repugnant to the plain words of the holy Scripture delivered unto us by the holy Ghoſt. The adverſaries of the truth, thought better to erre with* Euſebius, *by ſaying that* Cephas *was rebuked by* Paul, *and not* Peter, *rather than they would grant* Peter *(whom they term the Prince of the Apoſtles) to be controled of* Paul, *ſuppoſing hereby a preſident to enſue againſt the primacy of the Pope, liking of this opinion as a bare ſhift to ſtop the ſlanderous mouth of* Porphyrus, *which here took occaſion to reprehend the Chriſtians for their ſedition. But let us confeſs the truth, and ſhame the devil: The words of S.* Paul *are theſe:* ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην: When *Peter* came to *Antioch*, I withſtood him to his face. And a little after: εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων. *I ſaid unto* Peter *in the preſence of them all.* Auguſtine *and* Jerom *had great contention about the interpretation of this place, but neither of them denyeth the party to be* Peter,

Gal. 2.

Peter, *let us give unto the Historiographer the credit due unto him, he might call* Peter Cephas, *as our Saviour said in the Gospel unto* Peter: Thou shalt be called *Cephas, which is a* Syrian *word, sounding in Greek or Latine, nothing else but* Peter, *or* Petra *a rock. In that he calleth him another from the Apostle, I do not see how it can stand.* Jerome *denyeth any other* Cephas *known of us saving* Peter. *The conclusion is this:* Eusebius *calleth the person reprehended by* Paul, Cephas: *the holy Ghost in the Scripture calleth him* Peter. Eusebius *saith, he was another from the Apostle: the holy Ghost in discourse calleth him* Peter *the Apostle (in the same Chapter) to whom the Apostleship of circumcision was committed, and most like to be the Apostle, for there (that is, at* Antioch) *he was first placed Bishop.* John 1.

CHAP. XIV. Chap. 13. after the Greek.

The History concerning the Prince of the Edessians. *The Epistle of* Agbarus *unto Christ, and the Epistle of Christ unto him again.*

THE History touching *Thaddaus* (of whom we spake before) was after this sort. After that the divinity of our Lord and Saviour *Jesus Christ*, was made manifest unto all men, through the working of miracles, he drew unto him an innumerable sort of strangers, far distant from *Judea* affected with sundry diseases and every sort of maladies, hoping to recover their health, of which number King *Agbarus* Governor of the famous Nations inhabiting beyond the River *Euphrates*, grievously diseased in body, incurable by mans cunning, hearing the renowned fame of *Jesu*, and the wonderfull works which he wrought agreeable unto the same, published of all men, made petition unto him by letters, requiring deliverance from his disease. *Jesus* (though not presenty) yielded unto his petition, vouchsafed to answer him by an Epistle, that shortly he would send one of his Disciples which should cure his disease, promising withall, that he should not only cure his disease, but as many as belonged unto him, which promise not long after he performed. For after his resurrection from the dead, and ascension into heaven, *Thomas* one of the twelve *Apostles*, sent his brother *Thaddaus*, accounted among the seventy *Disciples* of *Christ*, by divine inspiration, into the City *Edessa*, to be a Preacher and Evangelist of the doctrine of Christ, by whom all things, which concerned the promise of our Saviour, were performed. The Reader hath an approved testimony of these things in writing, taken out of the recorded Monuments of the Princely City *Edessa*: for there are found enrolled in their publick Registery, things of Antiquity, and which were done about *Agbarus* time, yea, and preserved unto this day. There is no reason to the contrary, but that we may hear the letters themselves, copied out of their Registery, and translated by us out of the *Syrian* tongue in this manner.

The fame of Christ went throughout the whole world.

Agbarus.

Thomas the Apostle sent *Thaddaus* into *Edessa.*

The Epistle of Agbarus *unto our Saviour.*

AGbarus *Governor of* Edessa, *unto* Jesu *the good Saviour, shewing himself in* Jerusalem, *sendeth greeting. I have heard of thee, and thy cures which thou hast done, without medicines, and herbs. For as the report goeth, thou makest the blind to see, the lame to go, the lepers thou cleansest, foul spirits and devils thou castest out: the long diseased thou restorest to health, and raisest the dead to life. When that I heard these things of thee, I imagined with my self one of these two things; either that thou art God come from heaven, and doest these things, or the Son of God that bringest such things to pass; Wherefore by these my letters I beseech thee, to take the pains to come unto me, and that thou wilt cure this my grievous malady, wherewith I am sore vexed. I have heard moreover, that the* Jews *murmur against thee, and go about to mischief thee, I have here a little City and an honest, which will suffice us both.* These things he wrote after this manner, being a little lightned from above. I think it also not amiss to hear the letters of *Jesu*, sent back to *Agbarus* by the same bearer.

Agbarus writeth to Christ.

What *Agbarus* gathered by miracles.

The Epistle of our Saviour unto Agbarus, *though brief, yet pithy.*

AGbarus *blessed art thou, because thou hast believed in me when thou sawest me not; for it is written of me, that they which see me shall not believe in me, that they which see me not, may believe and be saved. Concerning that thou wrotest unto me, that I should*

Christ writeth to Agbarus.

come unto thee, I let thee underſtand that all things touching my meſſage are here to be fulfilled, and after the fulfilling thereof, I am to return again unto him that ſent me. But after my aſſumption, I will ſend one of my Diſciples unto thee, which ſhall cure thy malady, and reſtore life to thee, and them that be with thee. Unto theſe Epiſtles, there were alſo theſe things added in the *Syrian* tongue: *When* Jeſus *was taken up,* Judas *(which alſo is called* Thomas*) ſent unto him* Thaddæus *the Apoſtle, one of the ſeventy, who, when he came, remained with one* Tobias, *the ſonne of* Tobias. *When that the fame was ſpread of him, and that he was made manifeſt by the miracles which he wrought, it was ſignified unto* Agbarus, *and ſaid: The Apoſtle of* Jeſu *is come, of whom he wrote unto thee.* Thaddæus *by that time began, through the power of God, to cure every ſore and ſickneſs, ſo that all men greatly marvelled.* Agbarus *hearing of the weighty and wonderfull works which he wrought, that he cured in the name and power of* Jeſu, *forthwith ſuſpected the ſame to be he, of whom* Jeſus *had written, ſaying: After my aſcention, I will ſend one of my Diſciples unto thee, which ſhall cure thy malady. And when he had called unto him* Tobias *where* Thaddæus *hoaſted, he ſaid unto him: I hear ſay, that a certain mighty man come from* Jeruſalem, *is lodged with thee, and cureth many in the name of* Jeſu. *Who made anſwer, and ſaid: yea Lord, there came a certain ſtranger and hoaſted at my houſe, which hath done wonderfull things. To whom the King ſaid: Bring him unto me.* Tobias *returning unto* Thaddæus, *ſaid unto him:* Agbarus *the Governor ſent for me, and commanded that I ſhould bring thee unto him, that thou mayeſt cure his diſeaſe.* Thaddæus *anſwered, I go, for it is for his ſake that I am ſent thus mightily to work.* Tobias *ſtirring betimes the next day, took with him* Thaddæus, *and came to* Agbarus. *As he came, even at his entrance there appeared unto* Agbarus *in the preſence of his chief men, a great and ſtrange ſhew in the countenance of* Thaddæus *the Apoſtle, at which ſight* Agbarus *did reverence unto* Thaddæus, *ſo that all they which were preſent marvelled. None of them ſaw the ſight ſave* Agbarus *alone, which queſtioned with* Thaddæus, *and ſaid: Art thou of a truth a Diſciple of* Jeſus *the Son of God, which made me this promiſe: I will ſend unto thee one of my Diſciples, which ſhall cure thy diſeaſe, and ſhew life unto thee and all thine? To whom* Thaddæus *made anſwer, becauſe thou haſt greatly believed in the* Lord Jeſu *which ſent me, therefore am I ſent unto thee, but in caſe that thou believe in him as yet, thy hearty petitions according unto thy faith thou ſhalt obtain. To whom* Agbarus *ſaid, I have continued ſo believing in him, that I could have found in my heart mightily to deſtroy the* Jews *which crucified him, were not the* Romane *Empire a let unto my purpoſe.* Thaddæus *ſaid again: Our Lord and God* Jeſus Chriſt *fulfilled the will of his Father, which being finiſhed, he is aſcended unto him.* Agbarus *anſwered: And I have believed in him and in his Father. To whom* Thaddæus *replyed: Therefore in the name of the ſelf-ſame* Lord Jeſu *I lay my hand upon thee. Which when he had done, he was forthwith cured of his malady, and delivered of the pain that preſſed him ſore.* Agbarus *marvelled at this, that even as it was reported to him of* Jeſu, *ſo in truth by his Diſciple and Apoſtle* Thaddæus, *without Apothecary ſtuff, and virtue of herbs he was cured. And not only he, but alſo* Abdus *the ſon of* Abdus *grieved with the gout, and falling at the feet of* Thaddæus, *recovered his former health by the laying on of his hands. He cured alſo many other of his fellow-Citizens, working marvellous and miraculous things, and preaching the Word of God. To whom* Agbarus *ſaid again: Thou* Thaddæus *through the power of God doſt theſe things, and we have thee in admiration; I pray thee moreover, that thou expound unto me the coming of* Jeſu, *how he was made man, his might, and by what power he brought ſuch things as we heard to paſs. To whom* Thaddæus: *At this ſeaſon (ſaith he) I will be ſilent, though I am ſent to preach this Word, but to-morrow call together to my Sermon all thy people and fellow-Citizens; then will I ſhew unto them the Word of God, and ſow the word of life, and teach the manner of his coming, how he was made man, of his meſſage, and to what end he came, being ſent from the Father. Moreover of his miracles and myſteries uttered in this world, and power in bringing things to paſs. Beſides this his new preaching, and how baſe, ſlender and humble he ſeemed in outward appearance. How he humbled himſelf, and died, and abated his divinity, what great things he ſuffered of the* Jews, *how he was crucified, and deſcended into hell, and rent that hedg and mid-wall never ſevered before, and raiſed the dead that of long time had ſlept: how that he deſcended alone, but aſcended unto the Father accompanied with many: how that he ſitteth in glory at the right hand of God the Father in heaven: and laſt of all, how he ſhall come again with glory and power to judg both the quick and the dead. When the morning was come,* Agbarus *commanded his Citizens to be gathered together, to hear the Sermon of* Thaddæus. *Which being ended, he charged that gold coyned and uncoyned ſhould be given*

The conference which *Thaddæus* had with *Agbarus.*

Agbarus is cured by *Thaddæus.*

Abdus is healed of the gout.

given him. But he received it not, saying: Insomuch that we have forsaken our own, how can we receive other mens? These things were done the three and fortieth year: which being translated word for word out of the *Syrian* tongue, we thought not amiss to declare in this place.

The censure of the Translator, touching the aforesaid Epistles.

BE it true or be it false, that there were such Epistles, it forceth not greatly: as the effect and contents thereof is not to be preferred before all other writing in truth, so on the contrary, it is not to be rejected for falshood and forged stuff. Jerom *with other grave writers, affirmeth such circumstances to have been.* Eusebius *whose credit herein is not small, reporteth the same to have been taken out of their Records in the City of* Edessa, *registred there in the* Syrian *tongue, and by him translated out of the* Syrian *into the* Greek *tongue.* Isidorus *and* Gelasius *the first of that name, Bishop of* Rome, *about the year of our Lord* 494, *together with* 70 *other Bishops, decreed, that the Church of God should receive the same Epistles for no other than* Apocrypha. *One thing I may not here run over with silence, but admonish the Reader of, how that late writers, namely* Damascenus, *and that fabulous Historiographer* Nicephorus *have added unto this History fabulous reports; how that* Agbarus, *Governor of* Edessa, *sent his letter unto* Jesu, *and withall a certain painter which might view him well, and bring unto him back again the lively picture of* Jesu, *the which painter (as they report) being not able (for the glorious brightness of his gracious countenance) to bring his purpose to effect, our Saviour himself took an handkerchief and laid it to his divine and lively face, and by the wiping of his face, his picture was therein impressed, the which he sent to* Agbarus. Nicephorus *patched other fables thereunto: first he saith, that the King of* Persia *sent a painter unto* Jesu, *which brought unto him the picture of* Jesu, *and also of* Mary *his mother. Again that the* Edessians *in the time of* Justinianus, *the Emperor being besieged and brought to such a narrow strait, that there remained no hope of deliverance, but a present foyl and overthrow, in the same lamentable plight to have run unto his picture for a refuge, where (as they say) they found present remedy. Believe it who will.* Eusebius, *who searched their Records, who laid down the copy of the Epistles, who translated faithfully all that he found there touching Christ, neither saw, neither heard of any such thing: for he promised in the Preface to his History, to omit nothing that should seem pertinent. If the other writers found it, why did not* Eusebius *find it? If the other writers thought expedient to publish the same, why did* Eusebius *omit it? Nay, it was not there found at all, but forged, therefore reconnt them for fables. The first that reported them, was an hundred years after* Eusebius.

The End of the First Book.

THE SECOND BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

CHAP. I.

Of the Ordaining of Disciples, after the ascention of Christ.

IN the former Book (by way of Proeme to our Ecclesiastical History) we have briefly intreated of the ancient principles of our doctrine, of the antiquity of Evangelical policy among Christians, of the divinity of the word of salvation, of his late appearing among men, of his Passion, and of the election of his *Apostles*. Now it remaineth that we look into those things which ensued after his assumption: which we may note, partly out of the sacred Scriptures, and partly out of pro-

phane Hiſtories, knitting to our Hiſtory thoſe things which we have committed to memory. First of all the Apoſtleſhip is allotted unto *Matthias*, in the room of *Judas* the Traytor, which (as it is manifeſt) was one of the Diſciples of the Lord. There were alſo ſeven approved men Ordained Deacons, through prayer and impoſition of the *Apoſtles* hands, for the publick adminiſtration of the Churches affairs joyned with *Stephen*, which firſt after the Lord, as ſoon as he was Ordained (as though he were appointed for this purpoſe) is ſtoned unto death by them which ſlew the Lord; and for this cauſe, as the firſt of the triumphing Martyrs of Chriſt, according to his name, he beareth a Crown. After him followed *James*, called the brother of Chriſt, and counted the ſonne of *Joſeph*. This *Joſeph* was thought to be the Father of Chriſt, to whom the Virgin was betroathed, *who before they came together, was conceived by the Holy Ghoſt*, as the holy Goſpell declareth. This *James* (who of old for his virtue, was ſirnamed *Juſtus*) is ſaid to be the firſt which occupied the Biſhops See at *Jeruſalem*. *Clemens* in the ſixth of his *Hypotypoſeon*, writeth thus: *Peter* (ſaith he) *and* James, *and* John, *after the aſſumption of our Saviour, though they were preferred by the Lord, yet challenged they not this prerogative unto themſelves, but appointed* James *the* Juſt *Biſhop of* Jeruſalem. The ſame *Clemens* in the ſeventh of his *Hypotypoſeon*, alſo maketh mention of him thus: *The Lord after his reſurrection, endued with knowledge* James *the* Juſt, John *and* Peter. *They delivered the ſame unto the reſt of the Apoſtles, the Apoſtles afterwards unto the ſeventy Diſciples, of which number was* Barnabas. *There were two* James, *the one termed* Juſt, *which was thrown down headlong from the pinacle, and brained with a fullers club, the other beheaded. Of him that was called* Juſt, Paul *made mention, ſaying: I ſaw none of the Apoſtles, ſave* James *the brother of the Lord.* Thoſe things, which the Lord promiſed the King of the *Oſroenians*, then were performed. *Thomas* by divine inſpiration ſent *Thaddaus* unto the City *Edeſſa* to be their preacher, and an *Evangeliſt* of the doctrine of Chriſt, as alittle before out of the Records we have alledged. But he after his coming, having cured *Agbarus*, by the Word of God, and aſtoniſhed all them with his ſtrange Miracles and Works which he wrought, brought them to the worſhipping of the divine power of Chriſt, and ordained Diſciples of the doctrine of our Saviour. From that time unto this day, the whole City of the *Edeſſeans* being addicted unto the name of Chriſt, ſhew forth no ſmall argument of the great goodneſs of our Saviour towards them. But theſe things may ſuffice, taken out of their ancient hiſtoricall Records. Now let us return unto the ſacred Scripture. The firſt and the greateſt perſecution being raiſed of the *Jews* againſt the Church at *Jeruſalem*, about the time of the martyrdome of *Stephen*, and all the Diſciples, the twelve only excepted, being diſperſed throughout *Judea* and *Samaria*, certain of them, as the holy Scripture beareth witneſs, came unto *Phenices*, and *Cyprus*, and *Antioch*; but theſe as yet durſt not deliver unto the *Gentiles* the Word of faith, but ſhewed it only unto the *Jews*. At that time alſo *Paul* raged againſt the Church, entring into the ſeverall houſes of the faithfull, and giving forth precepts, that both men and women ſhould be impriſoned. And *Philip* one of the Ordained Deacons with *Stephen*, and of the diſperſed, came to *Samaria*, and being plenteous as touching the divine power, firſt of all preached unto the inhabitants there the Word of God. The Grace of God ſo mightily prevailed with him, that he drew unto him by his preaching *Simon Magus* with many moe. *Simon* at that time was ſo famous, holding in awe them that were bewitched with his ſorcery, that they ſuppoſed him to be the great power of God. He was then ſo amazed with the miracles which *Philip* wrought by divine power, that he came and grew ſo farre forwards to mens ſeeming, that he diſſembled even unto the Baptiſme that is through faith in Chriſt. Which diſſembling at this day is wonderfull in them that now wallowing in that moſt deteſtable hereſie, tread the trace of their fore-fathers, incroaching upon the Church, as a peſtilent and noiſome diſeaſe, infecting them which cannot throughly diſcern the incurable and intractable venome, lying hid within them. But divers of them (their impiety being revealed) were throughly known and rejected, of which number *Simon* himſelf, being apprehended of *Peter*, received the ſentence of damnation due to his deſert. When that the preaching of the Goſpel daily proceeded with increaſe, it came to paſs by reaſon of ſome domeſticall affairs, that there came from the land of the *Æthiopians*, the chief Governor of the Queen, which after the cuſtome of their Countrey held the Kingdom; for as yet the people of that Countrey have to their Prince a Queen. He was the firſt of the *Gentiles*, which obtained of *Philip* the holy myſteries by the inſpiration of

Acts 1. *Matthias* choſen to be an Apoſtle.

Acts 6. Seven Deacons.

Acts 7. *Steven* ſignifieth a crown.

Matth. 1. *James* the firſt Biſhop of *Jeruſalem*.

Clemens l. 6.

Clemens l. 7.

James Biſhop of *Jeruſalem* thrown down from a pinacle of the temple, and brained, Acts 13.

The perſecution of the Apoſtles by the *Jewes*.

Acts 8.

The diſperſion of the Diſciples.

Paul a perſecutor.

Acts 8.

Philip preacheth in *Samaria*.

Acts 8.

Simon Magus a ſorcerer.

Simoniani.

Simonia.

Acts 8.

An *Æthiopian* Eunuch.

of the heavenly word: he was made the first fruits of the faithfull throughout the world, and as it is reported, after his return unto his native soil, he preached the knowledg of the universal God, which giveth life unto men, and the coming of our Saviour: whereby the prophecy was fulfilled which said, *Æthiopia shall streteh her hand before unto God.* About this time *Paul* the chosen vessel, is declared *an Apostle not of men, neither by men,* but by revelation of *Jesus Christ,* and God the Father which raised him from the dead, and obtained this vocation, by a vision, and a voice revealed from heaven.

The Eunuch converted by *Philip*, preacheth the Gospel to the *Æthiopians.*
Psal. 68.
Acts 9.
Gal. 1.

CHAP. II.

The report of Pilate, *the censure of* Tiberius *the Emperor, and the* Romane *Senate, concerning Christ.*

WHenas the wonderfull resurrection of our Saviour, and his assumption into the heavens, was now made manifest unto many, and the ancient manner among the heathen Princes had so prevailed, that if any novelty by any were enterprised, the same forthwith should be signified unto him that held the Princely Scepter, lest that he should be ignorant of any thing which was done: it came to pass that *Pilate* made *Tiberius* the Emperor privy of those things which concerned the resurrection of our Saviour *Jesu*, and were published throughout *Palestina*, adding thereunto his marvellous works, whereof he was credibly informed, and how that now after his resurrection, he was of many taken for a god. The report goeth, that *Tiberius* made relation thereof unto the *Senate*, which rejected his saying, for no other cause, but for that they had not first approved the same, the ancient custome observed, that none should be accounted of the *Romanes* among the number of gods, unless he were canonized by the sentence and decree of the *Senate*, which no doubt was done for this end, that the wholesome doctrine of the divine preaching, should not need the approbation and commendotion of men. Though this matter touching our Saviour was rejected of the *Romane Senate*, after it was dilated unto them, yet *Tiberius*, reserving unto himself his former opinion, conceived no absurdity prejudiciall unto the doctrine of *Christ*. These things *Tertullian*, a man well experienced in the *Romane* Laws, and besides famous among them which flourished at *Rome*, in his *Apology* which he wrote for the Christians in the *Romane* tongue, and by translation writeth thus: *And that we may reason touching the original of these Laws, it was an ancient decree: that no god should be consecrated by the Emperor, unless it were first agreed upon by the Senate. The like did* Marcus Æmilius *practise, concerning a certain Idol of* Alburnus, *and this maketh for us: that the Deity is weighed amongst you after mans will and judgment. Unless that God please man, he is not made God. So that by this decree, man must be gracious and favourable unto God.* Tiberius *then in whose time the Christian name was spread abroad in the world, when this doctrine was signified unto him out of* Palestina, *(where it first sprang) communicated the same unto the Senate, declaring withall, that this doctrine pleased him right well. The Senate rejected it, because they had not allowed the same. But he persevered in his opinion, threatning them death, that would accuse the Christians.* This was the wisedom of the divine providence lightning his mind, that the preaching of the Gospel should pass at the beginning throughout the world without let or hindrance.

Tiberius would have had Christ canonized in the number of the gods.
The wisedom of God in this behalf.
Tertul. *in Apolog. adverſ. gentes*, cap. 5.

CHAP. III.

How that in short space the Gospel was published throughout the world.

BY the divine power and helping hand of God, the wholsome doctrine, as it were Sunbeames, suddenly shined throughout the whole world, and forthwith (according unto the Sacred Scripture) the sound of the holy *Evangelists* and *Apostles* passed throughout the whole earth, *and their words unto the ends of the world.* So that throughout all Cities and Villages (after the manner of barn-floores replenished) forthwith very many, and the same very populous Churches were established; and they which by ancient succession were blinded, through old error, and the rooted disease of superstitious idolatry, now at length through the power of Christ, by the doctrine of his Disciples, together with the wonderfull works wrought by them, were at liberty from their cruell Lords, and loosed out of their lothsome fetters, wholly abandoning the idolatricall

Psal. 19.

worſhip of many gods, confeſſing one and the alone God, the worker of all things, and worſhipping him with the rites of true piety, through divine and pure Religion, graffed in the heart of man by our Saviour himſelf. But the divine goodneſs and grace of God ſpread it ſelf abroad among other Nations, and firſt of all, *Cornelius* of *Ceſarea* in *Paleſtina*, with all his houſhold, by a divine viſion, and miniſtery of *Peter*, embraced the faith of Chriſt, and many *Grecians* of *Antioch*, heard the preaching of thoſe which diſperſed themſelves at the ſtoning of *Stephen*, whenas at this time the Church of *Antioch* flouriſhed and multiplyed exceedingly, and many Prophets of *Jeruſalem* (with whom were *Paul* and *Barnabas*) frequented thither: and beſides them, there was another multitude of brethren there, ſo that the Chriſtian name there ſprang firſt, as of a freſh and fertile ſoil, and *Agabus* one of the Prophets then preſent, foretold them of the famine to come. *Paul* and *Barnabas* were choſen meſſengers for the miniſtery by the brethren.

Cornelius the Centurion is converted unto the faith. Acts 10.

The *Antiochians* were firſt called Chriſtians. Acts 11.

Chap. IV.

How that Cajus Caligula, *exiling* Herod *with perpetuall baniſhment, created* Agrippa *King of the* Jews. *The commendation of* Philo Judæus.

Tiberius when he had raigned about two and twenty years died: *Cajus* ſucceeding him, preſently committed the principality of the *Jews* unto *Agrippa*: and beſide that kingdome, he gave him the *Tetrarchies* of *Philip* and *Lyſanias*, and not long after alſo the *Tetrarchy* of *Herod*, which *Herod* together with *Herodias*, being condemned for divers crimes and enormities, was committed to perpetuall baniſhment. The ſame *Herod* was he which lived about the paſſion of Chriſt: theſe things *Joſephus* doth witneſs. About this time *Philo* did flouriſh, a man not only excelling our own men, but alſo ſuch as paſſed in prophane knowledg. He was by lineal deſcent an *Hebrew* born, inferior to none of them which excelled at *Alexandria*. But what labour and induſtry he hath employed in divine diſcipline, and the profit of his native Countrey, his works now extant plainly do declare: and how far forth he prevailed in Philoſophical and liberall arts of prophane knowledg, I ſuppoſe it not very needfull to repeat. But imitating the doctrine of *Plato* and *Pythagoras*, he is ſaid to have excelled all the learned of his time.

Anno Chriſti 39, 40.

Cajus Caligula.

Herod the Tetrarch exiled with his harlot *Herodias.*

Herod Agrippa King of the *Jewes.*

Joſeph. *Antiq.* lib. 8. cap. 14.

Philo Judæus.

Chap. V.

How Philo *behaved himſelf being ſent in Embaſſage for the* Jewes *unto* Cajus *the Emperor.*

WHat befell unto the *Jews* under *Cajus*, this *Philo* hath written in five Books: wherein he ſetteth forth the madneſs of *Cajus*, how he proclaimed himſelf god, and beſides dealt ſpitefully innumerable ſorts of wayes. Moreover what calamities happened unto the *Jewes* in his time, though *Philo* himſelf was ſent in *Embaſſie* for his own nation which inhabited *Alexandria* unto the City of *Rome*, and how that he pleading for the lawes of his countrey people, gained nothing but gibes and jeſts, returning with great hazard of his life. *Joſephus* made mention of theſe things, in the eighteenth Book of his *Judaicall Antiquities*, thus writing word for word. *When diſſention roſe among the* Jews *and* Grecians *inhabiting* Alexandria, *both parties ſeverally ſent three Legats unto* Cajus, *whereof* Apion *one of the Legates for the* Grecians *of* Alexandria, *ſhamefully intreated the* Jews, *with many opprobrious and blaſphemous terms, adding this withall, that they deſpiſed the majeſty of* Cæſar. *And whenas all they which were tributaries to the* Romanes, *dedicated altars and temples unto* Cajus, *and eſteemed of him in all other reſpects as God; theſe* Jews *only diſdainfully withſtood this honour done unto him of men, and accuſtomed to prophane his name. After that* Apion *had thus ſpoken many and grievous things, to the end he might incenſe* Cajus *againſt them (as it was very like.)* Philo *one of the* Jews *Legates drew nigh, a man excelling in all things, and brother of* Alexander Alabarchus, *not ignorant in Philoſophy, and of ability ſufficient to anſwer the opprobrious crimes laid to their charge. But* Cajus *excluded him, commanding him forthwith to depart, and becauſe he was throughly moved, he ſeemed as though he went about to practiſe ſome miſchief towards him.* Philo *being reviled, went forth, and unto the* Jewes *which were with him in company, he ſaid: We ought to be of good chear: for by right God ſhould take our part, ſith* Cajus *is angry with us.*

Joſeph. *Antiq.* lib. 18. cap. 18. *Apion.*

Philo.

Thus

Thus far *Josephus*. And *Philo* himself declareth at large, in his written Embassie, the things which then were done. Whereof omitting many things, I will presently touch that, whereby it may evidently appear unto the Reader, what evils not long after happened unto the *Jewes*, for those things which they rashly enterprised against *Christ*. First of all, *Sejanus* in the City of *Rome* under *Tiberius*, in great credit with the King, endeavoured with all might possible to destroy all the Jewish nation. And *Pilate* in *Judea*, under whom that villany was committed against *Christ*, practised against the temple which stood at *Jerusalem*, that which seemed unto the *Jews* unlawfull and intollerable, whereby he grievously vexed them.

Sejanus an enemy unto the *Jewes*.

Pilate vexed the *Jewes*.

CHAP. VI.

What miseries happened unto the Jews, *after that hainous offence which they committed against Christ.*

PHilo doth write, that after the death of *Tiberius*, *Cajus* having obtained the Empire, vexed many with manifold and innumerable afflictions, but chiefly the Nation of the *Jews*, which by few of his words may be gathered, writing thus: *So grievous* (saith he) *was the dealing of* Cajus Caligula *towards all men, but specially against the nation of the* Jewes, *with whom he was greatly displeased, that among other Cities, beginning at* Alexandria, *he claimed unto himself their prayers, and set up his own picture every where (for he that succeedeth others who are rejected, doth greatly advance himself) and dedicated temples in the holy City (untill that time undefiled and free every way,) unto himself and his proper use, translating and consecrating the name to new* Cajus *as a famous god.* And infinite more mischiefs which cannot be told, the same *Philo* reporteth, to have happened unto the *Jews* at *Alexandria*, in his second Book of *Virtues*. And *Josephus* agreeth with him, who likewise declareth all the miseries of these men, to have had their originall from the time of *Pilate*, and their rash enterprize against Christ. Hear then what he sheweth in the 2^d^ Book of *The Judaical Wars*, thus writing word by word: Pilate *being sent from* Tiberius *as Lieutenant into* Judea, *covertly conveyed by night into* Jerusalem *the vailed pictures of* Cæsar, *which they call his armes: which thing, when day appeared, moved the* Jews *not a little. For they which were nearest unto them, at the sight thereof stamped them with their feet, as if they had been abrogated lawes.* They judged it an hainous offence, that any carved Image should be erected in the City. But if thou conferre these with the truth in the Gospel, thou shalt easily perceive, how that not long after, the voice took hold of them which they pronounced before *Pilate* saying, *We have no other King but* Cæsar. Moreover, the same Historiographer reporteth another calamity to have ensoons ensued the former, saying: *After this he raised another tumult, for their holy treasure which they call* Corbon, *was wasted upon a conduit, reaching the space of three hundred furlongs. This was the cause of the commotion among the* Jews, *and when* Pilate *was present at* Jerusalem, *they came about him, crying out unto him. But he foreseeing their tumult, assigned certain armed souldiers, in outward shew of apparel, like unto the common people, which he mingled with the multitude, commanding that no sword should be used; but such of the multitude as clamorously murmured (a sign being given from the tribunal seat) he caused to be beaten to death with clubs. The* Jews *being thus foyled, many perished of their wounds, and many in their flight being troden under foot of their fellow-Citizens, died. At this lamentable slaughter the multitude being discouraged, was silent.* Moreover, *Josephus* declareth innumerable more innovations to have happened at *Jerusalem*, teaching, how that from that time, seditions, wars, and often practices of mischiefs incessantly did vex not only the City, but all *Judea*, untill at length the utter soil (by their besieging under *Vespasian*) laid hold on them. Thus hath vengeance lighted upon the *Jews*, for their horrible fact committed against *Christ*.

Philo Judæus.

The cruelty of *Cajus Caligula.*

Joseph. *Bell. Jud.* l. 2. c. 9.

John 19. 7

Joseph. *Bell. Jud.* l. 2. c. 8.

Pilate plagueth the *Jews*.

CHAP. VII.

How Pilate *slew himself.*

IT is necessary to know this also, how the same *Pilate* that was President in the time of *Christ* under *Cajus*, of whose time we made mention before, fell into such misery, that necessity constrained him to use violence upon himself, and became his own murtherer, the

The death of *Pilate*.

the juſtice of God, as it ſeemeth beſt unto his wiſdom, not long winking at his wickedneſs. Hereof the *Grecians* are witneſſes, which commit to memory in their Hiſtories the *Olympiads* of times.

Chap. VIII.

Of the famine in the time of Claudius.

Acts 11. *Claudij Anno 4. Chriſti. Anno 46. 1 Cor. 16. 2 Cor. 9. Gal. 2.*

WHenas *Cajus* had held the royal Scepter not fully the ſpace of four years, *Claudius* the Emperor ſucceeded him, under whom a great famine afflicted the whole world. The ſame alſo have they delivered in their Commentaries unto us which far diſſent from our doctrine. And the prophecy of *Agabus* the Prophet, foreſhewing in the *Acts of the Apoſtles*, the famine that ſhould overſpread the world, came thus to paſs. *Luke* in the *Acts* ſignifieth this famine to be under *Claudius*, ſaying, that the brethren of the Church of *Antioch* ſent relief (every one after his ability) unto the faithfull inhabiting *Judea*, by the hands of *Paul* and *Barnabas*.

Chap. IX.

Of the martyrdome of James *the Apoſtle.*

Acts 17. *Clemens* l. 7. *Hypot.*

ABout that time (that is under *Claudius*) Herod *the King ſtretched forth his hand to vex certain of the Church, and ſlew* James *the brother of* John *with the ſword*. Of this *James*, *Clemens* in the ſeventh of his *Hypotypoſeon*, reporteth a certain Hiſtory worthy of memory, which he received by relation of his predeceſſors, ſaying: *He truly which drew him before the tribunal ſeat, when he ſaw that he would willingly ſuffer martyrdom, was therewith moved, and voluntarily confeſſed himſelf to be a Chriſtian. Then were they both brought together, but he in the way requeſted* James *the Apoſtle to pardon him, which afoer he had paused a little upon the matter, turning unto him anſwered: Peace be unto thee, and kiſſed him, and ſo they were both beheaded together.* Then *Herod*, as the Holy Ghoſt witneſſeth, perceiving the death of *James* to have pleaſed the *Jews*, laid wait for *Peter*, whom, when he had taken, he caſt into priſon, whoſe death he had procured, had not the Angel of the Lord by divine apparition aſſiſted him by night, miraculouſly looſing his fetters, and reſtoring him to the office of preaching.

The tormentor of *James* ſuffered martyrdome with him. Acts 12.

Chap. X.

How that Agrippa *otherwiſe called* Herod, *perſecuting the Apoſtles, and extolling himſelf, felt the heavy hand of God, to his deſtruction.*

THe enterpriſes of the King againſt the *Apoſtles* of Chriſt, paſſed not long unpuniſhed. For immediatly after his privy practiſes againſt the *Apoſtle* (as it is in the *Acts*) when he was in *Ceſarea*, upon an high ſolemn day, arrayed in a gorgeous and princely robe, ſpeaking unto the people from his lofty tribunal ſeat, the plague of God (as a meſſenger of juſtice) apprehended him. And whenas the whole aſſembly had ſhouted to his praiſe, that to their hearing the voice of God and not of man proceeded from him, the Angel of the Lord (as the Scripture witneſſeth) ſmote him, ſo that he was conſumed of worms, and miſerably finiſhed his mortal life. And that conſent is worthy of memory, which is found between holy Scripture in this miraculous fact, and the Hiſtory of *Joſephus*, where he delivereth unto us a manifeſt teſtimony of the truth, to wit, in the nineteeth Book of *Judaical Antiquities*, writing this miracle in theſe words: *Now was the third year of his Lieutenantſhip throughout all* Judea *come to an end, when he went to* Ceſarea, *which of old was called the tower of* Straton, *there he publiſhed ſpectacles of ſtage-playes in the honour of* Cæſar, *and ordained a ſolemn feaſt day, for his proſperous affairs. Unto this feaſt frequented the whole multitude of thoſe which were chief in that Province, and advanced to higheſt promotion and dignity. The ſecond day of theſe ſpectacles, the King putting on a robe of ſilver wonderfully wrought, at the dawning of the day came to the Theater, where his ſilver robe by reflex of the Sun-beams, yielded ſo gorgeous a gliſtering to the eye, that the ſhining thereof ſeemed terrible, and intollerable to the beholders; flatterers forthwith, one one thing, and other another thing, bolted out ſuch ſentences, as turned in the end to his confuſion, and ſaluting him as god, they added therewithal, Be gracious: for though*

Acts 12. Joſeph. *Antiq.* l. 9. c. 7.

though hitherto we have feared thee as man, yet henceforth we confeſs thee to be above mortall nature. Theſe things the King rebuked not, neither repelled this impious flattery. But when a little after he looked about, he beheld an Angel hanging over his head. The ſame forthwith he ſuppoſed to be a meſſenger of evil, who before was of goodneſs. Suddenly he felt himſelf pricked at the heart, with extream and vehement pain in his bowels, and heavily beholding his friends, ſaid: I which ſeem to you a god, am now conſtrained to end the race of this life: fatall deſtiny hath found fault with your fond flatteries, which of late you ſounded to my praiſe; I which was ſaluted immortall, am now to be carried away, and ready to yield up the ghoſt. This deſtiny no doubt is to be born withall, which God hath decreed. For we have lived not miſerably, but in that proſperous eſtate which is termed bleſſed. When he had uttered theſe words, he ſickned more and more. Then was he carefully and circumſpectly carried unto the Pallace: but the rumour was ſpread abroad, over all the countrey, that without peradventure he would dye ſhortly. The multitude forthwith, together with women and children, covered with ſackcloth, after their country manner, made ſupplication unto God for their King, ſo that all ſounded of ſorrow and lamentation. The King lying in a high lodging, and beholding the people proſtrate upon their knees, could not refrain from tears. But after that he had been vexed, the ſpace of five days with bitter gnawing of his bowels, he ended this life, being the fifty and fourth year of his age, and the ſeventh of his reign. For the ſpace of four years he reigned under Cajus Cæſar, *governing the Tetrarchy of* Philippi *three year, and the fourth year he governed that Tetrarchy which was* Herods: *the other three years he paſſed under Claudius Cæſar.* I wonder that *Joſephus* and others do alledge thoſe things truly and agreeable to the divine Scriptures. But if any ſeem to diſagree among themſelves touching the name of the King, the time it ſelf, and the act done do declare him to be the ſame, ſo that either by the error of the writer, the name was changed, or that he had two names, as many others have had.

This Angel in *Joſephus* is an Owl.

The Oration of *Herod Agrippa* a little before his death.

If thou hadeſt lived well, no doubt thou ſhouldeſt have died well: thy life was very ill, thine end farre worſe.

Herod Agrippa King of the *Jewes* ſeven years.

He was called ſometimes *Herod*, ſometimes *Agrippa*.

The cenſure of the Tranſlator, touching the doubt raiſed about the name of *Herod*, which was ſmitten of the Angel with mortality.

EUſebius *in this former Chapter ſeemeth to clear a certain doubt which may riſe about the name of this King, whether he were called* Herod, (*as* Luke *writeth in the* Acts of the Apoſtles) *or* Agrippa, *as* Joſephus *every where termeth him.* Luke *ſaith:* Herod *the King ſtretched forth his hand,* &c. *Act.* 12. *Again,* Luke *ſaith,* Herod *went down from* Judea *to* Cæſarea, Euſebius *and* Joſephus *do ſay, that* Agrippa *after he had continued three years in the Kingdome of* Judea, *went down to* Cæſarea. *Antiq. lib.* 19. *cap.* 7. Luke *ſaith,* Upon a day appointed, *Herod* arrayed himſelf in royall apparell, and ſate on the judgment ſeat, and made an Oration unto the people, and the people gave a ſhout ſaying: The void of God and not of man. Euſebius *and* Joſephus *ſay:* Agrippa *the ſecond day of the ſpectacles or ſtage-playes, putting on a robe of ſilver which gliſtered,* &c. *The flatterers ſaluted him for God.* Luke *ſaith:* The Angel of the Lord ſmote him. Euſebius *ſaith: He beheld an Angel hanging over his head.* Joſephus *ſaith: He ſaw an Owl ſit over his head, and forthwith he ſuppoſed her to be a meſſenger of ill luck. Laſt of all,* Luke *ſaith:* He was eaten of worms and gave up the ghoſt. Euſebius *and* Joſephus *ſay: that he was pricked at the heart with extream pain, and bitter gnawing of the bowels. All which circumſtances tend to one effect. The greateſt diſagreement that I ſee, is in the name. By peruſing the Hiſtories of* Joſephus *and* Euſebius, *I cannot perceive that there were more* Herods, *from the birth of Chriſt, (which were Kings of the* Jewes) *unto the utter overthrow of* Jeruſalem, *under* Titus, *and* Veſpaſian (*whenas their Kings and high-Prieſts were quite cut off*) *then two: the firſt,* Herod *the* Idumæan, *who ſlew the infants, called alſo* Herod *the great. The ſecond,* Herod *the Tetrarch, called* Herodes minor, *whoſe beginnings and endings, the Reader may behold in the Chronographie printed in the end of this preſent volume.* Euſebius (*lib.* 2. *cap.* 4. *alſo in his Chronicon, and* Joſephus *Antiq. lib.* 18. *cap.* 11, & 14. *&* Bell. Jud. *lib.* 1. *cap.* 10, 11.) *do write: that* Agrippa (*touching whom this preſent doubt doth riſe*) *being the ſon of* Ariſtobulus, *nephew to* Herod *the great, brother to* Herodeas *came to* Rome, *the year before* Tiberius *died, and was a ſuter under the Emperor* Tiberius, *for ſome office or other.* Tiberius *upon diſpleaſure conceived againſt him, clapt him in priſon. This* Agrippa *after the death of* Tiberius *grew in ſuch favour and credit with* Cajus Caligula, (*who ſucceeded* Tiberius) *that he accuſed* Herod *the Tetrarch before the Emperor of treaſon, for which crime*

Herod

Herod (*being convinced*) *together with* Herodias *was commanded to perpetuall baniſhment, and he appointed King of the* Jews. *This* Agrippa *was King ſeaven years, four under* Cajus Caligula, *and three under* Claudius. *Of* Claudius *he obtained, beſides his other Dominions as* Joſephus *doth witneſs (Antiq.* lib. 19. cap. 5.) *the Kingdome which* Herod *his grandfather had over* Judea *and* Samaria, *and with all the Tetrarchy of* Lyſanias. *His end and manner of death,* Luke, Euſebius, *and* Joſephus *have there deſcribed to be very lamentable. The time very well agreeth, his death to have been in the fourth year of* Claudius, *Anno Chriſti* 46. *though they differ in the name,* Luke *only calleth him* Herod, *all other Writers call him* Agrippa, *yet in* Joſephus (*Antiq. lib.* 19. *cap.* 5.) *I find, that this* Agrippa *had to his brother one* Herod. Agrippa (*ſaith he*) *begged of* Claudius, *for his brother* Herod, *the Kingdom of* Chalcis. *Again* Joſephus *ſaith, there met* Agrippa *certain Kings,* pariter & *Herodes* frater ejus, qui & ipſe *Chalcidis* habeat imperium: *and with all his brother* Herod, *which alſo was King of* Chalcis, *lib.* 19. Antiq. *cap.* 7. Claudius *wrote unto the Preſident of* Alexandria, *in the behalf of the* Jews, ſupplicantibus ſibi regibus, *Agrippa* pariter & *Herode, at the requeſt of both* Agrippa *and* Herod *the Kings.* Antiq. *lib.* 19. *cap.* 5. *Again in the ſame place* Claudius *himſelf in his Edict ſaith:* Patentibus me regibus, *Agrippa* & *Herode* chariſſimis, *&c.* libenter hoc præbui: *Whenas* Agrippa *and* Herod, *our dear Princes, made the petition unto me, I willingly condeſcend thereunto. I find moreover mention made, that this* Herod *ſurvived his brother* Agrippa. Joſephus *writeth thus,* Antiq. *lib.* 20. *cap.* 1. *Herod* the brother of the late deceaſed *Agrippa,* then King of *Chalcis,* requeſted of *Claudius Cæſar,* authority over the temple, the Ordaining of Prieſts, all which he obtained. A little after it followeth: *Herod* removed *Canthara* from the High-prieſthood, and ſubſtituted *Joſeph* the ſon of *Camus. Moreover* Joſeph. *ſaith:* Antiq. *l.* 19. *c.* 7. that after the departure of his Brother, he conſpired the death of *Syras. This is all, that I find to have been done by this* Herod: *Finally, he died in his bed, his end being come without any manifeſt or known diſeaſe.* Joſephus *ſaith:* Defunctus eſt *Herodes* frater regis *Agrippæ* majoris, octavo anno *Claudij* principatus, cujus regnum, *Claudius, Agrippæ* juveni dedit. Herod *the brother of King* Agrippa *the greater, died the eight year of the reign of* Claudius, *whoſe Kingdom* Claudius *aſſigned unto young* Agrippa. *Antiq. lib.* 20. *cap.* 5. *Bell. Jud.* lib. 1. cap. 10, 11. *We may in no wiſe think that* Luke *erred herein, he might peradventure mean this* Herod, *who had ſome doing in the temple, ſome dealing among the Prieſts, ſome authority over the* Jews, *who was carefull for them, together with his brother* Agrippa. *But his end hath no affinity with that of* Luke, *if we may credit* Joſephus, *who no doubt (being a* Jew *then living) was moſt skilfull, and beſt ſeen in the Jewiſh affairs. Wherefore to reconcile this diſagreement, let us call him* Herod *with* Luke, *and* Agrippa *with* Euſebius *and* Joſephus. *Nay leſt that we ſeem contrary to our ſelves, in taking contrary parts, let us make them friends, and joyning their hands together, name the man* Herod Agrippa, *which* Euſebius *meant, when he gathered the ſummaries of his Chapters, ſaying:* ὡς Ἀγρίππας ὁ Ἡρῴδης ἰδὼν Ἀποστόλους δοξάσας, *how that* Agrippa *and* Herod *perſecuted the Apoſtles.* Euſebius *alſo in the latter end of the Chapter, ſuppoſeth the name either to have been changed, by ſome error of the Writer, or elſe that he was* δίωνυμος *called after two names. Inaſmuch as hitherto in this our cenſure together with the other Writers, we have laid down the names of the Kings which governed the* Jews *ſince the birth of Chriſt: there remained yet one (which* Euſebius *lib.* 2. *cap.* 19. *toucheth) to be ſpoken of, that the Reader may find the Hiſtory, laid down in an ample and perfect manner. The ſame is* Agrippa *the younger or leſſer. After* Herod *the* Idumæan *the great which reigned thirty ſeven years (four only after the birth of Chriſt) ſucceeded* Archelaus, *which continued King nine years. The third after the birth of Chriſt, was* Herod *the Tetrarch, who reigned four and twenty years. The fourth was* Agrippa *major (touching whoſe name this controverſie aroſe) who reigned ſeven years. The fift and the laſt was* Agrippa *minor, ſon to the former* Agrippa, *whom the Angel ſtroke. This* Agrippa *reigned ſix and twenty years to the deſtruction of* Jeruſalem, *and the utter overthrow of the* Jews. Joſephus *writeth of him (Ant.* l. 19. c. 8.) *that he was but ſeventeen years old when his father died. This was he before whom* Paul *pleaded in the Acts of the Apoſtles, when he ſaid:* I think my ſelf happy King *Agrippa,* becauſe I ſhall anſwer this day before thee, *&c.* becauſe thou haſt knowledg of all cuſtomes, and queſtions which are among the *Jews. In the end* Paul *ſaid:* O King *Agrippa,* believeſt thou the Prophets? I know that thou believeſt. Then *Agrippa* ſaid unto *Paul:* Almoſt thou perſwadeſt me to be a Chriſtian, *&c. When all was done, Agrippa* ſaid unto *Feſtus:* This man might have been looſed, if he had not appealed unto *Cæſar,* Act. 26. *He began his reign under* Claudius, *he continued the reign of* Nero, Galba, Otho, Vitellius, *and part of the reign of* Veſpaſian, *and*

his

his son Titus. Josephus *commendeth him for divers virtues, he exhorted the* Jewes *to cut off all sedition, and not to venture upon that most dangerous war with the* Romans : volens & *Romanis* conservare *Judæos*, & *Judæis* templum atque patriam, *willing or being desirous to save for the* Romans *the* Jews, *and for the* Jews *the temple and their native soil.* Bell. Jud. *l* 2. *c.*17. *He entertained* Vespasian, *in the time of the wars at* Tiberias. *Jud. Bell.* l. 3. *c.*16. *Joyning with* Vespasian *at the siege of* Gamala, *he is wounded in the arm with a stone out of a sling.* Bell. Jud. l. 4. c. 1. *He is sent to* Rome *by* Vespasian, *(who then was but General-Captain) unto* Galba *the Emperor, and hearing by the way that* Galba *was dead, and that* Otho *succeeded him, went on his journey nevertheless.* Bell. Jud. *l.* 5. *c.* 6. *His last end I find no where written. But touching the kingdome, the rule, and the government of the* Jews, *after the utter ruine and overthrow of* Jerusalem, *with the confusion of the* Jews : Vespasianus *wrote unto* Tiberius Maximus *Lieutenant of* Judea, *that he should sell all the land of the* Jews, *reserving only a place called* Massada, *unto certain souldiers,* Joseph. Bell. Jud. *l.* 7. *c.*26. *Now (gentle Reader) thou maist hereby note the wisdom and providence of God touching this wicked brood, that as* Josephus (*Antiq.* l. 18. c. 11.) *writeth :* Inter centum annorum spatium, cuncta *Herodis* origo consumpta est, *within the compass of one hundred years all the progeny of* Herod *was rooted out.*

CHAP. XI.

Of Theudas *the sorcerer and his adherents.*

INsomuch as *Luke* in the *Acts* brought in *Gamaliel,* who (when consultation was about the repressing of the *Apostles*) said : that before that time there arose up one *Theudas,* which came to nought, and as many as hearkned unto him : now therefore let us alledg the testimony of *Josephus* concerning him. He writeth in the place aforecited these words : *When* Fadus *was Lieutenant of* Judea, *a certain sorcerer named* Theudas *perswaded a great multitude to follow unto the river* Jordan, *bringing with them their whole substance. For he reported himself to be a Prophet, and that at his commandment the river would divide it self parting in the midst, yielding unto them a free passage through, and in so saying he seduced many. But* Fadus *suffered not their folly to take effect, for he sent out a troop of horsemen, which apprehended them unawares, slew many, and took many alive : but* Theudas *himself being taken, they beheaded, and brought his head to* Jerusalem. After this consequently *Josephus* reporteth of the famine, which was under *Claudius,* in this manner.

Acts 5.

Joseph. *Ant.* l. 20. c. 4.

CHAP. XII.

Of Helen *Queen of the* Osroenians, *and of* Simon Magus.

After this there fell a great famine in Judea, *where Queen* Helen *bought much corn of the* Ægyptians, *and distributed to them that wanted.* And these things accord with that in the *Acts of the Apostles,* how the Disciples of *Antioch,* after their ability, sent succour unto the Saints inhabiting *Judea,* to be delivered unto the Elders, by the hands of *Paul* and *Barnabas.* But of this *Helen* (whereof also this Historiographer mentioned) there remain unto this day certain famous monuments, in the suburbs of *Ælia.* It is said of old, that she was Queen of the nation called *Adiabeni.* When that now the faith in our Saviour and Lord Jesus Christ was published among all people, the mortall enemy of mankind, endeavouring to withdraw the Regal City from the truth; conveyed thither *Simon* (whereof mention was made before) and furthering his devilish enchantment, seduced many of them which dwelt at *Rome.* This *Justinus* doth also declare, who alittle after the *Apostles* time was famous as touching our doctrine : concerning whom I will lay down these things that may seem agreeable unto the time. This *Justinus* in the former Apology, which he wrote in the defence of our doctrine, saith thus.

Acts 11.

These *Adiabeni* were a nation dwelling beyond *Euphrates.* Joseph. *Bell. Jud.* l. 6. c. 7.

CHAP. XIII.

Of Simon Magus, *and* Helena *a certain witch his yoke-fellow.*

After the ascention of our Saviour into the heavens, the Devil brought forth certain men which called themselves gods, who not only suffered no vexation of you, but attained unto honour amongst you, by name one Simon *a* Samaritan, *born in the Village*

Justinus Mart. in Apolog.

Gitton, *who (under* Claudius Cæſar) *by the art of devils, through whom he dealt, wrought deviliſh enchantments, was eſteemed and counted in your Regal City of* Rome, *for a god, and honoured of you as a god, with a picture between two bridges upon the River* Tibris, *having this* Romane *ſuperſcription:* Simoni Deo ſancto: *To* Simon *the holy god. And in manner all the* Samaritans, *and certain alſo of other Nations do worſhip him, acknowledging him for the chief god. And together with him one* Helena, *who at that time wandred to and fro with him, which firſt of all had her abiding in* Tyrus *a City of* Phœnicia, *at the receipt of cuſtome, and was termed of him, The principall underſtanding.* Thus far *Juſtinus.* Agreeable unto this is that of *Irenæus* in his firſt Book againſt *Hereſies,* where he writeth of this man, and of his impious and damnable doctrine, which at this preſent I think ſuperfluous to recite; inaſmuch as every one that is diſpoſed, may eaſily underſtand the original, the lives, the fond arguments; and the whole enterpriſes of the grand Hereticks of theſe latter times, which of purpoſe are largely publiſhed in the aforeſaid work of *Irenæus.* This *Simon* we learn to have been the firſt author of all hereſies, and they that of him hold this hereſie unto this day, faining through purity of life the chaſt philoſophy of Chriſtians renowned among all men, put in ure again the peſtilent ſuperſtition of pictures, from the which they ſeemed once to be free, falling proſtrate before the pictures and carved Images of *Simon* and his gill *Helena* (mentioned before) worſhipping them with incenſe, and ſacrifices, and ſweet odors. They have as yet certain more deteſtable myſteries, which are ſaid to amaze him that firſt heareth the ſame, and they have a written ordre among them, which bringeth aſtoniſhment. Theſe men indeed are ſo full of aſtoniſhment, extaſie, and meer madneſs, that not only they may not be committed to writing, neither alſo with modeſty be uttered of chaſt lips, ſo much do they overflow in filthineſs and obſcenity. For whatſoever may be imagined more foul than any filthineſs, the ſame hath their damnable hereſie ſurpaſſed: and indeed they delude poor wretched women with an heap of all kind of evils.

This *Helen* was a common harlot. *Irenæus lib.* 1. *cap.* 20. calleth this *Helen, Selen.*

Simon the father of hereticks.

The Image of Symon Magus worſhipped. &c.

Chap. XIV.

How Simon Magus *after his deviliſh dealing in* Judea, *got him to* Rome, *where he was met of* Peter *the Apoſtle.*

The malicious power of Satan, enemy to all honeſty, and foe to all humane ſalvation, brought forth at that time this monſter *Simon,* a father and worker of all ſuch miſchiefs, as a great adverſary unto the mighty and holy *Apoſtles.* But the divine and ſupercelеſtiall grace ſo ſuccoured her Miniſters, that by their preſence, the kindled flame of wickedneſs was quenched, and all pride by them abated and humbled, which did ſet it ſelf againſt the knowledg of God. Wherefore neither the ſtriving of *Simon,* neither of any other that then ſtarted up, was able to withſtand thoſe Apoſtolick times. For the brightneſs of truth, and the divine word, lately ſhining from above, prevailing on earth and working in the *Apoſtles,* victoriouſly overcame, and mightily overgrew all things. But the aforeſaid Sorcerer (having the eyes of his mind ſuddenly ſtricken as it were with ſome divine illumination, when he was manifeſtly known to have maliciouſly dealt againſt *Peter* the *Apoſtle* in *Judea*) fled a long journey by Sea, from the Eaſt unto the Weſt, thinking by that flight to live afterwards at his hearts-eaſe. And coming into the City of *Rome,* he was ſo aided by that power which prevaileth in this world, that in ſhort time he brought his purpoſe to ſuch a paſs, that his picture was there placed with others, and he honoured as a god. But this impiety did not long proſper: for incontinently under the raign of *Claudius,* the great providence of the God of all things loving to mankind, guided unto *Rome Peter* that great and conſtant *Apoſtle,* chief of all the reſt for courage, againſt this ſo great a corrupter of Chriſtian life, who like a valiant Captain (feneed with the divine armour of God) tranſported from Eaſt unto Weſt, the precious Merchandize of ſpiritual brightneſs, the wholeſome doctrine, and light of ſouls, that is, the preaching of the glad tidings of the celeſtiall Kingdome.

The combate of light and darkneſs.

Simon Magus cometh to *Rome.*

Peter came to *Rome* under *Claudius.*

CHAP. XV.

These two Chapters in the Greek were one.

The foyle of Simon, *and mention of the Gospel written by St.* Mark.

WHen the heavenly word came thither, immediately the power of *Simon* together with himself came to naught; but on the contrary, such a light of piety shined in the minds of such as heard *Peter*, that they were not sufficed with once hearing, neither satisfied with the unwritten doctrine that was delivered, but earnestly besought S^t *Mark* (whose Gospel is now spread abroad) that he would leave in writing unto them the doctrine which they had received by Preaching; neither ceased they, until they had perswaded him, and so given an occasion of the Gospel to be written, which is now after *Mark*. It is reported, that the *Apostle* understanding of this by inspiration of the holy spirit, was pleased with the motion of those men, and commanded this Gospel now written to be read in the Churches. *Clemens* in the sixt of his *Hypotypoſeon*, reporteth this story. With him agreeth *Papias* Bishop of *Hierapolis* in *Asia*, who saith, that of this *Mark* mention is made by *Peter* in his former Epistle, which he compiled being at *Rome*, and of him the City of *Rome* figuratively to be called *Babylon*, the which is signified when he saith: *The Church wich is at* Babylon, *elected together with you, saluteth you and* Mark *my son.*

The *Romanes* request Saint *Mark* to write a Gospel.

Clemens.

Papias.

1 Pet. 5.

Rome figuratively called *Babylon.*

Chap. 15. after the Greek.

CHAP. XVI.

How that Mark *first of all others, preached unto the* Ægyptians *the knowledge of Christ.*

Mark is said first of all to have been sent into *Ægypt*, and there to have both preached the Gospel which he wrote, and first to have setled the Churches of *Alexandria*: and so a great multitude of believers, both men and women at the first meeting, was gathered together, by a certain philosophical and diligent exercise; so that *Philo* thought good to commit in writing unto us, their exercise, their conventicles, their diet, and all the other trade of their life. * It is reported that this *Philo* came to *Rome* under *Claudius*, and had conference with *Peter*, who then preached unto the *Romanes*, neither is it unlike. That Commentary, which we know to have been compiled by him in his latter dayes, containeth manifestly the Canons hitherto conserved in the Church. And insomuch as curiously he hath described unto us the lives of our religious men, it is very like that he did not only see those Apostolick men of his time, being by originall *Hebrews*, and therefore observed the ancient rites and ceremonies of the *Jews*, but also allowed of them as godly and honest.

Mark the first preacher of the *Ægyptians.*

* Chap. 6. in the Greek.

Philo came to *Rome* under *Claudius.*

CHAP. XVII.

Eusebius *reporteth out of* Philo, *the lives, the manners, the studies, the habitations, the assemblies, the judgement of the interpretation of the Scriptures, of the religious men in* Ægypt *and thereabout, flourishing in his time.*

FIrst of all this plainly appeareth, that *Philo* passed not the limits of verity, in reporting those things which he wrote (either of himself or from others) in that Book by him intituled: *Of the life contemplative, or Worshippers*, saying: That the men and women were called worshippers, either because like cunning Physitians, they cured and healed such as came unto them of their malicious passions: or else because that religiously they worshipped the celestiall Godhead, with pure and sincere worship. But whether he of himself gave them this name for the aforesaid causes, or whether at the beginning they were so called, whenas yet the name of Christians was not every where published, I think it not needfull curiously to sift out. Yet first of all this he witnesseth: *That they renounced their substance, and they which professed Philosophy, abandoned their own proper goods, and severed themselves from all the cares of this life: and forsaking the Cities, they lived solitarily in fields and gardens: they accounted the company of them which followed the contrary trade of life, as unprofitable*

Philo Judæus.

fitable and hurtfull unto them, who then lived thus (as it was likely) to the end, that with earneſt and fervent deſire they might imitate them which led this propheticall life. For in the *Acts of the Apoſtles*, whence no doubt this is rehearſed, it is written that all the Schollers of the *Apoſtles* ſold their ſubſtance and poſſeſſions, diſtributing to every one as need required, ſo that none wanted among them. *For as many* (ſaith the Text) *as had lands or houſes, ſold them, and bringing the price thereof, laid it at the Apoſtles feet,* to this purpoſe, that ſeverally every ones want and neceſſity might be ſupplied. The like doth the ſame *Philo* teſtifie, writing thus: *In many places this kind of people liveth, (for it behoveth as well the* Grecians, *as the* Barbarians, *to be partakers of this abſolute goodneſs) but in* Ægypt *in every Province (ſo they term them) they abound, and eſpecially about* Alexandria. *From every where the beſt withdrew themſelves (as it were into their native countrey) into the ſoil of theſe worſhippers, as a moſt commodious place, adjoyning to the lake of* Mary *in a low vale, very fit, both for the ſecurity, and temperature of the aire.* Afterwards deſcribing the manner of their manſions, he writeth thus of the Churches of that region: *In every village there is a religious houſe, which they call* Seminon, *and a Monaſtery, wherein they inhabiting, do celebrate the myſteries and honeſt and holy life, carrying thither nothing, neither meat nor drinke, neither any other thing neceſſary for the ſuſtentation of the body, but the Laws and the Oracles of the Prophets, Hymnes, and ſuch like, whereby knowledge and piety is increaſed and conſummated.* And a little after he ſaith: *All the time that is from morning to evening, is of them ſpent in godly exerciſe; for reading the holy Scriptures, they meditate thereupon, handling allegorically the divine Philoſophy of their native countrey. And they ſuppoſe thoſe ſecret types which by figures are ſignified, to be made manifeſt by the expoſition of the Scriptures. They have certain Commentaries of ancient Writers, who being ringleaders of their Opinions, have left unto their Poſterity monuments of many things allegorically handled, which they uſing as patterns, do imitate the driſt of their ment.* Theſe things ſeem to have been uttered by this man, as though he had been an Auditor unto their expoſition of the Scriptures. It is alſo very like, that the Commentaries which he reporteth to have been among them, were the *Goſpels*, and the works of the *Apoſtles*, and certain expoſitions of the ancient Prophets, ſuch as partly that Epiſtle unto the *Hebrews*, and alſo the other Epiſtles of *Paul* do contain. To be ſhort, that they newly compiled and collected Pſalmes: thus he writeth, *They contemplate not only divine things, but they make grave Canticles, and Hymnes unto God in a more ſacred rhime, of every kind of meeter and verſe.* And many more things he declareth in that Book which we here mention. But thoſe things ſeemed neceſſarily ſelected of him, which paint unto us the ſure and certain notes of their Eccleſiaſtical converſation. But if any man ſuppoſe theſe things now ſpoken of, not properly to appertain unto the policy of the Goſpel, not to be applyed unto others beſides theſe forementioned worſhippers, let him at leaſtwiſe credit that, which out of his words we will alledge, and no doubt if he judge indifferently, he ſhall find an infallible teſtimony. For thus he writeth: *Firſt of all, they place continency in the mind, as a certain foundation; next they build thereupon other virtues. Not one eateth, or drinketh before Sun ſet, adjudging the divine meditating of wiſedom, to be a work of light, and the curious feeding of the carkaſſe, to be a work of darkneſſe, giving unto the one the day, unto the other the leſſer part of the night. Many think not upon meat, no not in whole three dayes, being raviſhed with a greater deſire of knowledge than of food. Many are ſo delighted and enamoured with the food of wiſedom, which abundantly, copiouſly, and plentifully miniſtreth all kind of learning, that they abſtain from meat and twice as long, and ſcarce in ſix dayes they receive their neceſſary food.* Theſe words of *Philo*, in our opinion, concern (without all contradition) our men. But if any man as yet ſtifly gain-ſay, and look to be further perſwaded, let him credit more evident demonſtrations, which he ſhall not find among any others, ſave onely the Chriſtians, who religiouſly rule themſelves according unto the Goſpel: for he ſaith, *Among them of whom we ſpeak, there are women to be found, whereof divers are elderly Virgins, vowing chaſtity, not by compulſion or neceſſity (as the guiſe and manner is of holy Virgins among the* Gentiles) *but rather voluntarily; for the zeal and deſire they have to wiſedom, with whoſe company, theſe women acquainting themſelves, deſpiſe corporall luſt, deſirous not of mortall, but immortall children, which ſoly the amiable and godly mind of it ſelf begetteth.* And afterwards he

Acts 4.

Philo of the worſhippers in Ægypt.

Manſions. Churches. Religious houſes.

Study of holy Scripture.

Pſalms and Hymnes.

The continency of the worſhippers. Abſtinence.

Virgins. To compell ſome to vow chaſtity is Paganiſme.

he setteth forth the same more plainly, *For the interpretation* (saith he) *of the sacred Scriptures are among them allegoricall and figurative. For unto these men the whole Scripture seemeth like a living creature, so that the externall shew of words, resembleth the superficies of the body, and the hid sense or understanding of the words, seem in place of the soul, which their religion began to contemplate, by the beholding of names, as it were in a glass, observing a passing beauty with the bright beams of shining sentences.* What need we to adde unto these, how that they assembled together, severally men, and severally women, and so had their conversation: and what exercise they practised among them? which as yet are in use among us, and especially such as we have been accustomed to use in our fastings, vigils, and reading of divine Scripture about the festivall day of the blessed Passion, which the aforesaid author hath diligently noted, after the same manner as they are observed among us, and delivered it in writing; but especially describing the vigils of that great feast, and the exercises thereof, with hymnes, as the manner is among us. And how that one singing in verse, and the rest giving diligent ear with silence, they all close in the end, and sing with him the last verse of the hymne. He hath written also, how that on the foresaid dayes, they lye on pallets, tasting at all neither wine, neither any living creature, but their drink was clear water, and their food bread with Salt and Hyssop. He writeth moreover of their government, I say of them to whom the Ecclesiastical Lyturgies are committed, of their Deaconships, and of the presidency of Bishops, placed above all. But if any man be desirous to know these things exactly, let him repair unto the History of the aforesaid author. Now that *Philo* writing of these things, intreated of the first preachers of the Gospel, and the rites delivered them of the *Apostles* of old, it is manifest to every man.

Allegorical interpretation.
Synods.
Conference.
Fastings.
Vigils.
Beds made of leaves, chaffe, and grass.
Bread and water.
Bishops.
Deacons.

CHAP. XVIII.

The commendation of Philo, *the Catalogue of his Works, whereof many are not extant.*

THis *Philo* flowed in words, he was deep of understanding, high and profound in the contemplation of holy Scripture, he compiled a divers and variable Exposition of the Scriptures, prosecuting after his order and manner, as well the tract of the Book of *Genesis* with the Allegories thereof, as the summe in the Chapters contained, laying down the Questions incident and Solutions to the same, intitling his Book: *The questions and solutions throughout* Genesis *and* Exodus. There are besides extant of his, severall Tracts of his *Problems*: namely, *Two Books of Husbandry*, as many *Of Drunkennesse*, and certain others, having their proper and peculiar Titles, whereof one is: *What the sober mind prayeth or voweth?* Also, *Of the confusion of tongues, Of wandring and finding, Of Assemblies about discipline.* Of that: *Who can be heir of the goods of God?* Or: *What division can be of equals and contraries? Of the Three Virtues*, whereof *Moses* with others hath written. Moreover: *Of them whose names are changed, and why they are changed*: where he witnesseth himself to have written again and again *Of Testaments.* There is extant a Volume of his, *Of banishment*, and, *Of the life of a perfect wise man, according unto righteousnesse*: or, *Of unwritten Laws.* Again: *Of Giants*: or, *That the Godhead is not changed. Of Dreames*, which according unto *Moses* are given from above, *Five Volumes.* And thus much of them which he wrote on *Genesis*, that came to our hands. We have also known upon *Exodus*, *Five Books of Questions*; and, *Of the Tabernacle*; and, *Of the Ten Commandments*, and, *Four Books of them which by nature of Laws may be referred unto the Ten Commandments. Of the sacrifices of beasts, what kinds of sacrifices there be?* Of that: *What rewards are set forth unto the good and godly in the Law: what punishments and curses to the wicked.* There are found also certain severall Books of his, as, *Of Providence*, and, *Of the* Jews, *Of Politicks*, and, *Of Alexander*: and concerning that, *That brute beasts have reason.* Again, *That he is a slave which is wicked*: and there followeth another Book, *That he is free which is godly.* After these he wrote, *Of the life contemplative, or worshippers*, whence we borrowed these things, which we alledged concerning the Apostolick mens lives: *The interpretations of the Hebrew names* in the *Law* and *Prophets* are attributed unto his industry. This *Philo* coming to *Rome* in the time of *Cajus*, wrote a Book of the *Impiety of* Cajus, wittily cloaking it with the title of virtue: which Book being read before the *Romane*

Senate in the time of *Claudius* was ſo well thought of, that his Books were chained in the publick Library, as famous Monuments. At the ſame time, when *Paul* had travelled in compaſs, from *Jeruſalem* to *Illyricum*, *Claudius* vexed the *Jews*, when *Aquila* and *Priſcilla* with certain other *Jews* were expulſed *Rome*, and came to *Aſia*, where they had their converſation together with *Paul*, who then confirmed the Churches, whoſe foundations he had lately laid: whereof the holy Scripture in the *Acts of the Apoſtles* ſufficiently inſtructeth us.

Acts 18.

An. Chriſti 51.

Chap. XIX.

What calamity happened unto the Jews *in* Jeruſalem *upon* Eaſter *day.*

The juſtice of God for contemning his Sonne.

Joſeph. *bell. Jud. l.* 2. *c.* 11.

WHen *Claudius* yet raigned, ſo great a ſedition and ſtir was raiſed in *Jeruſalem* about the feaſt of *Eaſter*, that of them only which were preſſed to death in the porches of the Temple, and troden under foot, there were ſlain thirty thouſand *Jews*; and that feſtivall day was unto the whole Nation a day of mourning, lamentation being raiſed throughout all their dwelling places; And this *Joſephus* doth write word by word. *Claudius aſſigned* Agrippa (*the ſon of* Agrippa) *King of the* Jews, *ſent* Felix *to be Lieutenant of the whole Province of* Samaria, Galilee, *and the region beyond* Jordan; *and when he had raigned thirteen years and eight moneths he died, leaving* Nero *to ſucceed him in the Empire.*

Chap. XX.

What calamity happened at Jeruſalem *under* Nero: *the ſedition between Prieſt and People. The death of* Jonathas *the High-Prieſt.*

Joſeph. *Anti. l.* 20. *c.* 13.

UNder *Nero*, *Felix* being Procurator of *Judea*, there was then raiſed a ſedition between the Prieſts, which *Joſephus* in the twentieth Book of *Antiquities* deſcribeth thus: *There aroſe diſſention between the High-Prieſts, and inferior Prieſts and chief of the people at* Jeruſalem. *Every one gathering unto him a company of Ruffians and Cutters, played the captain, they skirmiſhed among themſelves, they vexed one another, they ſlinged one at another, but there was none to bridle them: and theſe things freely were done in the City, as though there had been no Preſident. So impudent and paſt all ſhame were the High-Prieſts become, that they ſtuck not to ſend, and take away from the barn-floores, the tythes due unto the inferior Prieſts, ſo that in the end it fell out, that the Prieſts were ſeen to periſh for poverty; in ſuch ſort did the violence of theſe ſeditious perſons prevail beyond all right and reaſon.* Again the ſame Hiſtoriographer writeth, that at *Jeruſalem*, about that time there aroſe a certain multitude of thieves or robbers, which ſlew them by day that met them in the ſtreets, and ſpecially on the holy dayes, mingled themſelves with the multitude, and carrying weapons covered under their garments, they wounded the chief men, and when the wounded fell down, they drew themſelves to them that were incenſed againſt the thieves, and ſo brought to paſs through the cloaking of their pranks that they could not be apprehended. To be brief, he writeth that *Jonathas* the High-Prieſt was ſlain of them firſt, and daily after him many, and the fear to have been greater than the calamity it ſelf, becauſe that every man every hour looked for death, as in war.

Joſeph. *Antiq. l.* 20. *c.* 11.

Chap. XXI.

Of the ſedition that the Ægyptian *ſorcerer moved, whereof the Acts make mention.*

COnſequently after theſe he annexeth other things, ſaying: *With a greater plague did the* Ægyptian, *being a falſe Prophet, afflict the* Jews. *For when he came unto thoſe parts, and being a ſorcerer had gotten unto himſelf the credit of a Prophet, he gathered together about thirty thouſand ſeduced people, whom he guided from the wilderneſs unto mount Olivet, whence he might make an ambuſhment upon* Jeruſalem: *and if he obtained his purpoſe, to exerciſe tyranny, partly upon the* Roman *watch, and partly upon the people: uſing to his wicked enterpriſe, the company of heady and wilfull ſwaſhbucklers. But* Felix *preventing his violence met him*

Joſeph. *bell. Jud. l.* 2. *c.* 12.

him with armed souldiers that were Romans, *with whom all the rest of the people conspired, ready to revenge themselves of them. After their meeting, and assaults given, the* Ægyptian *with a few fled his way, and many of his adherents were foyled and taken alive.* Thus far *Josephus*, in the second Book of his Histories. I think it also very expedient, to confer with these that which is read in the *Acts of the Apostles* concerning this *Ægyptian*, where it is said unto *Paul* by the Tribune of the souldiers, (that was at *Jerusalem*, under *Felix*) when the multitude of the *Jews* had raised a tumult against him: *Art thou that* Ægyptian, *which a few dayes ago, hast raised with thee four thousand common thieves, and leddest them unto the wilderness?* And such were the things that happened under *Felix*. Acts 21.

CHAP. XXII.

The going of Paul *unto* Rome, *and his pleading there, with his Martyrdome.*

Festus is sent by *Nero* to succeed *Felix*, under whom *Paul* pleading for himself, is brought bound to *Rome*. There was with him *Aristarchus*, whom justly in some place of his Epistles, he calleth his fellow captive, and *Luke* when he had finished the *Acts of the Apostles*, concluded his History here, saying: *That* Paul *lived peaceably at* Rome *two whole years, and preached the Word of God without impediment.* The which being expired, fame goeth that the *Apostle* (after account made of his doctrine) returned unto the office of preaching, and afterwards when he came the second time unto the City, under the same Emperor, to have been crowned with martyrdome. When he lay in prison, he wrote the latter Epistle unto *Timothy*, instructing him both of the account of doctrine that he made in his former captivity, and also of his death approaching nigh. Take hereof his own testimony: for thus he writeth, *At my former apperaance none assisted me, for all forsook me, I pray God that it be not laid to their charge. But the Lord assisted me, and strengthened me, that by me the preaching should be accomplished, and that all nations might hear, And I was delivered out of the Lions mouth.* By these words he plainly sheweth, that he was before delivered out of the Lions mouth (meaning as it appeareth *Nero*, because of his cruelty) that the preaching might be supplyed by him. For he foreseeing in the spirit, that his death drew nigh, immediatly saith: *I have been delivered out of the Lions mouth.* And again, *The Lord will deliver me from every evill work, and reserve me unto his heavenly Kingdom*: Noting his martyrdome to draw nigh, the which more evidently he foreshewed in the same Epistle, saying: *For I am now ready to be offered, and the time of my dissolving is at hand.* In the same latter Epistle to *Timothy*, he declared *Luke* alone to be with him; but in his former appearance and pleading, not one, no not *Luke* to be with him. Wherefore it is plain that *Luke* wrote the *Acts of the Apostles* unto that time, knitting up his History with his absence from *Paul*. These things have we spoken, to this end, that we may warrant the martyrdom of *Paul*, not to have been consummated when *Luke* finished his History, that is, when *Paul* came to *Rome*. It is very like, that the apology of *Paul* for his doctrine, might have been at the beginning sooner accepted, when *Nero* was somewhat milder in affection and dealing: but after that, he fell unto such outragious wilfullness, he was quick with others for the *Apostles* sake. Col. 4. Acts 28. Whereof read the 25. Chapt. of this 2. Book. 2 Tim. 4.

CHAP. XXIII.

Of the martyrdome of James *called the brother of Christ.*

WHen the *Jews* were out of hope to accomplish their plot against *Paul*, who after his appeal unto *Cæsar*, was sent by *Festus* unto *Rome*, they turned themselves against *James* the brother of Christ, who was placed of the *Apostles* Bishop of *Jerusalem*. The like they practice against him, placing him in the midst, and requiring of him, that in presence of all the people, he would renounce the faith of Christ. Whenas he contrary to their expectation, freely and with greater audacity than they hoped, in presence of all the multitude, had confessed *Jesus* to be the Son of God, our Saviour, and Lord, they could no longer abide his testimony, for he was counted of all most just, for his excellent wisedome and piety which he shewed in life, but slew him, having gotten opportunity to the accomplishing of this hainous fact, by the vacancy of the Regall seat. For *Festus* Governor *James* Bishop of Jerusalem.

Governor of *Judea* being dead, the Province wanted a Preſident or Procurator. But how *James* was ſlain, the teſtimony of *Clemens* (heretofore of us alledged) hath largely declared, that he being thrown down from the pinnacle of the temple, and brained with a fullers club, gave up the ghoſt. And *Ægeſippus* who immediately ſucceeded the *Apoſtles*, repeateth the circumſtance hereof exquiſitely in his fift Book, after this manner: James *the brother of Chriſt, took in hand the government of the Church after the Apoſtles, termed a juſt and perfect man of all men from the time of our Saviour unto us. For many other were called* James *beſide him, but this man was holy from his mothers womb. He drank neither wine, nor ſtrong drink, neither ate any creature wherein there was life. He was neither ſhaven, neither annointed, neither did he uſe bath. Unto him alone was it lawfull to enter into the holy places; he uſed no woollen veſture, but wore a Sindone, and alone frequented he the temple, ſo that he was found proſtrate on his knees, praying for the ſins of the people (His knees were after the guiſe of a camels knee, benummed and bereft of the ſenſe of feeling, by reaſon of his continuall kneeling in ſupplication to God, and petition for the people. For the excellency of his righteouſneſs he was called* Juſt, *and* Oblias, *which ſounded by interpretation, the bulwark or defence of the people in righteouſneſs, as prophecies do go of him. When divers asked him touching the hereſies among the people, whereof we mentioned before, Which was the gate or door of Jeſu, he anſwered: the ſame to be the Saviour; by whoſe means they believed* Jeſus *to be Chriſt. But the aforeſaid hereſies acknowledge neither the reſurrection, nor the coming of any judge, which ſhall reward to every one according to his works. For as many as believed, they believed by means of* James. *When many of the Princes were perſwaded, there aroſe a tumult of the Jews, Scribes, and Phariſees, ſaying: It is very dangerous leſt the whole people look after this* Jeſus, *as though he were* Chriſt: *and being gathered together, they ſaid to* James: *We pray thee ſtay this people, for they erre in* Jeſu, *as though he were true Chriſt, We pray thee perſwade this people, which frequent to the feaſt of the Paſſeover, concerning* Jeſu, *for we all obey thee; yea we, and all the people, teſtifie of thee, that thou art juſt, and reſpecteſt not the perſon of any man, perſwade therefore this multitude, that they erre not in* Jeſus, *for the whole multitude, and we, obey thee. Stand therefore upon the pinacle of the temple, that thou maiſt be ſeen aloft, and that thy word may be heard plainly of all the people; for becauſe of this Paſſeover, all the tribes are met here together with the* Gentiles. *The aforeſaid Scribes and Phariſees placed* James *upon the pinacle of the temple, and ſhouted unto him, and ſaid: Thou juſt man, at whoſe commandment we all are here, inſomuch as this people is ſeduced after* Jeſus, *who was crucified, declare unto us, which is the door or way of* Jeſus *crucified? And he anſwered with a loud voice: Why aſk ye me of* Jeſus, *the Son of man, whenas he ſitteth at the right hand of the great power in heaven, and ſhall come in the clouds of the air? Whenas he had perſwaded many, ſo that they glorified God at the teſtimony of* James, *and ſaid:* Hoſanna *in the higheſt to the ſon of* David: *then the Scribes and Phariſees ſaid among themſelves, We have done very ill, in cauſing ſuch a teſtimony of* Jeſu *to be brought forth. But let us clime up and take him, to the end, the people being ſtricken with fear may renounce his faith. And they ſhouted, ſaying, O, O, and the juſt alſo is ſeduced, and they fulfilled the Scripture, which ſaith in* Eſay: *Let us remove the juſt, for he is a ſtumbling block unto us. Wherefore they ſhall gnaw the buds of their own works. They climed up, and threw* Juſtus *down headlong, ſaying: Let us ſtone* James Juſtus. *And they began to throw ſtones at him, for after his fall he was not fully dead, but remembring himſelf fell on his knees, ſaying: I beſeech thee, Lord God, and Father, forgive them, for they wote not what they do. And as they were a ſtoning of him, one of the Prieſts the ſon of* Rechab, *the ſon of* Charabim (*whoſe teſtimony is in* Jeremy, *the Prophet cryed out: Ceaſe, What do you? this juſt man prayeth for you. And one of them that were preſent, taking a fullers club (with which they pounce and purge their cloathes) ſtroke* Juſtus *on the head, and brained him, and ſo he ſuffered martyrdome, whom they buried in that place. His pillar or picture as yet remaineth hard by the temple graven thus: This man is a true witneſs, both to the* Jews *and* Gentiles, *that* Jeſus *was Chriſt. And* Veſpaſianus *immediatly, having overrun* Judea, *ſubdued the* Jews. Theſe things at large recorded by *Ægeſippus*, are correſpondent to thoſe which *Clemens* wrote. This *James* was ſo famous and renowned among all men for his righteouſneſs, that the wiſe among the *Jews* imputed the cauſe of this ſudden beſieging of *Jeruſalem* after his martyrdome (which no doubt therefore happened unto them) to be for the preſumptuous offence practiſed againſt him. *Joſephus* ſticketh not to teſtifie the ſame in theſe words: *Theſe things happened unto the* Jews *in way of revenging the death of* James *the* Juſt, *which was the brother of* Jeſu *whom they call* Chriſt. *For the* Jews *ſlew him when he was a very juſt man.*

Ægeſippus lib. 5.

Eſay.

Sap. 2.

Joſephus.

The

The ſame *Joſephus* deſcribeth his death in the twentieth Book of *Antiquities*, ſaying: Cæſar *hearing of the death of* Feſtus *ſendeth* Albinus *Preſident into* Judea. *But* Ananus *the younger, whom we reported before to have taken upon him the High-Prieſthood, was a very preſumptuous and heady cock-brain, he clave unto the ſect of the* Sadduces, *which were mercileſs in judgment among all the* Jewes, *as we ſignified before.* Ananus *then being ſuch a one, having gotten opportunity to his mind, inſomuch that* Feſtus *was dead, and* Albinus *not yet come, called unto him a Council, commanding the brother of* Jeſu *called* Chriſt, *whoſe name was* James, *with certain others to be brought forth, accuſing them that they had trangreſſed the law, and delivered them to be ſtoned. As many in the city as were juſt and due obſervers of the law, took this fact grievouſly, ſending privily unto the King, and beſeeching him to write unto* Ananus, *that thenceforth he ſhould not attempt the like, inſomuch as his former fact was unadviſedly, and impiouſly committed. Certain of them met* Albinus *as he came from* Alexandria, *and inſtructed him hereof, that it was not lawfull for* Ananus, *to ſummon a Council contrary to his commandment.* Albinus *being thus perſwaded, wrote angerly unto* Ananus, *threatning revengement upon him for this fact. And King* Agrippa, *when he had governed the High-Prieſthood three moneths, deprived him, placing in his room* Jeſus *the ſon of* Dammæus. Thus far touching *James*, whoſe Epiſtle that is reported to be, which is the firſt among the univerſal Epiſtles. Yet we have to underſtand, that the ſame is not void of ſuſpition, for many of the ancient Writers make no mention thereof, like as neither of that which is under the name of *Judas*, being one of the ſeven called univerſall, yet notwithſtanding we know them to be publickly read in moſt Churches.

Antiq. *lib.* 20. *cap.* 16.

The Tranſlator for the removing of all ſuſpition, concerning the Canonicall Epſtile of *James*.

TOuching this James *whoſe Epiſtle hath been ſuſpected, take this leſſon of* Jerome *againſt* Helvidius, Diſce Scripturæ conſuetudine eundem hominem diverſis nominibus nuncupari, *Learn the manner of the Scripture, which calleth one and the ſame man after divers names; he is called in* Mat. 10. Mark 3. Acts 1. Jacobus Alphæi, *and numbred among the twelve Apoſtles. Though* Jerome *l.* 5. *c.* 17. *upon the Prophet* Eſay, *call him* decimum tertium Apoſtolum, *and* Dorotheus *Biſhop of* Tyrus, *do term him one of the ſeventy Diſciples. He is called* Jacobus frater Domini, James *the brother of the Lord, in* Mat. 13. 27. Mark. 6. 15. Gal. 1. *and in this preſent Hiſtory. But in what ſenſe he might be called his brother, being his mothers ſiſters ſon, read* Hierome *againſt* Helvidius, *which handleth that queſtion purpoſely. He is called* Jacobus Juſtus, *and* Oblias, *in the former Chapter of* Euſebius. *This Hiſtory reporteth him to have been placed by the Apoſtles Biſhop of* Jeruſalem, *and there to have governed the Church the ſpace of thirty years, for oft in the Scripture he is found at* Jeruſalem, *as* Acts 1. 14, 21. 1 Cor. 15. Gal. 1. 2. *Concerning his Epiſtle, and other parcels of holy Scripture, that they were not generally received, no marvell at all, conſidering the malice of the Devil, in obſcuring thoſe things which proceed from the holy Ghoſt.* Euſebius *writeth, that beſides the Epiſtle of* James, *the Epiſtle of* Jude, *the latter of* Peter, *the ſecond and third of* John, *with the* Revelation *were called into controverſie; ſo that ſome rejected them, ſome cleaved unto them,* tantum certis & indubitatis Scripturis, *as certain and undoubted Scriptures.* Jerome *in Catalog. Eccleſ. Script. of* James *writeth thus:* Unam tantum ſcripſit Epiſtolam, quæ & ipſa, ab alio quodam ſub nomine ejus edita aſſeritur. *He wrote one Epiſtle, which is thought to have been publiſhed by another, under his name. If this be the whole, no danger at all. The Canons commonly called the Apoſtles, Canon* 84. *have decreed this of the Epiſtle of* James, *together with the other parcels of the holy Scripture, that it was to be received for Canonical. So hath the Council of* Laodicea, *under* Damaſcus, *cap.* 59. *about the year of our Lord* 371. *And the third Council of* Carthage, *under* Siricius, *about the year* 417. *cap.* 47. Innocentius *the firſt, about the year of our Lord* 408. *in his Epiſtle to* Euxperius, *cap.* 7. *and* Gelaſius *the firſt, about the year* 494. *together with ſeventy Biſhops, have received them for Canonical. Of this mind is* Jerome ad Paulinum, & Auguſtine doctrina Chriſtiana, *lib.* 2. *cap.* 8. *So that from that time unto this day, they were generally allowed, and received for Canonical Scripture. Thus much I thought good here to note, leſt that the ſimple Reader, ſnared by the ſubtilty of Satan, (which in theſe perilous dayes throweth in bonds for the true Chriſtians to gnaw upon) ſhould doubt of any part or parcell of holy Scripture, that might tend to his confuſion.*

Jerome. Mat. 10. Mark 3. Acts 1. Dorotheus *in Synopſi.* Mat. 13. 27. Mark. 6. 15. Gal. 1. Act. 1. 15, 21. 1 Cor. 15. Gal. 1. 2. Euſeb. *Eccleſ. hiſt. l.* 3. *c.* 21. *lib.* 3. *cap.* 22. Jerom. *Cata. Eccl. Script. Canon Apo. Canon* 84. *Concil.* Laodic. *c.* 59. *Concil.* Carthag. 3. *c.* 47. Innocen. *Ep. ad* Euxperium, *c.* 7. Gela. 1. Jerom. *ad* Paul. Auguſt. *de doctrina Chriſt. l.* 2. *c.* 8.

CHAP.

Chap. XXIV.

How that after Mark, Anianus *was appointed Biſhop of* Alexandria.

WHen *Nero* had raigned the ſpace of eight years, firſt after *Mark* the *Apoſtle* and *Evangeliſt*, *Anianus* took the government of the Church of *Alexandria*, a man both virtuous and renowned in all reſpects.

Chap. XXV.

Of the perſecution whidh happened under Nero, *whenas* Peter *and* Paul *ſuffered martyrdome at* Rome.

NERO now ſetled in his ſeat, fell into abominable facts, and took armour againſt the ſervice due unto the univerſall and almighty God. How deteſtable he was become, it is not for this preſent time to declare: for there be many that have painted out his wilfull malice; which may eaſily appear, if we conſider the furious madneſs of that man, through the which after that beyond all reaſon, he had deſtroyed an innumerable company, he fell into ſuch a ſuckling vein of ſlaughter, that he abſtained not from his moſt dear and familiar friends: yea, he tormented with divers kinds of death, his own mother, his brethren, his wife, and many of his neareſt kinſfolks, as if they had been enemies and deadly foes unto him. But it behooved us to note this one thing of him above the reſt, that he was counted the firſt enemy of all the Emperors unto the ſervice of God. Of him doth *Tertullian* the *Romane* write thus: *Read your authors, there ſhall ye find* Nero *chiefly to have firſt perſecuted this doctrine at* Rome: *when the whole Eaſt was now ſubdued, he became cruell unto all men. We boaſt and brag of ſuch a famous perſecutor. For they which knew him may eaſily perceive, that this our doctrine had never been condemned by* Nero, *had it not been paſſing good.* This enemy of God ſet up himſelf to the deſtruction of the *Apoſtles* (wherein he was firſt diſcovered.) For they write that *Paul* was beheaded, and *Peter* crucified of him at *Rome*. And that maketh for the credit of our Hiſtory which is commonly reported, that there be Church-yards unto this day, bearing the name of *Peter* and *Paul*. In like manner *Gaius* a *Romane* and an Eccleſiaſtical perſon, and after *Zepherinus* Biſhop of *Rome*, writing unto *Proclus* Captain of the hereſie which the *Cataphrygians* held, ſpeaketh thus of the Tombes wherein the *Apoſtles* were laid. *I* (ſaith he) *am able to ſhew the banners of the Apoſtles. For if thou wilt walk unto* Vaticanum *or the way* Oſtienſes, *thou ſhalt find there victorious banners of ſuch as have builded this Church.* And that they were both crowned with martyrdome at the ſame time, *Dionyſius* Biſhop of *Corinth* affirmeth in his Epiſtle unto the *Romanes*: *And you obtaining ſo goodly an admonition, have coupled in one, the building of the* Romane *and* Corinthian *Churches, performed by* Peter *and* Paul, *for they both inſtructed us, when they planted our Church of* Corinth.

Tertul. *in Apolog.* cap. 5.

Gaius.

Dionyſius Biſhop of *Corinth*

Chap. XXVI.

How the Jews *were wonderfully vexed at* Jeruſalem *under* Florus, *and of the ſtir in* Syria *raiſed againſt them.*

LIkewiſe ſuch as taught together in *Italy* ſuffered martyrdome at the ſame time. And that this Hiſtory may bring with it the more credit, *Joſephus* after he had declared many things of the miſeries which happened unto the Nation of the *Jewes*, doth ſet down word for word, that among many others there were an innumerable company of *Jewes* of account whipped and crucified in the City of *Jeruſalem*, by the commandment of *Florus*. He writeth, *That* Florus *was Lieutenant of* Judea, *whenas the wars being begun of old, increaſed in the twelfth year of the reign of* Nero. *Again, becauſe of the rebellion of the* Jews *throughout all* Syria, *there aroſe ſuch a tumult, that the* Gentiles *without all compaſſion, as deadly foes, deſtroyed the* Jews *which inhabited the Cities; ſo that the Cities were filled with graves, and young and old lay dead together; and women alſo were ſeen lying all along, having that uncovered which nature commanded to be kept ſecret, and the whole Province miſerably afflicted with unſpeakable calamities. And greater was the fear* (ſaith he) *of that which was like to enſue, than the harm already committed.* So far *Joſephus*. Such was then the lamentable ſtate of the *Jews*.

The End of the Second Book.

THE THIRD BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

Chap. I.

In what Countries the Apostles preached Christ.

WHenas the Jewish affairs stood as before is declared, the holy *Apostles* and *Disciples* of our Saviour were dispersed throughout the world: *Thomas* (as by tradition we receive) chose *Parthia*: *Andrew*, *Scythia*: *John*, *Asia*: where he made his abode, and died at *Ephesus*. *Peter* is reported to have preached to the dispersed *Jews* throughout *Pontus*, *Galatia*, *Bythinia*, *Cappadocia*, and *Asia*, who about his latter time, tarrying at *Rome*, was crucified with his head downwards, which kind of death he himself desired. What shall I say of *Paul*, which from *Jerusalem* to *Illyricum*, filled all places with the Gospel of Christ, and at the last suffered martyrdome at *Rome* under *Nero*? These things are manifestly, and word by word declared by *Origen*, in the third Tome of his Commentaries upon *Genesis*.

1 Pet. 1. *Peter* the Apostle was martyred at *Rome*. *An. Christi* 70.

Rom. 15. *Paul* beheaded at *Rome* under *Nero*.

The first of the ten persecutions was under *Nero*.

Chap. II.

Who was the first Bishop of Rome.

LInus first, after the martyrdome of *Peter* and *Paul*, was chosen Bishop of *Rome*. *Paul* in the end of his Epistle which he wrote unto *Timothy* from *Rome*, in the salutation, maketh mention of him, saying: Eubulus *saluteth thee, and* Pudens, *and* Linus, *and* Claudia.

Linus Anno Christ. 70.

2 Tim. 4.

Chap. III.

Of the Epistles which the Apostles wrote.

THe Epistle of *Peter* which is called the first, hath been received without controversie. The Elders of old without any doubting, have alledged this in their works: but the latter Epistle we have learned not to be allowed. And yet because it seemed profitable, it was read of many amongst the rest of the Scriptures: but the *Acts* which are called *Peters*, and the *Gospel under his name*, and *the preaching of his* published under his name, with the *Revelation termed his*, are no where received as Canonicall Scripture: neither hath any ancient or late Writer alledged testimonies out of them. But in the process of our History, we thought good to signifie, together with the diligent Annotations of successions: what Ecclesiastical Writers have flourished at severall times: and what contrary allegations they used: and what writings they lawfully received: and what they rejected. But of the writings attributed to *Peter* (whereof we acknowledg one Epistle lawfully received: and never doubted of among the ancient Fathers) thus much shall suffice. *Fourteen Epistles* of *Paul* are manifest and well known. But how that divers rejected the Epistle which is unto the *Hebrews*, alledging the contradiction of the Church of *Rome*, that it was not *Pauls*, I think it requisite for to know: and what our Predecessors hereof have thought, I will lay down when occasion serveth. The *Acts* which go under the name of *Paul*, were never taken as undoubted for his. And because the same *Apostle* in his Epistle unto the *Romanes* saluteth certain, and amongst other *Hermes*, therefore appoint they the Book called *Pastor* to be his, which hath been gainsaid of many, therefore not to be numbred among those Books which are for certain. Others thought this Book very necessary, especially unto them that have need of an elementall introduction, but we have known it to have been publickly read in the Church, and alledged of many ancient Writers in their works. Let thus much be spoken of the holy Scriptures, as well of the generally received, as of the doubtfully rejected.

Two Epistles of *Peter*.

Forged writings published under the names of the Apostles.

Fourteen Epistles of *Paul*.

The Epistle unto the *Hebrews*.

The *Acts* of *Paul* counterfeit.

Rom. 16.

The Book of *Hermes* called *Pastor* was wont to be read in the Church.

Chap.

Chap. IV.

Of the ſucceſſion of the Apoſtles.

Rom. 15. Acts from 14 unto 21. Chap. 1 Pet. 1.

THat *Paul* preaching unto the *Gentiles*, planted the Churches from *Jeruſalem* unto *Illyricum*, it is manifeſt, both by his own words, and the teſtimony of *Luke* in the *Acts*. In what Provinces *Peter* preached unto them of the circumciſion, and delivered the doctrine of the New Teſtament, it appeareth by his words, and alſo by the Epiſtle which of truth is ſaid to be his, the which he wrote to the *Hebrews* that were ſcattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Aſia* and *Bythinia*. But how many, and what ſincere followers have governed the Churches planted by the *Apoſtles*, it cannot be affirmed, but ſo far forth as may be gathered out of the words of *Paul*. He had many fellow-labourers, and companions as he called them, whereof divers have purchaſed immortall memory, inaſmuch as he maketh continuall mention of them in his Epiſtles, and *Luke* in the *Acts* repeating the moſt famous remembreth them by name. *Timothy* is reported to be the firſt Biſhop of *Epheſus*, and *Titus* of the Churches in *Creta*. *Luke* by birth of *Antioch*, by profeſſion a Phyſitian, having his converſation of purpoſe for the moſt part with *Paul* and the reſt of the *Apoſtles*, left us proofs of skill compriſed in two volumes, medicinable for our ſouls health, the which he ſought out among them. One of the *Goſpel*, which he reporteth to have publiſhed according as he received it of them, which from the beginning were beholders and Miniſters of this doctrine, ſo that he ſearched all from the original: the other of the *Acts of the Apoſtles*, where he compiled not onely the things he heard with his ears, but alſo the things which he ſaw with his eyes. And of *Paul* they ſay, that he accuſtomed to mention the Goſpel of *Luke* when he ſpake, as of his own, ſaying: *According unto my Goſpel*. Among the other fellows of *Paul*, *Creſcens* is witneſſed to have been ſent by the *Apoſtle* himſelf into *France*. Touching *Linus* we ſpake before, that he was the firſt Biſhop of *Rome* after *Peter*, whom he remembreth to have been with him at *Rome*, in his latter Epiſtle unto *Timothy*. And *Clemens* the third Biſhop of *Rome* is proved by his teſtimony, to be *Pauls fellow-labourer* and companion. Moreover, *Dionyſius* the *Areopagite*, whom *Luke* in the *Acts* reporteth to have firſt believed at the Sermon of *Paul* unto the *Athenians* preached in *Areopagus*, was the firſt Biſhop of *Athens*. But another *Dionyſius* there was, Biſhop of the Church of *Corinth*. In proceſs of our Hiſtory, we will dilate of the ſucceſſors of the *Apoſtles*, in their ſeverall times ſucceeding. Now let us return unto that which conſequently dependeth upon the Hiſtory.

Peter and *Paul* had many fellow-labourers.

Timothy the firſt Biſhop of *Epheſus*. *Titus* the firſt Biſhop of *Creta*. *Luke* wrote a Goſpel, and the *Acts of the Apoſtles*. Luke 1. 2 Tim. 2. *Euſebus* ſaith *Creſcens* was ſent into *France*. Saint *Paul* (2 Tim. 4.) ſaith, he ſent him to *Galatia*. Hereby we may gather, that the Epiſtle to the *Galatians* was written by St *Paul* unto the Frenchmen.

Chap. V.

Of the utter beſieging of the Jews *after the paſſion and reſurrection of Chriſt.*

Veſpaſian is proclaimed Emperor. *An. Dom.* 72.

AFter that *Nero* had raigned thirteen years, *Otho* and *Galba* one year, and ſix moneths, *Veſpaſianus* was counted a potent Prince in *Judea*, among the armies appointed againſt the *Jews*, and being proclaimed Emperor of the hoſt that was there, forthwith he is ſent to *Rome*, committing unto his ſon *Titus* the wars then in hand againſt the *Jews*. Therefore after the aſcention of our Saviour, becauſe the *Jews* beſides the hainous offence committed againſt *Chriſt*, had wrought alſo manifold miſchiefs againſt his *Apoſtles*: firſt ſtoning *Steven* to death, next beheading *James* the ſon of *Zebedee*, and the brother of *John* with the ſword; and above all, *James* their firſt Biſhop after the aſcenſion of our Saviour, after the manner aforementioned: and driven out of *Judea* the reſt of the *Apoſtles*, purſuing them to death with innumerable wiles, whenas now they were ſent by the power of Chriſt to preach unto all nations, ſaying unto them: *Go teach all nations in my name*: yea, and the Congregation of the faithfull in *Jeruſalem* was commanded by an oracle revealed unto the beſt approved among them, that before the wars began, they ſhould depart the City, and inhabit a Village beyond *Jordan*, called *Pella*, into the which, when the Chriſtians leaving *Jeruſalem* had entred, and the holy men had forſaken the princely and head City of the *Jews*, together with all the land of *Judea*, the heavy hand of God apprehended that wicked generation, utterly to root them from among men, which had practiſed ſo preſumptuouſly againſt *Chriſt* and his *Apoſtles*. But how many miſchiefs happened

Steven ſtoned. Acts 7. *James* beheaded. Acts 12. *James* the firſt Biſhop of *Jeruſalem* martyred. The Apoſtles perſecuted. Matth. 28.

at that time unto this whole Nation: and how they chiefly which inhabited *Judea*, were driven to extream misery: and how many millions of men throughout every age, together with women and children, perished with the sword, with famine, and with infinite other kinds of death: and how many, and what Cities of the *Jews* were destroyed: to be short, how many calamities, and more than calamities they saw which fled unto *Jerusalem*, as the Metropolitan and best fortified City. Moreover the state of the whole war, and the several acts thereof, and how at length the *abomination of desolation*, fore-shewed by the Prophets, was set up in the Temple of God, sometime famous, but now suffering all manner of destruction, was utterly overthrown by fire: he that listeth to know, let him read the History of *Josephus*, where all these are diligently described. I think it necessary to note, how *Josephus* writeth, that upon the solemn dayes of *Easter*, there were gathered together at *Jerusalem* out of all *Judea*, to the number of *thirty Miriads of men*, and there shut up as it were in a prison, saying: *It was requisite that destruction due for their desert, drawing nigh by the just judgment of God should apprehend them upon those dayes (being as it were shut up in prison) in the which they before had drawn the Saviour and benefactor of all men, the anointed of God, unto his passion.* Omitting those things which particularly happened unto them, either by sword, or by any other calamity. I think it expedient to expresse their only misery by famine, so that the Reader may partly hereby conjecture, how that God not long after was revenged on them, for their impiety practised against *Christ*. Go to then, having our course again unto the first Book of the Histories of *Josephus*, let us peruse their tragical affairs.

Mat. 24. Dan. 9.

A myriad is ten thousand. Joseph. *bell. Jud. l.7. c.17.* saith, that the just number came to seven and twenty hundred thousand.

Chap. VI.

Of the great famine that fell among the Jews, *and their miserable estate.*

For the rich men to abide in the City (saith *Josephus*) *was nothing but death. And under pretence of their traiterous flight unto the enemy, they were slain for their substance. The madnesse of these seditious men increased together with the famine, and both mischiefs daily, as a double fire waxed hot. Food was no where openly to be found: they rushed into the houses, and made search: if they found any, they beat them which denied it: if they found none, they tormented them as though they had with diligence hid it from them. The carkases of the poor wretches declared whether they had food or no. They which were of strong bodies seemed to have abundance of meat, but such as pined away, were overskipped, for it was judged an absurd thing to slay them which were ready to die for want of victuals. Many exchanged privily their wealth, the richer sort for a measure of wheat, the poorer sort for a measure of barley; then they hiding themselves in the inner and secret corners of their houses, some for meer poverty chewed the grains of raw wheat, some other sod it, as necessity and fear constrained them. There was no where any table covered. The meat as yet raw, was snatched from the coals. The meat was miserable, the sight lamentable, the mightier sort abounded, the weaker sort lamented. Famine exceedeth any dolefull passion. For nothing faileth in this case so much as shamefacednesse; the thing otherwise reverenced is here quite contemned; wives from their husbands, children from their parents, and that which was most miserable, the mothers snatched the meat from their infants mouths, and when their dearest friends pined away in their arms, they pitied them not so much, as to give them one drop of drink to save their lives. Neither yet escaped they thus miserably feeding. For on every side they were beset with seditious persons, greedily bent upon their spoil; where they espied any door shut, they conjectured straight, that there was meat in preparing, and forthwith rushing in, with the breaking open of the doors, they violently took the bread out of their mouths. The old men were buffeted, if that eagerly they endeavoured to retain their Victuals: The women were drawn by the hair of the head, if they hid ought of that they had in their hands. No compassion was had of the hoar-headed, or of the tender sucklings. But the Infants together with their nourishment, whereat they hung and held fast, were lifted up, and thrown down to be crushed against the pavement. Towards them which to prevent their assault, did eat their meat afore-hand (which was prejudicial to their ravening,) they used more cruelty, as if they had been injured by them. They invented cruel kinds of torments for the searching out of victuals. They stopped unto miserable men the passage of their*

Joseph. *bell. Jud. l.6. c.11.*

The cruelty of seditious persons together with this famine vexed them sore.

privy members with the grains of the Herb Orobus : *and pricked their fundaments with ſharp twigs : ſo that horrible things to be heard of, were exerciſed and ſuffered, for to extort the confeſſion of one loaf of bread, and knowledge of one handfull of meal : but the tormentors themſelves taſted not of hunger, (that is ever leſſe cruel which is of neceſſity,) but thus practiſing their rage, made proviſion againſt the days following : and meeting them which in the night ſeaſon crept out as far as the* Roman *watch, to gather herbs and green graſſe, now being eſcaped the enemy, them they ſpoiled. And whenas they had often made ſupplication, and called the dreadfull name of God to help, that at leaſt wiſe they might have ſome portion of that which they had gotten with danger, nothing was granted; ſo that at length it ſeemed gratefull unto them that were ſpoiled, that they periſhed not with their victuals.* Unto

Joſeph. *bel. Jud. l. 6. c. 14.*

theſe things *Joſephus* addeth, ſaying : *All hope of ſafety was denied the* Jews, *together with their paſſage excluded, and the famine increaſing throughout their houſes and families, devoured the people. The houſes were full of carkaſſes of women and children, and the croſſe-ways repleniſhed with the carkaſſes of old men. Children and young men wandering came to the Market-place like Images, and every one fell down where the ſit took him. The weak were not able to bury their Kinſfolks, and therefore waxed faint by reaſon of the multitude of dead men. And becauſe that every one doubted of his own life, many fell down dead upon the carkaſſes that they buried. Many ſeeing no way but one, went and laid them down upon the Beers, to welcome death. Neither was there lamentation or weeping in theſe calamities, for famine ſuppreſſed every ones paſſion. They which were very loth to die, beheld with dry cheeks the death of thoſe which haſtened out of this life unto reſt. The City was in deep ſilence, the night full of death, and thieves more intollerable than all theſe miſeries. They digged up houſes and tombs : They ſpoiled the dead : They took off the winding ſheets or coverings of the dead carkaſſes : in a mockage they tried the ſharpneſſe of their ſwords upon the dead bodies. They launced certain of them which lay along, and yet alive, for the trial of their ſpears. Such as prayed them to exerciſe their might and cruelty upon them, being weary of their lives, them they contemptuouſly reſerved for famine. Every one yielding up the ghoſt, beheld the Temple with immovable and ſteady countenance, ſorrowing that he left there behind ſeditious perſons alive. They which firſt by commandment received reward out of the publick treaſury, to bury the dead by reaſon of the intollerable ſtench and greatneſs of the multitude, threw them into a great trench or pit. When* Titus *paſſing by, ſaw the trench filled, and the noiſom putrefaction diſtilling and iſſuing out of the dead carkaſſes, and running down the ſinks, he ſighed, and ſtretched forth his hands, and called God to witneſſe, that he was not the cauſe of this calamity.* Again after a few lines he addeth, ſaying : *I cannot refrain my ſelf, but that I break out, and ſignifie my grief : If the* Romans *were ſlack in overcoming wicked perſons. I think verily that the City would either ſink at the gaping of the earth, or be drowned with a deluge : or after the manner of* Sodom, *be overthrown with fire. It brought forth a brood far more pernicious, than they are that ſuffer this : and for their impiety all this people walloweth in deſtruction.* And in the ſeventh Book he writeth thus of them which periſhed by famine : *The multitude was infinite, the afflictions which did fall on them cannot be uttered. In every houſe, where there appeared but a ſhadow or ſhew of meat, there was variance, ſo that the deareſt friends ſtrove among themſelves, one ſilly ſoul depriving another of his daily ſuſtenance and proviſion. And leſt the dying ſhould be thought to want, the thieves ſearched them that were ready to die, leſt peradventure any hid his meat in his boſom, and therefore feigned himſelf to die. They which greedily gaped by reaſon of their want, wandered and trotted like mad dogs, falling upon doors like mad men, ruſhing into the ſame houſes twice and thrice in an hour, as men bereft of their wits. Neceſſity made all meat that came to the mouth, enduring thoſe things which were not fit, no not for the uncleanneſt bruit beaſts. At length they abſtained not from girdles and ſhooes ; they eat the leathern skins that covered their Targets. Many eat chopt hay, or mineed graſſe that was withered, other ſome gathered, ſwept and ſcraped duſt, and dung, ſelling the leaſt meaſure thereof for four pence. But why ſhould I rehearſe, how famine ſpareth not things without life, unleſſe withall I declare this work of her, whoſe like was never reported to have been done among the* Gentiles *nor* Barbarians, *horrible to be ſpoken of, but true to the hearer. I for mine own part would gladly paſſe over this calamity with ſilence, leſt I ſhould ſeem to lay forth monſtrous lies unto the world, unleſſe I had infinite witneſſes in this behalf. For otherwiſe I ſhould recompence my Countrey with cold thank, if I ſhould conceal the*

O tragical facts.

Titus ſorrowed at the miſerable ſight of the *Jews* that were dead.

Joſephus with grief uttered theſe words.

Bell. Jud. li. 6. cap. 16.

Lib. 7. cap. 7.

Joſeph. *l. 7. c. 8.*

rehearſal

rehearsal of such things as they smarted for. A certain woman which dwelt beyond Jordan *called* Mary *the daughter of* Eleazar *of the village* Barthezor, *which signifieth Hyssop, of good kindred and great wealth, fled with the rest of the multitude unto* Jerusalem, *and there was besieged. Where part of her substance, which she had procured unto her out of the region beyond* Jordan, *and caused to be carried into the City, the tyrants took away: the rest that was left for provision of food, the Catch-poles rushing in daily snatched away. A certain grievous indignation invaded this silly woman, so that oftentimes she provoked against her self (by railing and scolding) the cruel raveners. But whenas none of them either moved with pity, or provoked with anger, slew her, and she laboured about seeking victuals and could no longer find any, and famine had entered into her bowels and inward parts, furious motions more than famine, inflamed her mind so, that she being led with the heat of anger, and pinching or pining necessity, offered violence unto nature. For taking her son in her arms, which was a sucking, she said:* O wretched Infant, for whom shall I reserve thee in these wars, in this famine, in this seditious conspiracy? Among the *Romans*, if so be that we shall live under them, there shall be bondage: this bondage hath famine foregone: these seditious persons do afflict us more grievously than both. Go to, be thou meat unto me: a fury unto these seditious men: a fable unto the world: which yet alone hast not felt the *Jewish* calamities. *And immediately with these words, she slew her child, and boiled him: being boiled she eat half, the rest she saved and hid secretly. Anon the seditious company came in, stamping and staring, threatning present death unto her, unless with speed she bring forth what meat she had prepared. She answered,* That she reserved the better portion for them, *bringing forth and shewing with all the remainder of her little child. A sudden horrour and extasie of mind so took them, that they were astonied at the sight thereof. But she said:* This is my natural sonne, and this is the work of mine own hands: Eat, for I have eaten: be not you more tender than a woman, or proner to compassion than a mother: If you are so godly, and mislike this my sacrifice: I truly have eaten in your name, and that which remaineth I reserve for my self. *Which when she had said, they all trembled at this horrible fact, and scarce leaving this meat for the mother they departed with great fear. In a while after, this hainous offence was bruted over the whole City, so that every man beholding before his eyes this affliction, was no lesse moved, than if the fact had been committed against himself. But they that were pressed with famine, desired death earnestly, and happy were they, accounted whom death so prevented, that they neither heard nor saw the great misery that happened.* Such were the rewards of iniquity and impiety committed by the *Jews* against Christ and God. But it is requisite to adde the true prophecy of our Saviour, declaring these things after this manner to be accomplished.

An horrible History.

A mother slaieth her own child to eat.

CHAP. VII.

The Prophecy of Christ, touching the destruction of Jerusalem.

VVO *be to them which are with child, and give suck in those dayes (*saith *Christ) but pray that your flight be neither in winter, nor on the Sabbath day, for then shall be great tribulation, such as was not from the beginning of the world unto this time, neither shall be.* When the Historiographer had collected the number of them that perished by sword and famine, he reporteth that it amounted to * *a hundred and ten Myriads.* Besides the seditious and thievish raveners, betrayed one by another, and slain after the winning of the City: and young men high of stature and comelinesse of body, that were reserved for their exercise in triumph: of the rest of the multitude, as many as passed the age of seventeen years old, some were sent bound to drudgery in *Ægypt*, others were sent into the Provinces, that being brought on their Theaters, they might perish either by sword or by wild beasts. Such as were under seventeen years old, were brought unto captivity, and sold; the number of these he reporteth to have amounted to *nine Myriads.* These things happened after this manner in the second year of the reign of *Vespasian*, * truly according unto the fore-shewed Prophecy of our Lord and Saviour Jesus Christ, which by his divine power, as if they had been then present, he fore-saw, and with the shedding of tears, as the holy Evangelists testifie, he bewailed: who alledge these his words then utter-

Mat. 24.

* Joseph. *bel. Jud. l. 7. c. 17.* saith the number was 1100000. *Josephus* saith, the number of the captives was 97000.

* *An. Dom.* 73. Fourty years just after the passion of Christ.

ed to *Jeruſalem*: *If thou hadſt known* (ſaith he) *thoſe things which belong unto thy peace even in this day, thou wouldeſt take heed.* Luk.19. *But now are they hid from thine eyes, for the dayes ſhall come upon thee, that thine enemies alſo ſhall caſt a bank about thee, and compaſſe thee round, and keep thee in with vexations on every ſide, and make thee even with the ground, and thy children alſo.* Luk.21. Then ſaith he of the people: *There ſhall be great trouble in the Land, and wrath over all this people, and they ſhall fall through the edge of the ſword, and ſhall be led away captive unto all Nations, and Jeruſalem ſhall be troden down of the Gentiles, untill the time of the Gentiles be fulfilled.* If any will confer the words of *Chriſt* with the reſt of thoſe things that the Hiſtoriographer hath written concerning the whole wars, how can he but fall into admiration, and confeſſe, that the prophecy and preſcience of our Saviour was wonderfull, and paſſing natural reaſon? Luk.23. Of thoſe things which after the Paſſion of our Saviour (and their crying, when the whole multitude of the *Jews* craved a thief and a murtherer to be delivered) happened unto this whole Nation, I think it not neceſſary to intreat. But this is needfull to be noted, which commendeth the goodneſſe of the providence of God, in deſerring their deſtruction, for the ſpace of *fourty years* after their preſumptuous raſhneſſe againſt Chriſt: in the which years, many of the *Apoſtles* and *Diſciples* (*James* by name, their firſt Biſhop, called the brother of the Lord) as yet alive and abiding in the City of *Jeruſalem*, have endured and continued as a moſt ſure fortreſs for that place, God winking all that while, if peradventure they would repent, to the end they might be pardoned, and ſaved. And beſides ſo notable patience, how wonderfull ſigns from above were exhibited, to happen upon the impenitent, which of the aforeſaid Hiſtoriographer are ſet forth to perpetual memory, and are now to be delivered of us unto the Readers hands. I will therefore propoſe what he hath publiſhed in his ſeventh book of Hiſtories.

Chap. VIII.

Of the Signs fore-ſhewing the Warres.

Joſeph. *bel. Jud. l. 7. c. 12.*

A Star like a ſword.

A comet.

A light in the night time.

A cow calved a lamb.

A great gate opening it ſelf.

An army of ſouldiers in the clouds.

A commotion in the air.

A voice heard in the Temple, *Let us go hence.*

One *Jeſus* the ſon of *Ananias* four years before the wars, cried continually, *Woe, woe,* all about *Jeruſalem.*

SEducers (ſaith he) *and liers againſt God, deceived at that time the ſilly and wretched people, ſo that they neither marked thoſe evident ſigns fore-ſhewing the deſolation to come, nor gave any credit thereunto, but as aſtonied, both blind and ſenſleſſe, they contemned the forewarnings of God; conſidering that a Star ſtood over the City like unto a Sword, and a Comet enduring more than a whole year, and alſo before their rebellion and warlike tumult, when the people frequented the Feaſt of Sweet-bread, the eighth day of the moneth* April, *in the night at nine of the clock, ſo great a light overſpread the Altar and the Temple, that it ſeemed to be clear day, continuing the ſpace of half an hour: which ſight unto the unlearned ſeemed good, but ſuch as exerciſed themſelves in the holy Scripture, was reckoned among things which ſhortly ſhould happen. At the ſame Feaſt, a Cow led by the High-prieſt to ſacrifice, calved a Lamb in the midſt of the Temple. Moreover the Eaſt-gate of the inner Temple, though of braſſe and moſt ſtrong, ſo that in the evening twenty men could ſcarce ſhut it, being bolted with iron bars, and ſtrengthened with long poſts and pillars, in the night time about the ſixth hour, was ſeen to have opened voluntarily of it ſelf. A few dayes after the Feaſt, the one and twentieth day of* May, *there was ſeen the figure and ſhape of the Devil, almoſt incredible. Some would think that I went about to report a monſtrous lie, unleſſe it had been reported by them that ſaw it: and the afflictions which followed were correſpondent unto the ſigns. For before Sun-ſet, there were ſeen in the Air, throughout the Countrey, Chariots and armed ſouldiers marching in the clouds, and compaſſing the City. In the Feaſt of Pentecoſt, when the Prieſts after their manner, went into the Temple in the night ſeaſon to offer Sacrifice, they reported to have heard a commotion and a ratling ſound, with this voice following:* Let us go hence. *And that which was more terrible, one* Jeſus *the ſon of* Ananias, *a rude and countrey fellow, came unto the Feaſt, in the which the Law given by God was delivered unto all, as in the time of their Tents, four years before the wars, when the City was in peace and proſperity, and ſuddenly about the Temple cryed out, and ſaid:* A voice from the East: a voice from the West: a voice from the four winds: a voice upon *Jeruſalem* and the Temple: a voice upon the bridegroom and new married wife: a voice upon all this people. *This day and night cried he out in the croſſe-ways of the ſtreets. Many of the chief of the people, not pleaſed with this unfortunate voice, were throughly*

throughly moved, so that they chastized and scourged him with many and grievous stripes. He on the contrary saying not a word for himself, ceased not to cry severally unto them that were present the same song. The Magistrates supposing him to be possessed of a fanatical spirit, as it was indeed, brought him unto the Roman President, where he was scourged from top to toe, so that the bare bones might be seen, yet never intreated he for himself, nor shed a tear, but as much as in him lay, lifted his voice unto lamentation, sounding at every stripe, Woe, woe unto Jerusalem. Another thing yet more strange the same Historiographer writeth, That a certain Oracle was found in the holy Scriptures, containing in it this sense: That there should one rise out of their own region, which should rule the world, which Josephus understandeth to have been meant by Vespasian: yet ruled he not the whole world, but the Roman Empire. This Oracle may better be referred unto Christ, unto whom it was said of the Father: *Ask of me, and I will give thee the Gentiles for thine inheritance, and the ends of the earth for thy possession*; the sound of whose Apostles went at the same time throughout the earth, and their words to the ends of the world.

An Oracle to be understood of Christ. Psal. 2. Psal. 19.

The Translator unto the Reader, touching the infinite number of Jews which perished in all the wars, between the Romans and the Jews, diligently gathered out of Josephus.

I Think it not amisse (gentle Reader) to note here unto thee the infinite number of the Jews, which perished, from the beginning of the wars between the Romans and the Jews, that is, from the 21th year of Nero, and the second of the Lieutenantship of Florus, *Anno Christi* 68. out of Josephus a Jew, (which was present in the wars) unto the overthrow of Jerusalem, and the burning of the Temple by Titus, the which Eusebius, in these former Chapters, hath partly mentioned, and partly omitted. To the end we may behold either the long-suffering and goodnesse of God, for the amendment of our lives by repentance, which winked so long at the wickednesse of these Jews, to provoke us: or else the ire, wrath, and heavy hand of God, over impenitent persons, to terrifie us to fear his name, and tremble at his plagues. The Land of Sodom for their abominable sin was overthrown with fire and brimstone from Heaven. The Lord himself said, Gen. 18. That their sin was exceeding grievous. Abraham pleading with the Angel of God (which came to destroy them) could not find ten just persons, no not in five Cities: if they could have been found, all the rest had been pardoned for their sakes. Josephus writeth of Sodom thus (*Bell.* Jud. *lib.* 5. *cap.* 5.) Terra *Sodomitica* olim tam fructibus, quàm substantia civitatum fortunata, nunc autem omnis exusta, atque habitatorum impietate, fulminibus conflagrasse memoratur. Denique adhuc in ea Divini reliquias ignis & oppidorum quinque videre licet imagines, & renascentes in fructibus cineres, qui colore quidem sunt edulibus similes, carpentium vero manibus in fumum dissolvuntur, & cinerem. The Land of Sodom is known of old to have been fortunate both for fruit and wealth of Cities, but now to lie all parched, and to have been burnt with lightnings for the sin of the inhabitants. To be short, as yet a man may there see reliques of the fire which God sent, and tokens of the five Cities, and ashes to spring again and grow in the fruit, which in colour are like unto the eatable fruit, but being plucked down in the hand of the gatherer, they are dissolved into smoke and ashes. The ten plagues of Ægypt were very grievous, yet was the heart of Pharaoh, and of the Ægyptians so hardned, that they could not repent, so that in stead of the salt tears of repentance, which should have trickled down their cheeks, to the washing away of their sins, the red Sea was fain to open and to wipe away such monsters from off the face of the earth. God overthrew infinite Nations before the face of his own people (I mean the Jews) to make a way for them into the Land of promise: yet forgot they all his goodnesse and benefits bestowed upon them. How shamefull a thing is it for the son to disobey his father; for the servant to dishonour his Lord and Master, for the patient to cast off the Physician, for the chosen people to forsake their proper and peculiar God? This have the Jews done, wherefore behold what happened unto them. Josephus writeth (*bell.* Jud. *lib.* 2. *c.* 13.) that in the twelfth year of the reign of Nero, the seventeenth year of the reign of King Agrippa, in the moneth of May, and the second year of the Lieutenantship of Florus, the Jews began to rebel, and to take armour against the Romans, rejecting the solemnity done in the Temple to the honour of Cæsar. The chief cause that moved them thereunto was the cruelty of Florus. Wherefore this Florus, to give the Jews a taste of his Authority, for displeasure conceived against some which reviled him, caused such a slaughter at Jerusalem, that the number of the slain amounted

Joseph. l. 5. c. 5.

amounted to six hundred and thirty persons. Josephus *bello* Judaico. *l.*2.*c.*14. *Again through wiles and deceit, this* Florus *raised a great commotion at* Jerusalem, *to the slaughter of many,* cap. 14. *The inhabitants of* Cæsarea *slew in one day all the* Jews *which dwelled there, above* twenty thousand *in number; all that fled* Florus *took and imprisoned. The* Jews *seeing this, thought to revenge themselves upon the* Syrians, *in which skirmish there was slain* thirteen thousand Jews, *and all their substance taken for spoil, Bell.* Jud. *lib.*2. *c.*19. *Other Countreys in like sort set upon the* Jews. *The* Ascalonites *slew two thousand. The inhabitants also of* Ptolemais *destroyed* two thousand. *The* Tyrians *imprisoned a great many, and slew very many. The* Pippinæi *and* Gadarites *set packing the stoutest of them, and watched the rest very narrowly.* Varus *the Procurarator of King* Agrippa, *slew seventy of the noblest and sagest* Jews, *being sent as Legates unto him,* lib.2 c.20. *The people of* Alexandria *slew* fifty thousand Jews, *cap.*21. Cestius *gathered an host, went into* Judea, *he burned* Zabulon, *he took* Joppa, *he destroyed* eight thousand and fourty persons, *cap.*22. Cæsennius Gallus, *overrunneth* Galilee, *he destroyed in* Asamon two thousand, *c.*23. *The inhabitants of* Damascus *destroyed* ten thousand Jews, *which dwelt among them,* lib.2.c.25. *The* Roman *souldiers under* Antonius *their Captain, took* Ascalon, *and destroyed* ten thousand Jews, *immediately at another skirmish in the same place above* eight thousand, *Bel.* Jud.l.3.c.1. Vespasian *is sent from* Nero *into* Judea, *he invadeth* Galilee, *he taketh* Gadara, *he burneth the City and Villages round about,* lib.3. c. 5,6. *The City* Aphaca *was taken by* Titus. *The five and twentieth day of* June *there were slain* fifteen thousand Jews, *and* two thousand, a hundred and thirty persons *taken captives,* lib.3,c.11. Vespasian *took* Samaria *the* 27th *day of* June, *and slew* eleven thousand and six hundred, *l.*3.*c.*12. Vespasian *took* Jotapata, *set all the Castles on fire, the thirteenth year of* Nero, *the first of the Kalends of* July, *he slew* fourty thousand, *he took a* thousand and two hundred *captives,* lib.3.c.13. Vespasian *took* Joppa *the second time. The* Jews *seeing no way but one, slew themselves, and fell headlong into the Sea, so that the Sea was imbrued with blood: the number of dead bodies which the Sea threw up, were* four thousand and two hundred. *The rest otherwise slain, there remained not one to bring tidings thereof unto* Jerusalem, *l.*3. *c.*15. Vespasian *besieged the* Taricheans, *he slew in their City* six thousand and five hundred, *he took many alive, whereof he commandeth a* thousand and two hundred *of the noblest and elder sort of them to be slain, he sent* six thousand *of the lustier to* Nero *unto* Isthmon. *He sold* thirty thousand and four hundred persons, *besides those which he gave to King* Agrippa: *this was done the sixt of the Ides of* September. Joseph. *bel.* Jud. *l.*3. *c.*19. *The City of* Gamala *began to rebel the one and twentieth of* September, *the City was taken the three and twentieth of* October, *there were slain therein* four thousand: *beside these, there was found other* five thousand, *which had cast themselves headlong, and broke their necks, not one of the whole City left alive, but only two women,* l.4.*c.*3. Tius *took the City* Gascala, *the Inhabitants fled toward* Jerusalem, *they were overtaken* two thousand *slain, and* three thousand *taken captives. And thus was all* Galilee *overrun, and now to* Judea, *l.*4. *c.*4. *In* Jerusalem *there was such a sedition and conspiracy among themselves, (which opened a gap for the enemy to come upon them) that even in the first bickering, there were found dead* eight thousand and five hundred Jews, *l.*4.*c.*7. *Again the seditious persons among them called* Zelotæ, *by the help of the* Idumæans, *slew* twelve thousand *of the chief of the* Jews, *l.*5. *c.*1. Vespasian *took* Gadara, *and slew* thirty thousand. *Besides these the number was infinite that drowned themselves: the number of the captives came to* two thousand and two hundred, *l.*5. *c.*3. Vespasian *took* Gerasion, *and slew a thousand young men, which had not fled,* l.5. c.6. Vespasian *now at length after the death of* Nero, Galba, Otho *and* Vitellius *the Emperor, is chosen Emperor; and goeth to* Rome, *he committeth the wars in* Judea *to his son* Titus, *l.*5. *c.*ult. *The misery of the* Jews *in* Jerusalem *waxed so great, that the sedition afore-time but one, was now become three-fold, every one having their Captain.* Titus *layeth siege to the City.* Joseph. *bel.* Jud. *l.*6. *c.*1,2. *Their estate was miserable, the famine lamentable, the slaughter out of all measure. Such as came out of the City were hanged on gibbets: such as fled away were taken: of the fugitives* two thousand *had their bowels ript, to see whether they had swallowed up any gold,* l.6.c.15. *Report came to* Titus, *that from the* 14th *of* April, *untill the* 14th *of* June, *there were brought out at one gate of the City,* fifteen thousand one hundred and fourscore Jews, *which died of famine,* Bel. Jud. l.6.c.ult. *The Temple is set on fire, the Priests, the women and children, with other people which hid themselves in vaults, in wals and in corners of the Temple, which also were burnt to ashes, came to* six thousand, *l.*7.*c.*11. Titus *took the City; the souldiers killed untill they were weary.* Titus *commanded all that were armed to be slain. Such as were old, weak and feeble, the souldiers dispatched. The young, lusty and profitable,*

sitable, they shut up in a certain place of the Temple for further consideratoon. Many were sold for a small price: there were many to be sold, but few to buy. All the thieves, robbers and seditious persons within the City he commanded forthwith to be dispatched. The chosen young men of goodly bodies and tall stature, he reserved for triumph. Seventeen thousand of elderly years, he sent bound to Ægypt *for slavery and drudgery. Many others throughout the Provinces he allotted for spectacles and teeth of wild beasts. As many as were under sixteen years of age were sold. Of such as were shut up in the Temple for further consideration, during the time of this deliberation and disposed order, there died* twelve thousand *of famine.* Joseph *bel.* Jud *l.* 7. *c.* 15, 16. *The number of the captives during the time of the wars, amounted to* fourscore and seventeen thousand. *The number of all that died during the siege within* Jerusalem, *came to* ten hundred thousand. *No marvel at all that the City could comprize so many: for at the feast of the Passeover,* Cestius *being Lieutenant of* Judea, *sent* Nero *word, that the Highpriests had numbred at his request all that came to offer, which came to* seven and twenty hundred thousand, *l.* 7. *c.* 17. *And such was the wofull and miserable end of the Jews.* Josephus *moreover* (*l.* 7. *Bel.* Jud. *c.* 18.) *writeth of* Jerusalem, *that it was taken at sundry times before: His words be these: Jerusalem* was taken in the second year of the reign of *Vespasian*, the eighth day of *September*: it was taken five times before, and then again destroyed. *Asochæus* King of the *Ægyptians*: after him *Antiochus*, then *Pompejus*; and after these *Herod* and *Sosius* took the City, and kept it. And before that time the King of *Babylon* by conquest destroyed it, a thousand three hundred and threescore years, eight moneths, and six days after the building thereof. The first founder of this City was the most potent Prince of the *Canaanites*, called after his Countrey language, The just King: for such a one he was indeed. Therefore he first ordained a Priesthood unto God, and having first built the Temple, he termed the City *Jerusalem*, which afore was called *Solyma*. *Leobius* King of the *Jews* having vanquished the *Canaanites*, delivered the City to be inhabited of his own people, the which was overthrown by the *Babylonians* four hundred threescore four years and three moneths after. From *Leobius* the King, which was the first *Jew* that reigned in it, unto the overthrow under *Titus*, there were one thousand, one hundred, seventy and seven years. *Yet for all that, neither did antiquity prevail, neither great riches profit, neither the fame dispersed throughout the whole world favour them, neither the great glory they put in their Religion help them at all, that the City should not perish.*

Joseph. *l.* 7. *bel.* Jud. *c.* 18.

Discite justitiam moniti non temnere Christum.

CHAP. IX.

Of Josephus *and his Commentaries, in the ninth and tenth Chapters following.*

BEsides all this, I think it good not to be ignorant of *Josephus* himself, that hath stood us in so great stead, for the furnishing of this our present History: whence, and of what kindred he came: which circumstance he himself sheweth, saying thus: Josephus *the son of* Mattathias *a Priest of* Jerusalem, *which himself also at the first impugned the* Romans, *and was necessarily present at the final end of their wofull miseries, because of the* Jews *at that time.* This man was famous not only among his own Nation, but also among the *Romans*: so that at *Rome* he was thought worthy the honour of a graven Picture, and the books which diligently he wrote, were thought worthy of the publick Library. He wrote twenty books *Of Judaical Antiquities.* He testifieth himself (therefore worthy of credit) that he gathered in seven Books the *Romans wars* of his time, and published them both in the Greek and Hebrew tongues. Certain others worth the reading passe under his name: for example, two volumes *Of the Antiquity of the* Jewish *Nation*, where he answereth *Apion Grammaticus*, and certain others, which at that time impugned the *Jews*, and endeavoured to disgrace the Country laws of the *Jewish* Nation. In the first he layeth down the number of the Books of the Old Testament, delivered by tradition, and received without gainsaying of the *Jews*, saying as followeth.

Josephus of himself, *Antiq. l.* 16. *c.* 7 *bell.* Jud. *l.* 2. *c.* 25. *l.* 1. *contra* Apionem.

Chap. X.

How Joſephus *mentioned the Books of the Old Teſtament, and divers of his own.*

Joſeph. *l.* 1. *contra* Apion. The *Jews* acknowledge 22 Books. 5. Books of *Moſes*. 13. Books of the Prophets. 4. Books of Pſalms and admonitions.

THe *Books of the holy Scripture* (ſaith he) *are not innumerable among ſt us, neither diſagreeing and diſſenting one from another, but only* xxii. *containing the circumſtances of all times, and worthy of credit. Five of theſe are* Moſes *works, containing the Laws, and the ſtate of man, continued unto his death. The time of them containeth little leſs than three thouſand years. The Prophets which lived after* Moſes, *comprized in thirteen books the famous acts of their times, from the death of* Moſes *to* Artaxerxes, *who after the death of* Xerxes *was King of* Perſia. *The other four, contain hymns unto God, and admonitions for the amendment of mans life. From* Artaxerxes *unto our times, there are many things written, yet not of ſuch credit as the former, inſomuch as there is not laid down an exact ſucceſſion of the Prophets. It is very apparent, what affection we bear unto our Scriptures. For ſo much time being paſſed, yet none of us dare preſume, either to adde any thing thereto, or to diminiſh any thing therefrom, or to alter any thing thereof. This being ingraffed in the* Jews, *from their youth up, that they perſwade themſelves, theſe writings to be the doctrine of God, and do perſevere in the ſame, and willingly die in the quarrel, if need ſo require.* Theſe words I have thought commodiouſly to have been by us alledged out of his Commentaries. This Writer hath publiſhed one other volume of no ſmall account, intituled, *Of reaſon ruling*, which ſome have termed *Machabees*, becauſe it containeth the combats of the *Hebrews*, manfully fighting in the defence of their piety towards God. And about the end of the twentieth book of *Judaical Antiquities*. *Joſephus* himſelf ſignifieth that he wrote *four Books of the proper opinions of the* Jews. *Of God. Of his Eſſence. Of the Laws. And why according unto them, certain things are lawfull, and certain forbidden.* He mentioneth in his works other Treatiſes of his. It ſhall ſeem agreeable with order, if we recite thoſe things which he wrote about the end of his *Judaical Antiquities*, that our allegations may the better be confirmed: for he indeavouring to confute *Juſtus Tiberianus* (who writing the Hiſtory of that time reported many untruths) among others of his confutations, thus he ſaith: *I feared ſo little thy cenſure of my writings, that I exhibited my books unto the Emperors themſelves, when the deeds done were new freſh in memory. For my conſcience bare me witneſs, that I erred not, but delivered the truth, having obtained their teſtimonies, which I hoped for. And to divers others I offered my Hiſtory, whereof ſome were imployed in the wars, as King* Agrippa, *and divers of his kinſfolks. And the Emperor* Titus *himſelf would have the certain knowledge of theſe wars delivered unto the world by my books only, commanding them to be publiſhed, with the priviledge of his own hand. King* Agrippa *wrote threeſcore and two Epiſtles, wherein he teſtifieth of the true Hiſtory delivered by me.* Two Epiſtles he alledgeth. But ſo far concerning *Joſephus*, now we will proceed to that which followeth.

This is found in *Joſephus* firſt book againſt *Apion*.

Chap. XI.

How after James *the* Juſt, Simeon *was Biſhop of* Jeruſalem.

AFter the Martyrdom of *James*, and the captivity of *Jeruſalem*, the report goeth, that the *Apoſtles* and *Diſciples* of our Lord, which then were alive (whereof many yet remained) gathered themſelves together, with the kinſmen of the Lord according to the fleſh, to conſult whom they ſhould think worthy to ſucceed *James*: ſo that all with one voice judged worthy of the See of *Jeruſalem*, *Simeon* the ſon of *Cleophas*, mentioned in the Goſpel, and called the cozen of *Chriſt*, for *Ægeſippus* writeth that *Cleophas* was the brother of *Joſeph*.

Chap. XII.

How Veſpaſian *commanded the poſterity of* David *diligently to be ſought out, in the Church of* Jeruſalem.

MOreover he declareth, that *Veſpaſian* after the ſiege of *Jeruſalem*, cauſed enquiry to be made, of ſuch as were of the line of *David*, leſt any ſhould remain among the *Jews* of the royal bloud, ſo that thereby again there was raiſed a great perſecution among the *Jews*.

Chap.

CHAP. XIII.

After Vespasian *and* Titus, Domitian *reigned. Under* Titus, Linus *and* Anacletus *were Bishops of* Rome: *under* Domitianus, Anianus *and* Abilius *were Bishops of* Alexandria.

WHen *Vespasian* had reigned ten years, *Titus* his son succeeded him in the Empire; in the second year of whose reign, *Linus*, after he had been Bishop of *Rome* the space of twelve years, deceased, and him succeeded *Anacletus*. When *Titus* had reigned two years and two moneths, his brother *Domitian* took the imperial Crown. In the fourth year of the reign of *Domitian*, *Anianus* the first Bishop of *Alexandria* (having continued there two and thirty years) died, after whom succeeded *Abilius*.

Titus created Emperor, *An. Dom.* 81.
Domitian created Emperor *Anno Dom.* 83.
Anianus.
Abilius.

CHAP. XIV.

Of Clemens, *his Bishoprick, his Testimony, his Epistle.*

IN the twelfth year of the reign of *Domitian*, whenas *Anacletus* had been Bishop of *Rome* twelve years, *Clemens* succeeded, whom S^t *Paul* writing to the *Philippians*, calleth his *fellow-labourer*, when he saith: * *With* Clemens *and the rest of my fellow-labourers, whose names are written in the book of life.* * One undoubted Epistle there is of his extant, both worthy and notable, the which he wrote from *Rome* unto *Corinth*, when sedition was raised among the *Corinthians*: the same Epistle we have known to have been read publickly in many Churches both of old, and amongst us also. That at that time there was raised a sedition among the *Corinthians*, *Ægesippus* is a witnesse of credit.

The second of the ten persecutions was raised by this Emperor *Domitian.*
Clemens.
* Philip. 4.
* The Epistle of *Clemens* unto the *Corinthians* read in the Church.

CHAP. XV.

Of the persecution, and end of Domitian, *warring against God.*

Domitian, when he had executed much cruelty against many, and put to death no small multitude of the Nobles of *Rome*, and notable men, beyond all rightfull judgment: and punished an infinite company of famous men with exile and losse of their substance, dieth, and appointed himself successor of *Nero* in hatred and war against God. This man also raised persecution against us, although his father *Vespasian* practised no presumptuous Lordlinesse towards us.

Domitian died, *An. Dom.* 97.

CHAP. XVI.

Chap. 18. after the Greek.

When John *the Evangelist was banished into* Patmos.

ABout this time, *John* the *Apostle* and *Evangelist*, is said to have been banished into the Isle *Patmos* for the testimony of the word of God. *Irenæus* in his fifth book against heresies, writing of the Epitheton of Antichrist, laid down in the *Revelation* of S^t *John*, saith thus word by word of *John*: *If his name ought publickly to have been preached at that present time: by him verily it was preached which wrote the* Revelation. *For it was not seen a long time after but welnigh in this our age, about the end of the reign of* Domitian. Our Religion so flourished in the foresaid times, that the Heathen writers, noting exactly the times, vouchsafed to publish in their Histories this persecution, and the martyrdoms suffered in the same.

John being exiled into *Patmos*, *Anno Dom.* 97. wrote the *Revelation.*
Irenæum l. 5.

CHAP. XVII.

Chap. 19. after the Greek.

Of Flavia Domicilla *a noble Gentlewoman, banished into the Isle* Pontia: *and the Edict of* Domitian *for the destroying of the posterity of* David.

THey have written, that in the fifteenth year of *Domitian*, one *Flavia* descending of the sister of *Flavius Clemens*, which was one of the *Roman* Consuls, was exiled with many others unto the Isle *Pontia* for the testimony of Christ. When *Domitian* commanded such as lineally descended of *David* to be slain, the old report goeth, that certain of this sect and

and opinion, were accuſed to have come from the Anceſtors of *Judas*, who was the brother of *Chriſt* according to the fleſh, as if by this means they were of the ſtock of *David*, and the kinſmen of *Chriſt*. His *Ægeſippus* declareth, ſaying: * *There ſurvived as yet certain of the kindred of the Lord, nephews of* Judas, *called his brother according unto the fleſh, whom they brought forth, as being of the line of* David. *Theſe* Jocatus *doth bring before the Emperor* Domitian, *for he feared the coming of Chriſt, even as* Herod *did, and demanded of them whether they were of the ſtock of* David. *Which when they had acknowledged, he demanded again, what poſſeſſions they enjoyed, and what money they had. They anſwered: Both we have only nine thouſand pence, ſo that half that ſumme ſufficeth either of us: yet this ſumme have we not in money, but in valued land, containing not above* xxxix *akers, out of the which we pay tribute, and relieve our ſelves through our labour and induſtry. Then ſhewed they him their hands, for teſtimony that they laboured themſelves, and the hardneſſe of their bodies, and the hard brawn of their hands grown by continual labour. And whenas they were asked of Chriſt and his Kingdom, in what manner, when, and where it ſhould appear; they anſwered:* That his Kingdom was neither worldly nor earthly, but celeſtial and angelical, and that it ſhould be at the conſummation of the world, when that he coming in glory, ſhall judge the quick and the dead, and reward every man according unto his works. *After they had thus anſwered, the report goeth, that* Domitian *condemned them not, but deſpiſed them as vile and baſe creatures, and let them go free, and ſtayed by his Edict the perſecution then raiſed againſt the Church. When they were gone, it is ſaid, that they were rulers over Churches, inſomuch that in the end they were Martyrs, and of the line of our Lord; and afterwards peace enſuing, the report goeth, that they lived until the reign of* Trajan. So far *Ægeſippus. Tertullian* alſo reporteth the like of *Domitian. Domitian* (ſaith he) *ſometime aſſayed the like practiſe, being a portion of* Neroes *cruelty, but he having ſome humanity (as I ſuppoſe) forthwith relented, calling home again ſuch as he had exiled.*

* Chap. 20. after the Greek.

Ægeſippus. The kinſmen of Chriſt according unto the fleſh, make an account of their faith before *Domitian* the Emperor.

Tertul. in Apol. c. 5.

Chap. XVIII.

Chap. 21. after the Greek.

Nerva *ſucceedeth* Domitian, *and* Trajan *ſucceedeth* Nerva *in the Empire.* Cerdo *ſucceedeth* Abilius *in the Church of* Alexandria.

Nerva created Emperor, *An. Dom.* 99. *Trajan* created Emperor, *An. Dom.* 100. The third of the ten famous perſecutions was under this *Trajan.*

After that *Domitian* had reigned fifteen years, and *Nerva* had ſucceeded him, the Hiſtoriographers of that time do write, that the *Roman* Senate decreed, that the honors exhibited unto *Domitian* ſhould ceaſe, and ſuch as were injuriouſly exiled, ſhould return into their native ſoil, and receive their ſubſtance again. It is alſo among the ancient traditions, that then *John* the *Apoſtle* returned from baniſhment, and dwelt again at *Epheſus.* When *Nerva* had reigned a little above a year, *Trajan* ſucceeded him: in the firſt year of whoſe reign, *Cerdo* ſucceeded *Abilius*, which was Biſhop of *Alexandria* the ſpace of thirteen years. This is the third after *Anianus* of that Church.

Chap. XIX.

Chap. 22. after the Greek.

The ſucceſſion of the firſt Biſhops in three Churches, Rome, Antioch, Alexandria.

At that time *Clemens* ruled the Church of *Rome*, being the third Biſhop after *Paul* and *Peter.* The firſt was *Linus*, the ſecond *Anacletus.* And of them which governed the Church of *Antioch*, the firſt was known to be *Evodius*, the ſecond *Ignatius.* Likewiſe *Simeon* at the ſame time, the ſecond after the brother of our Saviour, governed the Church of *Jeruſalem.*

Chap. XX.

Chap. 23. after the Greek.

An Hiſtory of John *the Apoſtle, and a young thief converted by him.*

As yet the *Apoſtle* and *Evangeliſt*, whom the Lord loved, remained alive in *Aſia*, who after the death of *Domitian*, being returned from the Iſle *Patmos*, governed the Churches in *Aſia.* And that he lived unto that time, the confirmation of two witneſſes ſhall ſuffice. They are worthy of credit, ſuch as have governed the Church with ſound doctrine. Theſe are *Irenæus* and *Clemens Alexandrinus.* The former in his ſecond book againſt hereſies, writeth thus: *All the Elders bear witneſſe, which lived together with*

Iren. l. 2. c. 39.

John

John *the Disciple of our Saviour in* Asia, *that he delivered these things. He remained with them in the time of* Trajan. Also in the third Book of the same argument, he declareth the same in these words: *The Church of the* Ephesians *planted by* Paul, *confirmed by* John, *which remained there untill the time of* Trajan, *is a true testimony of this Apostolical tradition. Clemens* withall signifieth the time, and addeth also an History necessary for such as delight in honest and profitable things: whereof also one *Sozomenus* hath made mention at large in his Commentaries: If thou read it, thou shalt find it thus written. *Hear a fable, and yet not a fable, but a true tale reported of* John *the Apostle: delivered unto us, and committed to memory. After the decease of the Tyrant, when he had returned to* Ephesus, *out of the Isle* Patmos, *being requested, he went unto the Countreys adjoyning, partly to consecrate Bishops, partly to set in order whole Churches, and partly to chuse by lot, unto the Ecclesiastical function, of them whom the holy Ghost had assigned. When he was come unto a certain City not far distant (the name whereof divers do expresse) and among other things had recreated the brethren, beholding a young man of a goodly body, gracious face, and fervent mind, he turned his face unto him that was appointed chief over all the Bishops, and said:* I commend this young man unto thy custody, with an earnest desire, as Christ and the Church bear me witnesse. *When he had received his charge, and promised diligence therein, he spake and protested unto him the self same the second time. Afterwards he returned to* Ephesus. *But the Elders taking the young man that was delivered unto him, brought him up at home, ceased not, cherished him still, and in processe of time baptized him. He came at length to be so diligent and serviceable, that he made him a Phylactery or Livery-garment, signed with his Masters Arms. But this young man became very dissolute and perniciously accompanied himself with them of his own years, idle, dissolute, and acquainted with ill behaviour. First, They bring him to sumptuous banquets: Next they guide him in the night to steal and to rob: After this they require that he consent unto the committing of a greater offence. But he acquainting himself by little and little, through the greatnesse of his capacity, much like a horse of a hardned mouth, fierce, strong and hardy, forsaking the right way, with the biting of the bridle, bringeth himself unto a bottomlesse pit of all misorder and outrage. At length despairing of the salvation that cometh of God, being past all hope of grace, he practised no toy nor trifle, but once being over the shooes, he proceeded forwards, and took the like lot with the rest of his companions; taking unto him companions, and a rout of Thieves being gathered together, he became a most violent Captain of Thieves, wholly bent to slaughter and murther, and extream cruelty. In the mean while, necessity so constraining, the Bishop sent for* John: *he when he had ended and finished the cause of his coming.* Go to *(saith he)* O Bishop restore unto us thy charge, which I and Christ have committed unto thy custody, the Church, whereof thou art head bearing witnesse. *The Bishop at the first was amazed, supposing some deceit to be wrought touching money which he had not received, yet was he not able to answer them, for that he had it not, neither to mistrust* John. *But when* John *had said:* I require the young man and the soul of our brother; *then the Elder looking down with a heavy countenance, sobbing and sighing, said:* He is dead. *To whom* John *said:* How? and by what kind of death? *He answered,* He is dead to God, for he is become wicked and pernicious, and to be short, a thief. For he keepeth this mountain over against the Church, together with his associates. *The Apostle then rending his garment, and beating his head with great sorrow, said:* I have left a wise keeper of our brothers soul: prepare me a horse, and let me have a guide. *He hastened out of the Church, and rode in post: being come unto the place appointed, he is straightways taken of the thievish watch, he neither flieth, neither resisteth, but exclaimeth:* For this purpose came I hither, bring me unto your Captain, *who in the mean space as he was armed, beheld him coming. But eft-soons when he saw his face, and knew that it was* John, *he was stricken with shame, and fled away. The old man forgetfull of his years, with might pursueth him flying, and crieth:* My son, why flieest thou from me thy father, unarmed and old? O son, tender my case, be not afraid, as yet there remaineth hope of salvation, I will undertake for thee with Christ, I will die for thee, if need be, as Christ did for us. I will hazard my soul for thine, trust to me, Christ sent me. *But he hearing this, first stood still, casting his countenance to the ground, next shook of his armour, anon trembled for fear, and wept bitterly. He imbraced the old man, and coming unto him, answered as well as he could for weeping, so that again he seemed to be baptized with tears, the shaking of the hand only omitted. The Apostle when he had promised and protested to procure for him pardon of our Saviour, and prayed, and fallen upon his*

Irenam l. 3 c. 3.

Sozomenus an Historiographer is crept into this Greek copy, I wot not how he lived an hundred and odd years after *Eusebius*, and dedicated this History unto *Theodosius junior*. The Author therefore of this History touching *John* was *Clement*, as *Eusebius* writeth before and after.

The words of *John* the Evangelist unto the thief.

Tokens of true repentance.

his knees, and alſo kiſſed his right hand, now cleanſed through repentance; brought him unto the Church again. When that alſo he had poured forth oftentimes prayers for him, and ſtruggled with him in continual faſtings, and mollified his mind with divers and ſundry Sermons, and confirmed him: departed not (as the report goeth) before he had fully reſtored him unto the Church, and exhibited a great example of true repentance, a great trial of new birth, and a ſingular token of the viſible reſurrection. This have I taken out of *Clemens*, partly for the Hiſtory, and partly alſo for the profit of the Reader.

Chap. 24. after the Greek.

Chap. XXI.

Of the Order of the Goſpels.

The Goſpel of *John*.

NOw let us make mention of the undoubted writings of this Apoſtle. And firſt let there be no ſtaggering at his Goſpel, which is well known of all the Churches under Heavens. And that it was fitly of old placed the fourth after the other three, by this reaſon it ſhall appear. The divine and holy men, namely the *Apoſtles* of Chriſt, leading a paſſing pure life, having their mind decked with every kind of virtue, uſed rude and ſimple ſpeech, yet of a divine and forcible power, which they had received of Chriſt, for they neither knew nor indeavoured to publiſh the doctrine of their maſter, with curious painting of words: but uſing the demonſtration of the holy Spirit which wrought with them, and the onely power of Chriſt, which brought miracles to perfection, they ſhewed the knowledge of the Kingdom of Heaven to the whole world, being nothing carefull at all for the writing of books. And this they brought to paſſe being occupied with a greater work, and in manner exceeding the ſtrength of man. *Paul* the mightieſt of all the reſt in the ſetling of words, and beſt armed with the power of perfect ſenſes, wrote but very ſhort Epiſtles, whereas he might have laid down infinite things, yea and ſecrets, being wrapt unto the third Heaven, and beholding celeſtial things, yea brought into Paradiſe it ſelf, and there thought worthy to hear ſecret myſteries. Neither were the reſt of the *Diſciples* of our Saviour, namely the *twelve Apoſtles*, and the *Seventy*, with other innumerable, ignorant and unskilfull herein. And yet of all theſe, the *Diſciples* of our Saviour, *Matthew* and *John*, wrote Goſpels. Who (as report goeth) were conſtrained thereunto. For *Matthew*, when he had firſt preached unto the *Hebrews*, and now paſſing unto other people, wrote his Goſpel in his Countrey language, ſupplying by writing in his abſence, that which was deſired in his preſence. When *Mark* and *Luke* had publiſhed their Goſpels, *John* (ſay they) in all that ſpace preached without writing, but at length was moved to write for this cauſe. It is reported that when the Books of the three *Evangeliſts*, were throughout the world, and came into his hands, he allowed them, and yeelded of them a true teſtimony, wiſhing that the declaration of ſuch things had been printed in their books, which were done at the firſt preaching of Chriſt. The Reader may perceive theſe three *Evangeliſts* to have only ſet forth the doings of our Saviour, one year after the impriſonment and captivity of *John* the Baptiſt, which may be gathered by the beginning of their Hiſtories. For after the xl. dayes faſting, and the annexed temptation, *Matthew* ſheweth the time of the beginning of his Hiſtory, ſaying: *When he had heard that John was taken, he returned from Judea into Galilee.* And *Mark* likewiſe: *After that* (ſaith he) *John was taken, Jeſus came into Galilee.* And *Luke* alſo before he had mentioned the doings of *Jeſu*, obſerving the ſame manner: *Herod* (ſaith he) *proceeding in his hainous offences, ſhut up John in priſon.* *John* the Apoſtle being for theſe cauſes intreated, wrote of the time which the other *Evangeliſts* paſſed over with ſilence, and therein of the *Acts* of our Saviour, namely which went before the impriſonment of *John*, which he partly ſignified, writing thus; *This was the firſt of the miracles which Jeſus did*: partly withall mentioning the doings of *John* the Baptiſt, who as then baptized in *Ænon* by *Salem*. Which is evident, when he ſaith: *For as yet John was not caſt into priſon.* *John* then in his Goſpel, delivereth ſuch things as were done of Chriſt before the committing of *John*. The other three begin with the mention of *Johns* impriſonment. Unto him that reconcileth the *Evangeliſts* thus they ſhall not ſeem diſcrepant, inſomuch that the Goſpel of *John* containeth the former doings of Chriſt, the other the latter, laſting unto the end. Therefore not without cauſe *John* paſſeth over with ſilence the Genealogy of our Saviour according unto the fleſh, being afore amply laid down by *Matthew* and *Luke*, and beginneth with his Divinity, reſerved of the holy Ghoſt for him as the mightier. Thus much ſhall ſuffice concern-

The Apoſtles in their preaching uſed no curious eloquence.

2 Cor. 12.

The Goſpel after *Matthew* written in Hebrew.

Why *John* the Apoſtle wrote a Goſpel.

Mat. 4.

Mark 1. Luk. 3.

John 2.

John 3.

ing

ning the Goſpell written by S^t *John*. The cauſe why *Mark* wrote his Goſpel we have declared before. *Luke* in the beginning of his Hiſtory, ſheweth the occaſion of his writing, ſignifying that divers now already had imployed their diligent care to the ſetting forth of ſuch things as he was fully perſwaded of, neceſſarily delivering us from the doubtfull opinion of others, when by his Goſpel he declareth unto us the ſure and certain narration of ſuch things, whereof he had received the truth ſufficiently, partly by the company and converſation of *Paul*, partly through the familiarity had with the reſt of the *Apoſtles*. And of theſe things thus far. But what the Fathers of old have written hereof, we will mention hereafter more properly in place convenient. Among the reſt of *Johns* writings, his firſt Epiſtle hath been generally of old and late Writers received without any doubt. The two later have been gainſaid. Touching his Revelation, as yet among many there is a variable opinion, ſome allowing, and ſome diſallowing of it. Likewiſe what the Elders have thought of the ſame ſhall be declared hereafter.

Why *Luke* wrote a Goſpel.

CHAP. XXII.

Chap. 25. after the Greek.

The Books of the New Teſtament, Canonicall and Apocrypha.

IT ſhall alſo be convenient if in this place we collect briefly the Books of the New Teſtament. In the firſt place muſt be ſet the *fourfold writings of the Evangeliſts*: next the *Acts of the Apoſtles*: then the Epiſtles of *Paul* are to be added: after theſe the firſt of *John*: and that of *Peter*, which is authentick. Laſtly, if ye pleaſe, the Revelation of *John*, of the which what is to be thought ſhall follow hereafter. All theſe are received for undoubted. The Books which are gain-ſaid, though well known unto many, are theſe: the Epiſtle of *James*: the Epiſtle of *Jude*: the later of *Peter*: the ſecond and third of *John*: whether they were *John* the *Evangeliſts*, or ſome others of the ſame name. Take theſe which follow for forged works: the Acts of *Paul*, the Book called *Paſtor*, the Revelation of *Peter*. Moreover the Epiſtle fathered upon *Barnabas*, and the Doctrine called the *Apoſtles*, and the Revelation of *John*, (if it ſo pleaſe you) which (as I have ſaid afore) ſome diſallow, ſome other receive as an undoubted true doctrine. Divers do number among theſe the Goſpel unto the *Hebrews*, uſed ſpecially of them which received Chriſt of the *Hebrews*. Theſe writings are they which commonly of all others are impugned. I ſuppoſe that to great purpoſe we have made a rehearſall thereof, to the end we may diſcern and ſever the unfained, the undoubted, and the true writings, according unto the Eccleſiaſtical tradition, from the unlawfull writings of the *New Teſtament*, and ſuch as are impugned, and yet daily read of divers Eccleſiaſtical perſons, that we may know them, and ſuch as are under the name of the *Apoſtles*, as of *Peter*, of *Thomas*, or *Matthias*, and beſides the Goſpels of others, as of *Andrew*, of *John*, containing the *Acts of other Apoſtles*, to be publiſhed by hereticks, whereof not one Eccleſiaſtical writer hath with reverence made mention of his Commentaries. Moreover, the form of the phraſe varieth from the manner of the *Apoſtles*: their ſentence and drift in diſcourſe, diſagreeth very much with the truth of the tried doctrine. For now being convinced, they plainly expreſs the fond figments of hereticall perſons. In fine they are not to be placed as forged, but altogether to be rejected as abſurd and impious. But let us proceed unto that which followeth.

4 Evangeliſts.
The *Acts of the Apoſtles*.
The Epiſtles of *Paul*.
The 1 Epiſtle of *John*.
The 1 Epiſtle of *Peter*.
The Revelation of S^t *John*.
The Epiſtle of *James*.
The Epiſtle of *Jude*.
The 2 of *Peter*.
The 2 and 3 of *John*.
Acts of *Paul*.
Paſtor.
Revelation of *Peter*.
Epiſtle of *Barnabas*.
Doctrine of the Apoſtles.
The Goſpel unto the *Hebrews*.
Alſo of *Peter*, *Thomas*, *Matthias*, *Andrew*, &c.

CHAP. XXIII.

Chap. 26. after the Greek.

Of Menander *the Sorcerer.*

MEnander ſucceeding *Simon Magus*, is found nothing inferiour unto him for deviliſh operation. He was alſo a *Samaritan*, and prevailed no leſs in the depth of magicall arts, than his Maſter. Yea rather added unto theſe monſtrous feigned illuſions ſomewhat of his own, terming himſelf one while a Saviour, ſent down from above from the inviſible worlds for the ſalvation of mankind: teaching withall, that none is otherwiſe able to ſubdue the Angels workers of this world, then firſt of all by his magicall experience delivered for the purpoſe, and by the Baptiſme received of him: the which as many as do accept of them, do purchaſe unto themſelves (ſaith he) ſempiternall immortality, yea in this preſent life, ſo that they dye no more, but continually remain among themſelves, without

Menander the Sorcerer calleth himſelf a Saviour.

wrinckled old age, and became immortall. Theſe things out of *Irenæus* may eaſily appear. And *Juſtinus* likewiſe making mention of *Simon*, remembreth alſo this *Menander*, ſaying: *We have known* Menander, *and the ſame a* Samaritan, *of the village* Caparattæa, *the Diſciple of* Simon, *throughly moved of Devils, and abiding at* Antioch, *to have bewitched many with magicall arts, perſwading his followers, that they ſhould not dye.* And as yet there be divers which can teſtifie the ſame of him. It was the drift of the Devil by the means of ſuch Sorcerers, cloaked under the name of Chriſtians, to defame by magick the great myſtery of godlineſs, and by them to choak the Eccleſiaſticall Doctrine, which concerned the immortality of the ſoul, and the reſurrection of the dead: but ſuch as embraced theſe ſaviours, have loſt the ſaving health of their ſouls. But when the ſpite of Satan could not make others ſhake off their ſincere affection towards Chriſt, he linked unto himſelf the wavering and wandring turn-coats.

Juſtinus Martyr. *Apolog.* 2. *pro Chriſt.*

The craft of the Devil.

Chap. 27. after the Greek.

CHAP. XXIV.

The hereſie of the Ebionites.

Ebionites.

THeſe the Elders properly called *Ebionites*, that is, poor men. For they were poor and abjects in delivering the doctrine which concerned Chriſt, they judged him a ſimple and a common man, and for his forwardneſs of manners found juſtified only as man, and born of *Mary* and her husband. Again they thought the obſervation of the law to be neceſſary, as though ſalvation were not by faith alone in Chriſt, and converſation of life correſpondent to the ſame. Other ſome of the ſame name have avoided the foul abſurdity of their ſpeeches, not denying the Lord to have been born of the Virgin, and the holy Ghoſt: yet when they confeſs him to be God, the Word, and wiſedom before his incarnation, they ſink in the ſame ſin with their former fellows, eſpecially whenas they buſily go about to ſet up the corporall obſervation of the Law. Theſe Hereticks alſo do reject the Epiſtles of the *Apoſtle Paul*, accuſing him that he fell from the Law. They uſe only the Goſpel which is after the *Hebrews*, other they paſs not for. The Jewiſh Sabbath, and other ceremonies, they obſerve alike with the *Jews*, they celebrate the Sundaies, as we do, in remembrance of the reſurrection of our Saviour. From hence it came to paſs, by reaſon of their fancies, that they were called *Ebionites*, a name ſignifying poverty. For by this name or title poor men are called of the *Hebrews*. About the ſame time, we learn there was one *Cerinthus*, an author of another hereſie. *Cajus*, whoſe words we have before alledged, in the controverſie going under his name, writeth thus of him.

The hereſie of the *Ebionites*, which thought that faith alone did not juſtifie.

Ebionites, what it ſignifieth.

Chap. 28. after the Greek.

CHAP. XXV.

Of Cerinthus *the heretick.*

Cajus writeth thus of *Cerinthus* the Heretick.

CErinthus *alſo by revelation (as written by ſome great Apoſtle) brought unto us certain monſtrous things, ſaying them to have been revealed unto him by Angels. That the Kingdome of Chriſt after the reſurrection ſhould become earthly: that in* Jeruſalem *our fleſh again ſhould ſerve the concupiſcence and luſt thereof. And being ſet wholly to ſeduce, as enemy unto the Word of God, he ſaid there ſhould be the term of a Millenary feaſt allotted for marriage. Dionyſius* alſo Biſhop of *Alexandria*, in his ſecond Book, after he had remembred the Revelation of S^t^ *John* received by tradition of old, he reporteth of this man thus: Cerinthus *founder of the* Cerinthian *hereſie, gave his figment a name for the further credit thereof. His kind of doctrine was this: he dreamed the Kingdome of Chriſt ſhould become earthly, and ſet upon thoſe things which he luſted after, even then being covered with his fleſh, and compaſſed in his skin, that is, the ſatisfying of the belly, and the things under the belly, with meat, with drink, with marriage; and that he might ſet a more honeſt ſhew on them after, he added thereto holydaies, oblations, and ſlaughter for ſacrifices.* So far *Dionyſius*. But *Irenæus* in his firſt Book againſt hereſies, layeth down certain more deteſtable opinions of his. And in his third Book he reporteth an Hiſtory worthy the memory, as received by tradition of *Polycarpus*, ſaying: *That* John *the Apoſtle on a certain time to bayne himſelf, entered into a bath, and underſtanding that* Cerinthus *bayned himſelf therein alſo, he ſtarted aſide, and departed forth, not abiding any tarriance with him under the ſame roof, ſignifying the ſame to his company, and ſaying:*

Ireneus lib. 3. *cap.* 3.

saying: Let us speedily go hence, lest the bath come to ruine, wherein Cerinthus *the enemy of the truth baineth himself.*

Chap. XXVI.

Chap. 29. after the Greek.

Of Nicholas, *and of such as of him are called* Nicholaites.

AT that same time the heresie of the *Nicholaites* sprung, which lasted not long, whereof the *Revelation* of S^t^ *John* made mention. They boast, that he was one of the Deacons, ordained together with *Steven*, by the *Apostles*, to minister unto the poor. *Clemens Alexandrinus* in his Third Book of *Stromatôn* reporteth thus of him. *This* Nicholas (saith he) *having a beautifull woman to his wife, after the ascention of our Saviour, was accused of jealousie, and to clear himself of that crime, he brought forth his wife, and permitted him that listed to marry her. But his followers say, that their doing is agreeable with that saying; that is, the flesh is to be bridled: and so following that doing and saying without all discretion, they sin without all shame in filthy fornication.* But I hear that *Nicholas* accompanied with none other than his proper wife, which was allotted unto him by wedlock: and of his children, his daughters to have continued virgins, and his sonne to have remained uncorrupt. The case being thus, in that he brought forth his wife (over whom he was said to be jealous) into the midst of the *Apostles*, it was to clear him of the crime laid to his charge, and to teach the bridling of the flesh, by containing and refraining voluptuous lust and pleasure. He would not (as I suppose) according unto the precept, serve two masters, lust, and the Lord. They say that *Matthias* after this manner taught, the flesh to be overcome and tamed, yielding unto it not one jot which might tend unto pleasure, and that the soul hereby should take increase, by faith and knowledg. Let this suffice to be spoken touching them which then depraved the truth, and suddenly came to nought.

Apoc. 2. *Nicholas* the seventh Deacon. Acts 6. *Clemens* Bishop of *Alexandria.*

Eusebius excuseth this *Nicholas*, whose followers the holy Ghost in the Revelation abhorreth. *Matthias.*

Chap. XXVII.

Chap. 30. after the Greek.

Of the Apostles which lived in wedlock.

CLemens whose words lately we alledged, afterwards reciteth the *Apostles* which lived in wedlock, against them which reject marriage, saying: *Whas? Do they condemn the Apostles? For* Peter *and* Philip *employed their industry to the bringing up their children.* Philip *also gave his daughters to marriage. And* Paul *in a certain Epistle sticked not to salute his wife, which therefore he led not about, that he might be the readier unto the ministration.* Insomuch then that we have made mention hereof, it will not seem tedious if we alledge another History worthy the noting, which he wrote in his seventh Book of *Stromatôn*, after this manner: *They say* S^t^ Peter *going to his house, and seeing his wife led to be executed, rejoyced greatly because of her calling, and cried out unto her vehemently, exhorting and comforting her, calling her by her name, and saying, O woman remember the Lord. Such was the marriage of the godly, and the intire affection of faithfull friends.* And thus much as pertinent to my purpose, I thought good here to alledge.

Clemens Alexandrinus. Peter. Philip. Paul was married. Phil. 4.

The words of *Peter* unto his wife when she went to martyrdome.

Chap. XXVIII.

Chap. 31. after the Greek.

Of the death of John *and* Philip *the Apostles.*

OF the death of *Paul* and *Peter*, of the time and the manner, of their resting place also after their departure hence, we have spoken before. And of *John* that he lived till this time, we have told a little before. But of his resting place or tombe, we are instructed by *Polycrates* his Epistle (this *Polycrates* was Bishop of *Ephesus*) which he wrote unto *Victor* Bishop of *Rome*, where he remembreth also *Philip* the *Apostle*, and his daughters, after this manner: *For in* Asia (saith he) *the great founders of Christian Religion died, who shall rise the last day, at the coming of the Lord, when he shall come from heaven with glory to gather all the Saints.* Philip *one of the twelve Apostles, was buried at* Hierapolis, *and two of his daughters which led their whole life in Virginity. The third whose conversation was directed by the Holy Ghost, resteth at* Ephesus. *And* John *which leaned on the breast of our Saviour, who being also a Priest, wore the garment petalum, a martyr and a doctor) rested at* Ephesus.

Polycrates Bishop of *Ephesus*, unto *Victor* Bishop of *Rome.*

John the Apostle called a Priest, he wore a Bishops attire called Petalum, *ergo*, Ministers had then peculiar apparel.

Thus much of their ends. In the Dialogue of *Cajus* mentioned before, *Proclus*, (againſt whom he propoſed the queſtion) teſtifieth agreeable unto that before, of the death of *Philip*, and his daughters, ſaying: *After this the four Propheteſſes, the daughters of* Philip, *were at* Hierapolis *in* Aſia; *their ſepulchre is there to be ſeen, and their fathers alſo:* So far he. *Luke* in the *Acts of the Apoſtles*, maketh mention of the daughters of *Philip*, dwelling at *Cæſarea* in *Judea*, with their father, which were indued with the gift of prophecy: ſaying: *We came to* Cæſarea, *and entred into the houſe of* Philip *the Evangeliſt, which was one of the ſeven, and there made our abode. This* Philip *had four daughters which were Virgins and Propheteſſes.* Thus much of the *Apoſtles*, and Apoſtolick times, and the things delivered unto us by holy Scriptures: of the Canonical and diſallowed Scriptures, though read of many in many Churches: of the forged, and farre from the Apoſtolical rule, as far forth as we could learn. Now to that which followeth.

Acts 21.

Chap. 32. after the Greek.

Chap. XXIX.

The martyrdome of Simeon *Biſhop of* Jeruſalem.

After *Nero* and *Domitian*, under that Emperor whereof we mind now to intreat, the rumor went every where throughout the Cities, that perſecution was raiſed againſt us Chriſtians, through popular ſeditions, in the which we learned, that *Simeon* the ſon of *Cleophas*, the ſecond Biſhop of *Jeruſalem*, ended his life with martyrdome. Hereof is *Ægeſippus* a witneſs, whoſe words we have oft alledged. For he writing of certain Hereticks, giveth us to underſtand, how the aforeſaid *Simeon* being then diverſly by them accuſed to be a Chriſtian, was ſcourged for the ſpace of many dayes, ſo that the Judge and his company, was marvellouſly amazed, and in the end he dyed a death agreeable with the paſſion of Chriſt. But let us hear the Hiſtoriographers own words, *Certain* (ſaith he) *of the Hereticks accuſed* Simeon *the ſon of* Cleophas, *that he lineally deſcended of the ſtock of* David, *and that he was a Chriſtian. He ſuffered Martyrdome, being an hundred and twenty years old, under* Trajan *the Emperor, and* Atticus *the Conſull.* The ſame *Ægeſippus* reporteth, that his accuſers (enquiry being then made of ſuch as came of the Royall Bloud among the *Jews*) were found to have their originall of the Royall Jewiſh Tribe. Whoſoever weigheth this with himſelf, he will confeſs, that this *Simeon* was of them, which both heard and ſaw the Lord, in that he lived ſo long a time, and in that the Goſpel maketh mention of *Mary Cleophas*, whoſe ſon we have ſaid before this *Simeon* to have been. Again the ſame Hiſtoriographer writeth, how that certain others of the poſterity of ſome one of them called the brethren of our Lord, namely *Jude*, were alive untill the ſame time, yea after the teſtimony of them which under *Domitian* were tried for the true faith of Chriſt. For thus he writeth: *They came and governed whole Churches, as Martyrs, being alſo of the kindred of Chriſt. When peace now had poſſeſſed the Churches, they remained alive unto the time of* Trajan *the Emperor, untill the aforeſaid* Simeon, *the Lords coſin germane, the ſon of* Cleophas, *being ill intreated of Hereticks, accuſed under* Atticus *the Conſul, and often ſcourged, tolerated ſuch martyrdome that all wondred, and the Conſul himſelf marvelled, how that he being an hundred and twenty years old, was able to endure that bitter torment. To be ſhort, in the end he was by commandment crucified.* Unto the aforeſaid the ſame Hiſtoriographer annexeth this: *Unto thoſe times the Church of God remained a pure and uncorrupted Virgin. For ſuch as endeavoured to corrupt the perfect rule and the ſound preaching of the Word (if then there were any ſuch) hid themſelves unto that time in ſome ſecret and obſcure place, but after that the ſacred company of the Apoſtles was worn out and come to an end, and that generation was wholly ſpent, which by ſpeciall favour had heard with their ears the heavenly wiſedom of the Sonne of God, then the conſpiracy of deteſtable error through deceit of ſuch as delivered ſtrange doctrine, took rooting. And becauſe that not one of the Apoſtles ſurvived, they publiſhed boldly with all might poſſible, the doctrine of falſhood, and impugned the open, manifeſt, and known truth.* Thus of theſe things hath this Hiſtoriographer written. Now to that which followeth by order of Hiſtory.

Ægeſippus writeth thus of *Simons* martyrdome.

Simeon the ſecond Biſhop of *Jeruſalem* was crucified *An. Dom.* 110. being an hundred and twenty years old.

Ægeſippus writeth of the kinſmen of Chriſt.

The Church of God was a pure Virgin 110. yeares after Chriſt.

Chap. XXX.

Chap. 33. after the Greek.

How Trajan *caused the inquisition for Christians to cease.*

SO great a persecution was raised against us in sundry places, that *Plinius Secundus* a notable President made relation thereof unto the Emperor, being very much moved with the number of Martyrs, which suffered death for the testimony of their faith, signifying withall, that they committed no hainous offence, nor transgressed any law, saving that they rose before day, and celebrated Christ with Hymns as God: forbidding adulteries, and slaughter, with such other like abominable facts, shewing conformity in all things agreeable unto the laws. After which report, it is written that *Trajan* commanded by Edict, that the Christian Nation should not be enquired for, but if haply they were found, they ought to be punished. By which Edict, the vehement heat of that grievous persecution was somewhat qualified, yet nevertheless, there was scope enough left for such as were willing to afflict us. So that in one place the people, in another place the Princes and Rulers of the Regions layed wait for our men, whereby severall persons suffered martyrdome in their Provinces, and sundry of the faithfull sundry kinds of death, without open or manifest persecution. Which History we have taken out of the Latine Apology of *Tertulian*, whereof we have alledged somewhat before, by interpretation thus: *Although we have known the inquisition directed for us to be inhibited, it was by reason of* Plinius Secundus *President of the Province, which having condemned some of the Christians, and deprived some others of their dignities, was moved with the greatness of the multitude, and doubted what was best to be done. He made the Emperor* Trajan *privy thereof, saying: That he found nothing in them that was impious, but that they refused the worshipping of Images. Signifying this withall, that the manner of the Christians was to rise before day, to celebrate Christ as God: and to the end their discipline might straitly be observed, they forbid shedding of blood, adultery, fraud, traiterous dealing, and such like. For answer hereunto,* Trajan *wrote again: that there should be no inquisition for Christians, but if they were met with, they should be punished.* And thus went the affairs of the Christians then.

Plinius Secundus wrote unto the Emperor *Trajan* in the behalf of the Christians.

Tertullian *Apolog.* c. 2.

Chap. XXXI.

Chap. 34. after the Greek.

Of Evarestus *the fourth Bishop of* Rome.

AMong the Bishops of *Rome*, whenas the aforesaid Emperor had raigned three yeares, *Clemens* committed the Ministery unto *Evarestus*, and finished his mortall race, when he had governed the Church, and Preached the Word of God the space of nine yeares.

Evarestus.

Chap. XXXII.

Chap. 35. after the Greek.

How after Simeon, Justus *succeeded, the third Bishop of* Jerusalem, *and of the famous Bishops then living in the World.*

AFter *Simeon* had such an end as before we have reported, a certain *Jew* called *Justus*, one of that infinite number, which of the Circumcision believed in Christ, was placed in the Bishops See of *Jerusalem*. And unto that time, *Polycarpus* a Disciple of the *Apostles*, lived in *Asia*, being placed Bishop of the Church of *Smyrna*, by such as saw the Lord, and ministred unto him. At the same time flourished *Papias* Bishop of *Hierapolis*, a man passing eloquent, and expert in the Scriptures. And *Ignatius* likewise unto this day, amongst most men famous, the second Bishop by succession after *Peter* of the Church of *Antioch*. The report goeth, that this *Ignatius* was sent from *Syria* to *Rome* (for the confession of his faith) to be food for wild beasts, who passing through *Asia* curiously garded with a great troope of Keepers, confirmed the Congregations throughout every City where he came, with Preaching of the Word of God and wholesome exhortations, and specially giving charge to avoid the Heresies lately sprung and at that time overflowing, and to cleave stedfastly unto the traditions of the *Apostles*, which, for the avoiding of error and corruption, he thought very necessary to be diligently written. And being at *Smyrna* where *Polycarpus* was Bishop, he wrote an Epistle unto the Church of *Ephesus*, making mention of *Onesimus* their Pastor:

Justus Bishop of *Jerusalem.*
Polycarpus Bishop of *Smyrna.*
Papias Bishop of *Hierapolis.*
Ignatius Bishop of *Antioch.*

another unto the Church of *Magneſia* lying on the River *Meander*, making mention of *Dama* their Biſhop. Another unto the Church of *Trallis*, whoſe overſeer then was *Polybius*: and beſides theſe Epiſtles, he wrote unto the Church of *Rome*, prefixing an exhortation, leſt that they refuſing martyrdome, ſhould be deprived of the hope laid up for them. But it may ſeem needfull, that we alledge thence ſome part of the words for proof hereof, for thus he writeth: * *From* Syria (ſaith he) *unto* Rome, *I ſtrive with beaſts by ſea, by land, nights and dayes, fettered among ten Leopards, that is, a band of ſouldiers, and the more benefit they receive the worſe they become. I thus exerciſed with their injuries am the more inſtructed, yet hereby am I not juſtified, I deſire to enjoy the beaſts prepared for me, which I wiſh to fall upon me with fierce violence; yea, I will allure them forthwith to devour me; that they abſtain not from me, as they have left ſome for fear untouched. If they as unwilling will not, I will compell them to fall upon me. Pardon me, I wote well what this ſhall availe me. Now do I begin to be a Diſciple, I weigh neither viſible, nor inviſible things, ſo that I gain Chriſt; let fire, gallowes, violence of beaſts, bruſing of the bones, racking of the members, ſtamping of the whole body, and all the plagues invented by the miſchief of Satan light upon me, ſo that I win Chriſt Jeſu.* This he wrote from the aforeſaid City, unto the Churches before named. And being beyond *Smyrna*, he wrote unto the Churches of *Philadelphia*, and *Smyrna*, and ſeverally to *Policarpus* their Biſhop, and to the Congregation of *Antioch*, praying him to be carefull of the buſineſs there, namely, about the election of a Biſhop in his room. This *Ignatius* writing unto the Church of *Smyrna*, reporteth certain words uttered by Chriſt, which I found I wot not where: *I know and believe that he was in the fleſh, after the Reſurrection; for coming unto them which were with* Peter, *he ſaid unto them: Come, feel me, and know that I am not a Spirit without body, and anon they felt him, and believed.* *Irenæus* alſo knew his martyrdome, and remembred his Epiſtles, writing thus: *Even as one of our men condemned unto the beaſts for the confeſſion of his faith ſaid: Inſomuch as I am the wheat of God, I am to be grinded by the teeth of beaſts, that I may be found pure bread or fine manchet.* And *Polycarpus* maketh mention hereof in the Epiſtle under his name unto the *Philippians*, writing thus: *I beſeech you all, that you be obedient, and exerciſe patience, which you have throughly ſeen, not only in bleſſed* Ignatius, Rufus *and* Zoſimus, *but in divers of your ſelves, and in* Paul, *with the reſt of the Apoſtles, being perſwaded for certain, that all theſe ran not in vain, but in faith and righteouſneſs, now reſting them with the Lord in the place appointed due for their deſerts, with whom they ſuffered together. They loved not this preſent world, but him that died for our ſins, and roſe again for our ſakes.* Again, he addeth: *Both you and* Ignatius, *wrote unto me, that if any did travell unto* Syria, *he might convey thither your letters, of which I will be carefull, if fit opportunity be offered, whether I my ſelf go or ſend, that your buſineſs there may be diſpatched. According unto your requeſt, I have ſent you the Epiſtles of* Ignatius, *both unto us written, and the others in my cuſtody annexed unto this Epiſtle, where you may gain much profit. They contain faith and patience, and all manner of edifying in the Lord.* Thus much concerning *Ignatius*, whom *Heros* ſucceeded in the Biſhoprick of *Antioch*.

* Chap. 36. after the Greek. *Ignatius Epiſt. ad Rom.*

Ignatius Epiſt. ad Smyrnenſes.

Irenæus l. 5.

Polycarpus Epiſt. ad Philip.

Heros.

Chap. 27. after the Greek.

Chap. XXXIII.

Of the Evangeliſts then flouriſhing.

Quadratus.

AMong them which were then famous was *Quadratus*, whom they ſay (together with the daughters of *Philip*) to have been endued with the gift of prophecying. And many others alſo at the ſame time flouriſhed, which obtaining the firſt ſtep of Apoſtolicall ſucceeſſion, and being as divine Diſciples of the chief and principall men, builded the Churches every where planted by the *Apoſtles*: and preaching and ſowing the celeſtiall ſeed of the Kingdome of heaven throughout the world, filled the barns of God with increaſe. For the greater part of the Diſciples then living, affected with great zeal towards the Word of God, firſt fulfilling the heavenly commandment, diſtributed their ſubſtance unto the poor: next taking their journey, fulfilled the work and office of *Evangeliſts*, that is, they preached Chriſt unto them which as yet heard not of the doctrine of faith, and publiſhed earneſtly the doctrine of the holy Goſpel. Theſe men having planted the faith in ſundry new and ſtrange places, ordained there other Paſtors, committing unto them the tillage of the new ground, and the overſight of ſuch as were lately converted unto the faith, paſſing themſelves

themselves unto other people and countries, being holpen thereunto by the grace of God which wrought with them; for as yet by the power of the Holy Ghost they wrought miraculously, so that an innumerable multitude of men, embraced the Religion of the Almighty God at the first hearing with prompt and willing minds. Insomuch that it is impossible to rehearse all by name, when and who were Pastors and *Evangelists* in the first succession after the *Apostles* in the Churches scattered throughout the world; it shall seem sufficient only to commit to writing and memory, the names of such as are recorded unto us by tradition from the *Apostles* themselves, as of *Ignatius* in the Epistles before alledged, and of *Clemens* mentioned in the Epistle which for undoubted he wrote unto the *Corinthians*, in the person of the *Roman* Church, where he imitating very much the Epistle written unto the * *Hebrews*, and alledging thereof whole sentences word by word, manifestly proveth, that this Epistle was neither new, neither of late found: wherefore it seemed good to number it among the rest of the *Apostles* writings. Whenas *Paul* wrote unto the *Hebrews* in his mother tongue, some affirm that *Luke* the *Evangelist*, some other (which seemeth more agreeable) that *Clemens* translated it, for both the Epistle of *Clemens*, and that unto the *Hebrews*, use the like manner of speech, and differ not much in sense.

* The Epistle unto the Hebrews undoubtedly is *Pauls* written by him in Hebrew, but translated into Greek, by *Clemens* Bishop of *Rome*, or by the report of *Clemens* Bishop of *Alexandria*. (as *Euseb.* l. 6. c. 13. writeth) translated by *Luke* the Evangelist. Chap. 38. after the Greek.

CHAP. XXXIV.

Of the Epistle of Clemens, *and other writings falsly fathered upon him.*

WE have to learn that there is a second Epistle of *Clemens*, yet not so notable and famous as the former, and we know that the Elders did neither use, neither alledge it. Now divers have thrust out in his name certain babbling and tedious Commentaries, containing the Dialogues of *Peter* and *Apion*, which none at all of the Elders have mentioned, neither do they observe the sincere form and rule of the Apostolick Doctrine.

CHAP. XXXV.

Chap. 39. after the Greek.

Of the Writings and Works of Papias.

THe undoubted writings of *Clemens* are apparent. We have spoken likewise of the writings of *Ignatius* and *Polycarpus*. The writings of *Papias* are said to be five Books, entituled, *The Exposition of the Lords Sermons*. Of these *Irenaus* reporteth as written alone by this man, saying thus: *This* Papias *the auditor of* John, *the companion of* Polycarpus, *of good antiquity, testifieth in the fourth Book of his writings, for he wrote five.* Thus far *Irenaus*. *Papias* himself in the Preface to his Books signifieth, that he neither heard, neither saw the *Apostles*, but received the undoubted doctrine of the faith of their familiars and Disciples, when he saith: *It shall not seem grievous unto me, if that I compile in writing, and commit to memory the things which I learned of the Elders, and remember as yet very well, with their expositions, being fully certified of the truth thereof. Neither am I pleased with such as say many things (as many are accustomed to do) but with such as teach true things: neither with such as repeat strange precepts, but with such as alledge the things delivered of the Lord for the instruction of our faith, proceeding from truth it self. If any came in place which was a follower of the Apostles, forthwith I demanded the words of the Elders: what* Andrew, *what* Peter, *what* Philip, *what* Thomas, *or* James, *or* John, *or* Matthew, *or any other of the Lords Disciples: what* Ariston, *and the Elder* John, *Disciples of the Lord had said. I believe verily not to profit my self so much by their Writings or Books, as by the authority of the persons, and the lively voice of the reporters, making relation thereof.* It may seem worth the noting, that by these works we mark the name of *John* to be twice repeated. The first numbred with *Peter*, *James*, *Matthew*, and the rest of the *Apostles*, signifying *John* the *Evangelist*: the second with a different term, without the Catalogue of *Apostles*, joyning him with *Ariston*, and plainly calling him the *Elder*: that hereby the truth of the History may appear, which declareth two of the same name to have been in *Asia* and two several monuments of them both to be at *Ephesus*, whereof both as yet bear the name of *John*, which may not lightly be passed over of us: for it is very like, that the second (unless ye are pleased with

Irenaus.

Papias in the Proem to his History.

John the Evangelist.

with the firſt) ſaw that revelation, which beareth the name of *Iohn*, *Papias* then (of whom we ſpake before) confeſſeth himſelf to have heard the words of the *Apoſtles* of them which were their followers, namely, of *Ariſtion* and *Iohn the Elder*. For oftentimes by mentioning them, he alledgeth their traditions in his Books. I ſuppoſe theſe things to have been ſpoken to good purpoſe. Again, to that which hath been already ſpoken, I think it not amiſs to adde out of the Books of *Papias*, things very ſtrange, which he reporteth to have received by tradition. Before we have written how that *Philip* the *Apoſtle*, together with his daughters, had his abode at *Hierapolis*; now we have to ſignifie, how that *Papias* remaining amongſt them, reporteth a certain Hiſtory, told him by the daughters of *Philip*. He writeth that a dead man roſe to life again, and moreover, another miraculous thing to have happened to *Juſtus*, whoſe ſirname was *Barſabas*, that he drunk deadly poyſon, and took thereby no harm, the goodneſs of God preſerving him. The Hiſtory of the *Acts* declareth of this *Juſtus*, how that after the Aſcenſion of our *Saviour*, the *Apoſtles* ſevered him together with *Matthias*, praying over them, that either of them might be allotted into the place of *Judas* the traitor, to the compleat number of the *Apoſtles*: *They appointed two*, Joſeph *called* Barſabas, *by ſirname* Juſtus, *and* Matthias. Certain other things the ſame Writer reporteth, of the which, ſome he received by tradition and word of mouth, alſo certain ſtrange parables of our Saviour, mixt with fabulous doctrine, where he dreameth that the Kingdome of Chriſt ſhall corporally here upon earth laſt the ſpace of one thouſand years, after the reſurrection from the dead. Which Error (as I ſuppoſe) grew hereof, in that he received not rightly the true and myſticall meaning of the *Apoſtles*, neither deeply weighed the things delivered of them by familiar examples. For he was a man of ſmall judgement, as by his Books plainly appeareth. Yet hereby he gave unto divers Eccleſiaſticall perſons occaſion of Error, which reſpected his Antiquity. Namely unto *Irenæus* and others, if there be any found like minded. Other traditions be alledged of *Ariſton*, and *John* the *Elder*, unto the which we referre the ſtudious Reader: Yet one thing touching *Mark* the *Evangeliſt*, the which he reporteth, we may not omit: for thus he writeth, *The Elder (meaning* John*) ſaid*, Mark *the interpreter of* Peter, *look what he remembred, that diligently he wrote, not in that order in the which the Lord ſpake and did them. Neither was he the hearer, or follower of the Lord, but of* Peter, *who delivered his doctrine not by way of Expoſition, but as neceſſity conſtrained: ſo that* Mark *offending nothing, in that he wrote as he had before committed to memory. Of this one thing was he carefull, in omitting nothing of that he had heard, and in delivering that was falſe.* So far of *Mark*. Concerning *Matthew*, he writeth thus: Matthew *wrote his Book in the Hebrew tongue, which every one after his skill interpreted by allegations. Papias* alledged teſtimonies out of the firſt Epiſtle of *John* and *Peter*. He expounded a certain Hiſtory of a woman accuſed before Chriſt of many crimes, written in the Goſpel after the *Hebrews*. Of theſe things thus much we ſuppoſe to have been neceſſarily ſpoken, and added unto that which went before.

Acts 1.

Papias was of the hereſie of the *Chiliaſts*. Tradition and, not the truth led him thereunto.

Irenæus a *Chiliaſt*.

Papias reporteth of *Mark* the *Evangeliſt*.

Matthew.

The End of the Third Book.

THE

THE FOURTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

Chap. I.

What Bishops were of Rome *and* Alexandria, *in the time of* Trajan *the Emperor.*

ABout the twelfth year of the raign of *Trajan*, after the death of the Bishop of *Alexandria* before mentioned, *Primus* was placed the fourth Bishop after the Apostles. The same time *Alexander* (when *Evarestus* had governed full eight years) was the eight Bishop of the Church of *Rome* after *Peter* and *Paul*. *An. Christ.* 111. *Primus.* *Alexander.*

Chap. II.

What calamities the Jews *suffered in the time of* Trajan.

THe doctrine of our Saviour, and the Church of Christ so flourished, that daily it increased, and was more and more furthered. But the calamities of the *Jews* grew so great, that one mischief ensued upon another. When the Emperor was now come to the eighteenth year of his raign, the rage of the *Jewes* was so stirred, that a great multitude of their Nation was destroyed. For at *Alexandria*, and throughout the rest of *Egypt*, and *Cyren*, the *Jews* (as if they had been possessed of a raging, seditious and fanaticall spirit) so besturred themselves, that they made an uprore among the *Gentiles* where they abode, and kindled such fiery sedition, that the year following they waged great wars, *Lupus* then being President throughout *Egypt*. In the first battle the *Jews* had the victory. Then the *Gentiles* fled to *Alexandria*, and as many *Jews* as they found there, they took and executed. The *Jews* which wandred throughout *Cyren* (a Region of *Egypt* being destitute of aid) spoiled the countrey of corn and cattel, having one *Lucas* to their Captain: against whom the Emperor sent *Marcus Turbo*, with a great power of footmen and horsemen by land, and with a navy by Sea, who neither in short space, nor without long and cruell wars, slew many Myriads of the *Jews*, not only of them of *Cyrene*, but also of the *Egyptians* which aided their King and Captain *Lucas*. The Emperor also suspecting the *Jews* which inhabited *Mesopotamia*, lest that they traiterously should joyn with the other, commanded *Lucius Quincius* to banish them the Province: who having gathered an host, marched towards them, and joyning with them, slew a great multitude of the *Jews* there abiding, for the which fact he was appointed by the Emperor, President of *Judea*. These things have the heathen Historiographers then living described, for the knowledg of the posterity following.

The rebellion and tumults of the *Jewes* in *Ægypt*. *An. Christ.* 117.

The calamities of the *Jews* in *Mesopotamia*.

Chap. III.

Of them which in the raign of Adrian *published Apologies in defence of the faith.*

WHen *Trajan* had raigned twenty years wanting six moneths, *Ælius Adrianus* succeeded him in the Empire: unto whom *Quadratus* dedicated a Book, intituled *An Apology of the Christian Faith*. For certain spitefull and malicious men, went about to molest the Christians. This Book is as yet extant among divers of the brethren, and a copy thereof remaineth with us: wherein do appear perspicuous notes of the understanding and true Apostolick doctrine of this man. That he was of the ancient Elders, it may be gathered by his own testimony, where he writeth thus: *The works of our Saviour were manifest and open, for they were true. Such as were healed, and raised from the dead, were not only* *An. Christ.* 119. *Quadratus. Apolog.*

Ariſtides an *Athenian* Philoſopher wrote an Apology of the Chriſtian faith.

only healed, and raiſed in ſight and outward ſhew, but they continually and conſtantly remained ſuch indeed. Neither lived they only the time that our Saviour had his abode here on earth, but a long time after his aſcenſion, yea, and a number of them unto our time. Such a man was *Quadratus*. *Ariſtides* likewiſe, a faithfull man, one that laboured for the furtherance of godlineſs, publiſhed an *Apology* (as *Quadratus* did before) *of the Chriſtian Faith*, with a Dedicatory Epiſtle unto *Adrian* the Emperor, which Book of his is kept of many even to this day.

Chap. IV.

Of the Biſhops of Rome *and* Alexandria, *under* Adrian.

Anno Dom. 122.

THe third year of this Emperors reign, *Alexander* Biſhop of *Rome*, after that he had governed ten years, departed this life, whom *Xyſtus* ſucceeded. And about that time *Primus* Biſhop of *Alexandria*, when he had preached there twelve years, died: after whom *Juſtus* ſucceeded.

Chap. V.

The number and the names of the Biſhops of Jeruſalem, *from our Saviour, unto the eighteenth year of* Adrian.

THe years of the Biſhops of *Jeruſalem* I find written no where. It is ſaid, they continued a ſhort time. Only out of certain Books I have learned, that untill the deſtruction of the *Jews* under *Adrian*, there were fifteen Biſhops of *Jeruſalem* ſucceſſively, all which they ſay by ancient line to have been *Hebrews*, and ſincerely to have embraced the Word of God, and there to have been thought worthy to rule by ſuch as then could well judge of ſuch things. For the Church then ſtood by the wiſedom of the faithfull *Hebrews*, which continued from the *Apoſtles* unto that calamity, in the which the *Jewes* rebelling againſt the *Romans* with no ſmall wars were overthrown. Becauſe that then the Biſhops of the circumciſion failed, I think it neceſſary to name them from the originall. The firſt was *James*, called the brother of the Lord: the ſecond *Symeon*: the third *Juſtus*: the fourth *Zacheus*: the fift *Tobias*: the ſixt *Benjamin*: the ſeventh *John*: the eighth *Matthias*: the ninth *Philip*: the tenth *Sennecas*: the eleventh *Juſtus*: the twelfth *Levi*: the thirteenth *Ephrem*: the fourteenth *Joſeph*: the fifteenth, and laſt of all *Judas*. So many Biſhops were there of *Jeruſalem* from the *Apoſtles* times unto the ſaid *Judas*, and all of the circumciſion. In the twelfth year of the reign of *Adrian*, after that *Xyſtus* had been Biſhop of *Rome* ten years *Teleſphorus* ſucceeded him, being the ſeventh from the *Apoſtles*. After a year and few moneths *Eumenes* was choſen Biſhop of *Alexandria*, the ſixt by ſucceſſion, whenas his predeceſſour had governed that Church eleven years.

Fifteen Biſhops of *Jeruſalem* from the Apoſtles, unto the eighteenth year of *Adrian*, all *Hebrews*.

Teleſphorus Biſhop of *Rome*. *Eumenes* Biſhop of *Alexandria*.

Chap. VI.

The laſt beſieging of the Jews *in the time of* Adrian.

WHenas the Jewiſh rebellion waxed vehement and grievous, *Ruffus* Lieutenant of *Judea*, being ſent with a great power from the Emperor, diligently withſtood their fury, and forthwith ſlew an innumerable multitude of men, women, and children, deſtroying (as by law of arms it was lawfull) their Regions and Countries. The *Jews* had then to their Captain one *Barchochebas*, which by interpretation is a Star, a man given to murther and theft. But for the ſignification of his name, he lyed ſhamefully, ſaying, He was come from heaven, as a light to ſhine comfortably in the face of the *Jews*, being now oppreſſed with ſlavery and bondage, and afflicted to death. For when the wars in the 18. year of the Emperor *Adrian*, waxed hot about the town *Beththera* (which was very ſtrong, and belonging to *Jeruſalem*, neither far diſtant) the ſiege laſting longer than was looked for, and the raſh raiſers of ſedition, by reaſon of famine were ready to yield up the laſt gaſp, and the author of this madneſs had received his deſert (as *Ariſton Pallaus* writeth) this whole Nation was baniſhed that town, and generally the whole country of *Jeruſalem*, by the Laws, Decrees and appointment of *Adrian*, ſo that by his commandment it was not lawfull for theſe ſilly ſouls, to behold their native ſoil, no not afar off from the top of an hill. This City then to the utter ruine of the Jewiſh Nation, and the manifold overthrown

Ruffus Procurator of *Judea*.

Barchochebas the *Jews* Captain.

The *Jews* being foyled, *Jeruſalem* was taken.

throw of the ancient inhabitants, being brought to confusion began to be inhabited of strange Nations, and after that it was subdued to the *Roman* Empire, the name was quite changed, for unto the honour of the conqueror *Ælius Adrianus*, it was called *Ælia*. And of the Church being gathered thither of the *Gentiles*, *Mark* was the first Bishop, after them of the circumcision. Whenas the Churches of God now shined as Stars throughout the world, and the faith of our Lord and Saviour *Jesus Christ* flourished, Satan enemy to all honesty, as a sworn adversary to the truth, and mans health and salvation, impugneth the Church with all means possible, and when he had first armed himself against her with outward persecution, now he used the aid of crafty juglers, as fit instruments and authors of perdition, to the destruction of silly souls. Which juglers, and impostors bearing the same name and title, and in shew professing the same doctrine with us (by his subtile invention) might the sooner snare the faithfull in the slippery way of perdition: & under pretence of reducing them to the faith, to overwhelm them in the whirlpool and deep dungeon of damnation. From *Menander* therefore (whom before we termed the successor of *Simon*) there sprang up a doubtfull, viperous, and twofold heresie, by the means of Satan, having two heads or captains, varying among themselves: *Saturninus* of *Antioch*, and *Basilides* of *Alexandria*, whereof the one throughout *Syria*, the other throughout *Egypt*, published hereticall and detestable doctrine. *Irenæus* saith, that *Saturninus* for the most part dreamed the same with *Menander*: but *Basilides* under pretence of more mysticall matters, enlarged his device infinitely, inventing monstrous fables, to the furtherance of his heresie.

and called after the Emperors name *Ælia*.

Mark of the *Gentiles*, the first Bishop of *Jerusalem*.

When persecution failed, then heresie sprang.

Menander.

Saturninus and *Basilides*.

Irenæus lib. 2. cap. 22, 23.

Chap. VII.

What hereticks and Ecclesiasticall Writers lived then.

WHenas many Ecclesiastical persons in those dayes, strived in the behalf of the truth, and contended with sure and certain reasons, for the Apostolick and Ecclesiastical doctrine: some also have exhibited instruction to the posterity by their Commentaries, levelling at the foresaid heresies, of which number one *Agrippa Castor*, a stout Champion, and a famous writer of those times, published a confutation of *Basilides*, disclosing all his Satanical jugling. Having displaied his secrets, he reporteth that *Basilides* wrote twenty four Books upon the Gospel, fayning unto himself Prophets, whom he called *Barcabus*, as *Barchoph*, and certain others, never heard of before: inventing those barbarous names to amaze the hearers withall: teaching that indifferently things offered to Idols may be eaten: that in time of persecution, the faith with perjury may be renounced: commanding silence after the manner of *Pythagoras*, for the space of five years. And such like heresies of *Basilides*, the said Writer hath plainly confuted. *Irenæus* writeth, that in the time of these two, *Carpocrates* lived, the father of the heresie, which the *Gnostici* hold, who thought good not to publish the sorcery of *Simon* privily, after his manner, but openly, glorying of charmed love drinks, of devillish and drunken dreams, of assistent and associate spirits, with other like allusions. They teach farther, that who so will attain unto the perfection of their mysteries or rather abominable devises, must work such facts, be they never so filthy, otherwise can they not overcome (as they term them) the secular Potentates, unless every one play his part after the same secret operation. So it came to pass, that Satan rejoycing in his devilish subtilty, seduced many of them thus already snared, whom he led to perdition, by the means of such wicked Ministers, and gave hereby great occasion to the infidels, of blasphemy against the divine doctrine, and spred a great slander, in that the fame of them was bruted abroad throughout Christendome. By this means it fell out often, that the Infidels of those times conceived a wicked, absurd, and shamefull opinion of us, saying that we used the unlawfull company of mothers, and sisters: that we fed upon the tender infants and sucklings. But these reports prevailed not long, for the truth tried it self, and in time following shined as the Sun-beams. For the sleights and subtilties of the adversaries turned to their own confusion, whilst that new heresies daily sprung, creeping one upon another, the latter taking place, the former vanished away, and increasing into divers and manifold sects, changing now this way, anon that way, they were destroyed. The brightness of the Catholick and onely true Church, continuing alwayes the same, increased and inlarged daily the bounds thereof, that the gravity, sincerity, liberty and temperancy of godly conversation and Christian Philosophy, shined and flourished among all Nations, both of the *Grecians* and *Barbarians*

Agrippa Castor confuted *Basilides*.

Barcabus. *Barchoph*.

Irenæus lib. 1. cap. 24. The opinions of the *Gnostici*, whose father was *Carpocrates*.

The hereticks were a slander unto Christian Religion.

Falshood vanisheth away, the truth remaineth still.

Barbarians: Thus this ſlander ſlided away with the time, and the doctrine famous among us, and furthered of all men, ſpecially for the piety and modeſty, for the divine and myſtical rules thereof, took place: ſo that from that time unto this day, none durſt note the ſame of any hainous crime or infamy, as they durſt before, which conſpired againſt us and the Chriſtian faith. But the truth brought forth many in thoſe dayes which contended and dealt with the hereticks, ſome with invincible arguments, without the Scriptures: ſome with manifeſt proofs and authority of Scripture, confuting their heretical opinions.

Chap. VIII.

What notable Writers lived then.

Ægeſippus.

OF this number was *Ægeſippus*, whom we have before oftentimes alledged, one living in the time of the *Apoſtles*, who in five Books wrote the ſincere tradition of the *Apoſtles* Preaching, ſignifieth his own time, and making mention of ſuch as in former times erected Idols, where he writeth thus: *To whom they erected Idols and monuments, and hallowed temples, it is well known.* Antinous *the ſervant of* Adrianus Cæſar, *had a feſtivall triumph celebrated in our dayes, called after his name,* Antinous *wreſtling. They builded him a City after his name called* Antinoia, *they conſecrated Prieſts, and appointed Prophets.* At the ſame time *Juſtinus Martyr*, an imbracer of the true Philoſophy, well ſtudied and exerciſed in the doctrine of the *Gentiles* maketh mention of the ſame man, in his Apology unto *Antoninus*, writing thus: *It ſhall not ſeem impertinent, if that we propoſe unto you, the remembrance of* Antinous, *and of that which they celebrate in his name, whom all do worſhip as it were for fear, whenas they know well enough, who, and whence he was.* The ſame *Juſtinus* maketh mention of the wars held againſt the *Jews*, ſaying thus: *In the Judaicall wars, freſh before your eyes,* Barchochebas *a Captain of the Jewiſh rebellion, commanded the Chriſtians only to be grievouſly puniſhed, unleſs they renounced Chriſt and blaſphemed God.* In the ſame place he declareth, how that not raſhly, but after good adviſement taken, he left Paganiſme, and imbraced the true and only piety. *For my ſelf,* (ſaith he) *delighted with the doctrine of* Plato, *hearing that the Chriſtians were led captives, neither fearing death, neither any torments which are accounted terrible, I thought it could not be, that this kind of men were ſubject unto malice, and ſet on pleaſure. For what voluptuous perſon, or intemperate, or delighted with devouring of mans fleſh, can ſo imbrace death, that he be deprived of his deſire, and not rather endeavour, that this may alwayes laſt, that he be able to deceive Princes, and not betray himſelf to death?* Moreover, this *Juſtinus* writeth, how that *Adrianus*, receiving letters from *Serenius Granianus* a noble Preſident, ſignifying in the behalf of the Chriſtians, that it was very injurious that for no crime, but only at the out-cry of the people, they ſhould be brought and executed; wrote again unto *Minutius Fundanus* Proconſul of *Aſia*, and commanded, that none, without grievous crime and occaſion, ſhould be put to death. The copy whereof, obſerving the Latin phraſe, as much as in him lay, he added, prefixing theſe few words: *And whenas we might juſtly require, by virtue of the Epiſtles of the moſt victorious and notable* Cæſar Adrian *your father, that as he graciouſly commanded, ſo ſentence ſhould be given: yet we require not this as commanded by* Adrian, *but inaſmuch as you know, that as the requeſt of the people, juſtice is to be craved.* We have annexed the copy of *Adrianus* his Epiſtle, to the end you may underſtand, we tell nothing but that which is true. For thus he wrote.

Juſtinus *Apol. pro Chriſtianis.*

Chap. IX.

The Epiſtle of Adrian *the Emperor, that no Chriſtian be accuſed, neither ſuffer without juſt cauſe.*

Adrian the Emperor writeth in the behalf of the Chriſtians.

UNto Minutius Fundanus, *Proconſull of* Aſia, Adrian *ſendeth greeting: I received an Epiſtle from* Serenius Granianus, *that right worthy man, thy predeceſſour; the occaſion whereof I cannot with ſilence leave untouched, leſt that thereby men be troubled, and a gappe left open to the malice of the Sycophants. Wherefore if your Provincials can prove ought againſt the Chriſtians whereof they charge them, and juſtifie it before the barre, let them proceed on, and not appeach them onely for the name, with making out-cries againſt them. For it is very expedient, that if any be diſpoſed to accuſe, the accuſation be thorowly known of you, and ſifted. Therefore if any accuſe the Chriſtians, that they tranſgreſs the laws, ſee that you*

judge

judge and punish according to the quality of the offence. But in plain words, if any upon spite, or malice, in way of cavillation complain against them, See you chastize him for his malice, and punish him with revengement. This was the Epistle of *Adrian.*

CHAP. X.

What Bishops there were of Rome *and* Alexandria *in the time of* Antoninus.

Adrian the Emperor died *An. Dom.* 140. Him succeeded *Antoninus Pius.* *Hyginus* Bishop of *Rome.* Iren. l. 3. c. 3.

AFter that *Adrian*, ruling in the regal Scepter the space of one and twenty years, had run the race of his natural life, *Antoninus* called *Pius*, succeeded him in the Empire. In the first year of whose reign, *Telesphorus* having governed the Ecclesiastical See eleven years, departed this life, whom *Hyginus* succeeded. *Irenæus* writeth, that this *Telesphorus* was crowned at his death with martyrdom, and signifieth withall, that in the time of the said *Hyginus*, *Valentinus* the inventor of his own heresie, and *Cerdon* author of that error, which *Marcion* afterwards sucked, were manifestly known at *Rome.* For thus he writeth.

CHAP. XI.

The report of Irenæus, *touching the grand hereticks of that time, with the succession of the Bishops of* Rome *and* Alexandria.

Iren. *l.* 3. *c.* 4. *Valentinus.* *Cerdon.*

VAlentinus *came to* Rome *in the time of* Hyginus, *he flourished under* Pius, *and continued unto* Anicetus. Cerdon *likewise (whom* Marcion *succeeded) came under* Hyginus *the ninth Bishop from the Apostles. Who having protested his faith, one while persevered, another while taught privily, afterwards confessed his error: and sometime being reprehended for the doctrine which he had corruptly taught, he refrained the company of the brethren.* This he wrote in his third book against heresies. Cerdon *taking occasion of errour from such as were* Simons *adherents abiding at* Rome *under* Hyginus *(the ninth by succession from the Apostles) taught* that God, preached of the Law and Prophets, was not the Father of the Lord Jesus Christ. He said moreover, That Christ was known, the Father of Christ unknown: Christ was just, the Father good. After him succeeded one* Marcion *of* Pontus, *a shameless blasphemer, which increased this doctrine. Irenæus* dilating that infinite profundity of matter, invented by *Valentinus*, subject to many errors, discloseth openly the malice of the heretick, being cloaked and concealed, as it were a serpent hid in his den. After this he remembreth one *Mark* by name, most expert in magical Arts, to have been in that time. For he revealing their prophane Ceremonies, and detestable mysteries, writeth thus: *Some prepare their wedding chamber, and accomplish the service to be said over them that are to be consecrated with charmed words: and having thus done, they call it a spiritual marriage, conformable to the celestial copulation. Some bring them to the water, and in baptizing, say thus:* In the name of the unknown Father of all things, in the truth mother of all things, and in him which descended upon Jesus. *Some other pronounce Hebrew words, to the end the young converts might therewith be the more amazed.* But omitting these things, after that the fourth year of *Hyginus* was expired, *Pius* took the publick Ministery of the Church of *Rome.* At *Alexandria*, *Mark* is chosen their shepherd, when *Eumenes* had continued Bishop there thirteen years. After *Mark* had been Bishop ten years, *Celadion* succeeded him in the Church of *Alexandria.* And at *Rome*, after the death of *Pius*, which departed the fifteenth year, *Anicetus* was placed Minister, under whom *Ægesippus* saith of himself, that he came to *Rome*, where he remained unto the time of *Eleutherius.* But specially *Justinus* at that time, disposing the heavenly doctrine, in a Philosophers attire, contending by his Commentaries for the faith which he imbraced, wrote a book against *Marcion*, who at that present time lived, and was well known: For these are his words: Marcion *of* Pontus *at this present teacheth such as hearken unto him, to believe in a certain god, greater than the maker of all things, who among all sorts of men, (aided by the subtilty of Satan) hath seduced many, to blaspheme, and to deny the maker of all things to be the Father of Christ, and to confesse some other that should be greater than he. As many as come of him are called Christians, even as it fareth with Philosophers: though they be not addicted to the same precepts in Philosophy, yet the name of a Philosopher is common to all.* To these he addeth: *We have written a book against the heresie now reigning; if you please you may read it.* The same *Justinus* hath valiantly encountred

Iren. *l.* 1. *c.* 28, 29

* This heresie is confuted by Origen. περὶ ἀρχῶν. *l.* 2. *c.* 4, 5.

Marcion of Pontus.

Iren. *l.* 1. *c.* 18.

Pius Bishop of *Rome.* *Marcus* Bishop of *Alexandria.* *Celadion* Bish. of *Alexandria.* *Anicetus* Bish. of *Rome.* *Ægesippus.* *Justinus Martyr.*

with the *Gentiles*, and dedicated Apologies in the defence of our Faith unto *Antoninus*, by ſirname *Pius*, and to the *Senate* of *Rome*, and declareth who, and whence he was, in his Apology, writing thus.

Chap. XII.

The beginning of Juſtinus Martyrs *Apology for the Chriſtian Faith.*

Antoninus was called *Titus Ælius Adrianus*, becauſe he was adopted of *Titus Ælius Adrianus* the Emperor.

UNto *the Emperor* Titus Ælius Adrianus, *unto* Antoninus Pius, *moſt noble* Cæſar *and true Philoſopher, unto* Lucius *ſon of the Philoſopher* Cæſar, *and adopted of* Pius, *favourer of learning, and unto the ſacred Senate, with all the people of* Rome, *in their behalf, which among all ſorts of men are unjuſtly hated, and reproachfully dealt withall:* Juſtinus *the ſon of* Priſcus Bacchus, *born in* Flavia *a new City of* Paleſtina *in* Syria, *one of them, and one for them all, do make this requeſt*, &c. The ſame Emperor, receiving a ſupplication of others, in the behalf of the brethren in *Aſia*, which were grieved with all kind of contumelies, practiſed upon them by their Provincials, graciouſly ſent unto the commonalty of *Aſia* this conſtitution.

Chap. XIII.

The Epiſtle of Antoninus Pius, *unto the Commons of* Aſia, *in the behalf of the Chriſtians, not to be perſecuted.*

THE *Emperor* Cæſar Marcus Aurelius Antoninus Auguſtus, Armenicus, Pontifex Maximus, *fifteen times Tribune, thrice Conſul, unto the Commonalty of* Aſia, *ſendeth greeting. I know the gods are carefull to diſcloſe hurtfull perſons. For they puniſh ſuch as will not worſhip them more grievouſly than you do thoſe whom you bring in trouble, confirming that opinion which they conceive of you, to be wicked and ungodly men. It is their deſire in Gods quarrel rather to die than to live. So that they become conquerors, yeelding their lives unto the death, rather than to obey your Edicts. It ſhall ſeem very neceſſary to admoniſh you of the earthquakes, which have and do happen among us, that being therewith moved ye may compare our eſtate with theirs. They have more confidence to Godwards than you have. You during the time of your ignorance, deſpiſe other gods, contemn the Religion of the immortal God, baniſh the Chriſtians which worſhip him, and perſecute them unto the death. In the behalf of theſe men, many of the provincial Preſidents have written heretofore unto our Father of famous memory, whom he anſwered in writing again, that they were not to be longer moleſted, unleſſe they had practiſed treaſon againſt the* Roman *Empire. And many have given notice unto us of the ſame matter, whom we anſwered as our Father did before us. If any therefore hereafter be found thus buſied in other mens affairs, we command that the accuſed be abſolute and free, though he be found ſuch an one, I mean faulty, and that the accuſer be grievouſly puniſhed.* This Edict was proclaimed at *Epheſus* in the hearing of the great Aſſembly of *Aſia*. Witneſs hereof is *Meliton* Biſhop of *Sardis* (which flouriſhed at that time) in his profitable Apology for our doctrine, delivered unto the Emperor *Verus*.

Meliton wrote an Apology.

Chap. XIV.

Of Polycarpus *Biſhop of* Smyrna.

IRenæus reporteth, that while *Anicetus* was Biſhop of *Rome*, *Polycarpus* as yet lived, and came to *Rome*, and queſtioned with *Anicetus* concerning the day of *Eaſter*. Another thing yet he reporteth of *Polycarpus*, in his third book againſt hereſies, which needfully muſt here be annexed: *Polycarpus* (ſaith he) *was not only inſtructed by the Apoſtles, and converſant with many which ſaw Chriſt, but alſo of the Apoſtles ordained Biſhop of* Smyrna *in* Aſia, *whom we in our youth have alſo ſeen; for he lived long, and was very old, and at length finiſhed this life with moſt glorious and renowned Martyrdom, when he had continually taught that which he learned of the Apoſtles, which the Church at this day delivereth for undoubted truth. All the Churches of* Aſia, *and as many as unto this day ſucceeded him in that See, bear witneſſe, that* Polycarpus *was more worthy of credit than* Valentinus *and* Marcion, *and than the whole rabble of perverſe people. For he being at* Rome *in conference with* Anicetus, *converted many of the afore-*

Iren. *l.* 3. *c.* 3. *Polycarpus* the Diſciple of S. *John* being old was ſeen of *Irenæus* being young.

aforesaid hereticks unto the Church of God, preaching the one and only truth received of the Apostles, and delivered by the Church. There be yet alive which heard him reporting, how that John *the Disciple of Christ entring into a bath at* Ephesus *to bain himself, and spying therein the hereticke* Cerinthus, *departed the bath unbained, and said:* Let us depart hence, lest the bath fall, wherein *Cerinthus* the sworn enemy of the truth baineth himself. *And* Polycarpus *on a time meeting* Marcion *face to face, which said unto him:* Doest thou know us? *Answered,* I know thee for the first begotten son of Satan. *So zealous were the Apostles and their Disciples, that they communicated not in word, with the corrupters of the truth, according unto that of* Paul: Eschew him that is an heretick, after the first and second admonition, knowing that such an one is perverse, and condemned a sinner by the testimony of his own conscience. *There is extant an Epistle of* Polycarpus *unto the* Philippians, *very profitable for such as are carefull of their salvation, where they may know the true character of faith, and the right rule of doctrine.* So far *Irenaus. Polycarpus* in the fore-said Epistle unto the *Philippians* (at this day extant) alledgeth testimonies out of the former Epistle of *Peter.* When that *Antoninus* sirnamed *Pius*, had ended twenty and two years in the *Roman* Empire, *Marcus Aurelius Verus*, and *Antoninus* his son, together with *Lucius* his brother succeeded him.

An. 163. *Antoninus Pius* died, *An. Dom.* 163. and him succeeded *Marcus Aurelius Verus* under this *Verus* the fourth of the ten persecutions was raised, *Lucius* being the son of *Verus*, was called the brother of *Antoninus*, because he was adopted together with him.

CHAP. XV.

The Martyrdom of Polycarpus, *and divers other Saints in* Smyrna, *under* Verus *the Emperor.*

WHen *Asia* was troubled with great persecutions, *Polycarpus* was crowned with martyrdom. And I suppose it necessary to pen in this our History his end, which at this day is published in writing. The Epistle is in the person of the Church, where he was President, unto the Parishes throughout *Pontus*, signifying the circumstance about *Polycarpus*, in this sort.

The Epistle of the Church of *Smyrna* whereof *Polycarpus* was Bishop.

The Church of God which is at Smyrna, *unto the Church at* Philomilium, *and unto all the Congregations of the holy Catholick Church throughout* Pontus, *mercy, peace, and the love of God the Father, and of our Lord Jesus Christ be multiplied.*

We have written unto you, brethren, of such as suffered martyrdom, and of blessed Polycarpus, *who signed and sealed the persecution with his own blood.* And before they make relation of *Polycarpus*, they rehearse the constancy and patience of other Martyrs, saying: *The beholders were amazed, seeing the flesh of the Martyrs rent with scourges, even unto the inner veins and sinews, so that the most secret entrails of their bodies, their bowels and inward privities were piteously to be seen. Beholding again the sharp shels of Sea-fish, and pibble stones strewed under the martyrs backs and bruised bodies, with every kind of torment that could be devised. Last of all they were thrown to be torn in pieces, and devoured of wild beasts.* Specially they wrote of *Germanicus*, that he valiantly endured and overcame through the grace of God that corporal fear of death, graffed in the frail nature of man. For whenas the Proconsull exhorted him to relent, admonished him of his tender years, prayed him to pity his own case, being now in the flower of his youth: he without intermission, enticed the beasts to devour him, yea constrained, and compelled, that with speed he might be dispatched of this cruel and wicked life. Which patience and constancy of the blessed Martyr, and of the whole Christian Nation, the multitude of Infidels beholding, suddenly cried out: *Remove the wicked, seek out* Polycarpus. And when there was a great tumult raised by reason of this clamour, a certain *Phrygian*, by name *Quintus*, lately come out of *Phrygia*, trembled at the fierce rage of the terrible beasts, and shrinked at the sight of their grimme visage, and betrayed his own safety with his slackness of courage. For the same Epistle testifieth of him, *That he personally appeared together with the rest before the Bar, more of rashness, then of any Religion, and being taken, he publickly protested that none ought to intrude himself among such men without good devotion, neither to intermeddle in matters wherewith he hath not to do.* But of these men thus much. Touching

Germanicus torn in pieces of wild beasts.

Quintus unconstant in persecution.

the renowned *Polycarpus* they write, that he hearing the report of this cruel perſecution, was nothing therewith moved, but retained the immoveable tranquillity of his mind, and continued ſtill in the City, untill at length he was perſwaded through the petitions of ſuch as prayed him, to go aſide for a ſeaſon, and to get him to a certain farme place, not farre from the City, where he abode with a few, occupied day and night only in prayer, making humble ſupplications after his uſual manner, for the tranquillity and peace of all Congregations throughout the world. Being in prayer, three dayes before he was taken, and now fallen aſleep, he ſaw in a viſion by night, the pillow under his head ſet on fire, and ſuddenly conſumed to aſhes: when he awaked, forthwith he interpreted this viſion unto them that were then preſent, plainly prognoſticating, that it ſhould come to paſſe, that his life ſhould be ended, that his body ſhould be burned for the teſtimony of Chriſt. They write farther, That when the ſearchers were now at hand, at the inſtance and earneſt intreaty of his friends, he fleeted thence unto another village, where incontinently the purſuers came, which took two boyes of that place, and ſcourged them, untill one of them confeſſed the circumſtance, and led them unto the lodging of *Polycarpus*. When they had entered in, they found him lying in an upper Chamber, where he might have eſcaped, if it had pleaſed him. But he ſaid: *The will of the Lord be fulfilled.* For he underſtanding of their pretence, as the report goeth, came down, communed with them pleaſantly and chearfully, ſo that they which knew him not before, ſtedfaſtly eyed his comely age, his grave and conſtant countenance, marvelling that ſuch ado was made, ſo much labour ſpent, and that a man of ſuch years ſhould be taken. He commanded the Table forthwith to be covered, meat to be laid on, requeſted them to make merry, craved of them the ſpace of one hour for prayer: that being granted, he roſe up, went to prayer, ſo repleniſhed with the grace of God, that ſuch as were preſent, and prayed, hearing his devotion, were raviſhed, and many ſorrowed, that ſo honeſt and godly a Father ſhould die. After theſe things the Epiſtle containeth in manner theſe things following: *When that he had now ended his prayer, with the remembrance of all ſuch things as ever befell him, whether they were ſmall or great, famous or infamous, and alſo of the univerſal and Catholick Church, and the hour now fully ended, they ſet him upon an Aſſe, and brought him to the City, being on the great Sabbath-day. There met him* Herod *the great juſtice of peace, and his father* Nicetes, *who receiving him into their Chariot, perſwaded him, ſaying:* What harm is it to ſay, Lord *Ceſar*, to ſacrifice, and ſo be ſaved? *At the firſt he anſwered nothing, but when they urged him, he ſaid,* I will not condeſcend unto your counſel. *They perceiving he would not be perſwaded, gave him very rough language, and tumbled him down out of the wagon, to the bruiſing of his ſhins. But he as though he had been nothing hurt nor injured at all, went bolt upright, chearfull and apace towards the Theatre. When he was come upon the Theatre or ſtage, a voice came down from Heaven (which by reaſon of the great tumult was heard of few:)* Be of good cheer, ô *Polycarpus*, and play the man. *The ſpeaker no man ſaw, but the voice was heard of many of us. In the mean time the multitude was in a rage, ſeeing* Polycarpus *brought forth. The Proconſul demanded of him,* Whether he were that *Polycarpus, beckning that he ſhould deny it, and ſaying:* Tender thine years, *with ſuch like perſwaſions,* Swear by the fortune of *Ceſar*, repent thee of that is paſt, ſay, Remove the wicked. *But* Polycarpus *beholding with unmoveable countenance the multitude round about the ſtage, pointing with the hand, and ſighing, and looking up unto Heaven, ſaid:* Remove, ô Lord, theſe wicked. *When the Proconſul urged, and ſaid,* Swear, and I will let thee go: Blaſpheme and defie Chriſt: *Polycarpus anſwered:* Fourſcore and ſix years have I ſerved him, neither hath he ever offended me in any thing, and how can I revile my King which hath thus kept me? *The Proconſul ſtill urged, and ſaid:* Swear by the fortune of *Ceſar*. *To whom* Polycarpus *anſwered:* If thou requireſt this vain glory, that I proteſt the fortune of *Ceſar*, as thou ſayeſt, feigning thou knoweſt me not who I am: Hear freely, I am a Chriſtian. And if thou deſire to know the Doctrine of Chriſtianity, appoint the day, and thou ſhalt hear it. *When the Proconſul ſaid:* Perſwade this people: *Polycarpus anſwered,* I have vouchſafed to confer with thee. For we are commanded to give to Princes and Potentates their due honour ordained of God, neither prejudicial to our Religion, but as for the furious multitude, I will not deal with them, I judge them unworthy hearers of my purgation. *To this the Proconſul ſaid:* I have wild beaſts to devour thee, unleſſe thou repent. Polycarpus *anſwered:* Bring them forth, for it is determined amongſt us, not to paſſe from the better unto the worſe by repentance: *but we reconnt it a thing commendable, to turn from the*

Polycarpus is forewarned by a viſion of his martyrdom.

The Epiſtle of the Church of *Smyrna.*

the thing that is evil to that which is good and just. *Again, the Proconsul said,* I will quiet thee with fire, if thou regard not the beasts, nor repent. *To whom* Polycarpus *answered:* Thou threatnest fire for an hour, which lasteth awhile, and quickly is quenched, but thou art ignorant of the everlasting fire at the day of judgment, and endless torments reserved for the wicked. But what lingerest thou? dispatch as it pleaseth thee. *Uttering these and the like words, he was constant and chearfull, and his countenance so gracious, that not only he was nothing moved therewith; but of the contrary the Proconsul being amazed, commanded the Beadle, in the middest of the Theatre, thrice to cry: Polycarpus* confesseth himself a Christian. *At which saying, the multitude both of* Jews *and* Gentiles, *inhabiting* Smyrna, *shouted with a great rage:* This is that Doctor of *Asia,* the father of the Christians, the overthrower of our gods, who hath taught many, That our gods are not to be adored. *To this they added another clamor, craving of* Philip *President of* Asia, That he would let loose a Lion to devour him. *Who answered:* That this was not lawfull, insomuch that the game or stage-striving of beasts was then finished. *Then they cryed with one voice,* That *Polycarpus* should be burned quick: *For it behoved that the vision should be fulfilled, which he saw on his pillow, and propheſied of to such as praised with him at that present, saying,* I must be burned quick; *which was as soon done as spoken. Therefore the multitude forthwith carried logs of wood, and sticks out of their shops and booths: but specially the* Jews *served promptly (after their wonted manner) for that purpose. The fiery pile being prepared, he unapparelled himself, loosed his girdle, endeavoured to pull off his shooes, which before he did not, for that the faithfull contended among themselves, who could sooneſt touch his body at their farewell. For he was honoured of all men for his good and godly conversation, yea before his gray hairs grew. In a short while all things necessarily required for the execution were applied. And whenas they would have nailed him to the stake, he said:* Nay, suffer me, even as I am; For he that gave me patience to abide this fire, will give me also an unmovable mind, to persevere within this fiery pile without your provision in fastening my body with nails. *When they had heard that, they cease from nailing, and fall a binding of him. His hands then being bound to his back, he like a notable Ramme, picked out of a great flock, fit for an acceptable burnt Sacrifice unto Almighty God, is offered, saying:* O Father of thy well-beloved and blessed Son Jesus Christ, through whom we have known thee: O God of the Angels, and powers, and of every living creature, and of all sorts of just men which live in thy presence, I thank thee that thou hast graciously vouchsafed this day, and this hour, to allot me a portion among the number of Martyrs, among the people of Christ, unto the resurrection of the everlasting life, both of body and soul, in the incorruption of the holy Ghost, among whom I shall be received in thy sight this day, as a fruitfull and acceptable Sacrifice, as thou hast heretofore prepared, often revealed, and now fulfilled, most faithfull God, which canst not lie. Wherefore for all things, I praise thee, I blesse thee, I glorifie thee, through the everlasting High-priest Jesus Christ, thy well-beloved Sonne; To whom with thee and the holy Ghost be all glory world without end. *Amen. When that he had pronounced this* Amen, *and finished his prayer, the executioners set the pile on fire. The flame vehemently flashed about, terrible to the sight, shewed no doubt of purpose to such as were preserved to publish the same to the posterity. For the flaming fire, framing it self after the forme of a vault or sail of a ship with the blustering blasts of wind, compassed the body of a Martyr within placed, as with a wall: and that which was in the middest of the same, was not as fiery, scorched, or burned flesh, but as gold or silver tried in the fornace. For it seemed to our senses, a fragrant and sweet smell, as of frankincense, or some such like precious perfume. At length when the cruel persecutors perceived the fire not to consume his body, they called for a tormentor, and gave him charge to launce him in the side with a spear. Which when he had done, such a streame of blood issued out of his body, that the fire was therewith quenched, so that the whole multitude marvelled, such a preheminence to be granted, and difference to be shewed between the Infidel, and the faithfull, and elect people of God, of which number this* Polycarpus *was one, a right Apostolick and Prophetical Doctor of our time, Bishop of the Catholick Church of* Smyrna. *For all that he spake, either is already, or shall be hereafter fulfilled. But the envious, subtil and malicious adversary of just men, seeing the glory of this Martyr so great, and his unblameable conversation from the beginning to be crowned with incorruption, and to receive an incomparable reward: procured that his body should perish from among us, for there were many that endeavoured and fully purposed to have been partakers*

The prayer of *Polycarpus* at his martyrdom.

Polycarpus burned.

of his bleſſed body by burial. But many pricked forwards Nicetes *the father of* Herod, *and his brother* Dalces, *to move the Proconſull, not to deliver unto the Chriſtians his body, leſt that (ſaith he) they leaving Chriſt, fall a worſhipping of him. This they ſaid, when the* Jews *egged and urged them forwards, which continually watched us, leſt that we ſnatched him out of the fire, being ignorant of this, that we can never forſake Chriſt which died for the ſalvation of the whole world, and that we can worſhip none other. For we worſhip Chriſt as the Son of God, the Martyrs we love as Diſciples and followers of the Lord, and that worthily, for the invincible good love they bear to their King and Maſter, whoſe companions and Diſciples we deſire to be. When the* Centurion *perceived the ſedition of the* Jews, *he cauſed the body to be laid in the middeſt after their accuſtomed manner, to be burned. So we gathered his bones, more precious than pearls, and better tried than gold, and buried them in the place that was fit for the purpoſe, where, God willing, we being gathered together, the Lord will grant that with joy and gladneſs we may celebrate the birth day of his Martyr, both for the remembrance of ſuch as have bin crowned before, and alſo to the preparation and ſtirring up of ſuch as hereafter ſhall ſtrive. Thus it happened unto* Polycarpus *that was martyred at* Smyrna, *together with twelve others out of* Philadelphia, *who only among all the reſt is ſo remembred, that the* Gentiles *every where ſpread his fame far and nigh.* Such was the end of the bleſſed Apoſtolick *Polycarpus*, publiſhed in writing by the brethren of the Church of *Smyrna*, in the afore-ſaid Epiſtle, where is alſo contained the Martyrdom of ſundry others that ſuffered then with *Polycarpus*, whereof one *Metrodorus*, ſuſpected of the hereſie of *Marcion*, was burned with fire, and conſumed to aſhes. And among the Martyrs of that time, there was one *Pionius*, very famous, who for his proteſtations and liberty of ſpeech, and Apology for the Faith, both in the preſence of the people and Magiſtrates, for his godly Sermons, and comforting perſwaſions of ſuch as fainted in perſecution: for his conſolation unto ſuch as were impriſoned: for his exhortations unto the brethren reſorting unto him: for his conſtancy in his manifold and grievous torments and afflictions: for his patience in the fiery pile flaſhing about: and laſt of all, for his quiet death, is highly commended and publiſhed to the praiſe of God, in that book of ours which containeth his Martyrdom, whereunto I refer the Reader. Alſo there are extant other monuments of certain Martyrs that ſuffered at *Pergamus* a City of *Aſia*, as of *Carpus*, *Papylus*, and *Agathonica* a woman, who after their notable confeſſions, ſuffered glorious Martyrdom.

The Chriſtians worſhip God, and reverence his martyrs.

Why the paſſions of martyrs are celebrated.

Metrodorus burned.

Pionius burned.

Euſebius wrote a book of Martyrs which is not extant.

Chap. XVI.

Of the Martyrdom of Juſtinus *a Chriſtian Philoſopher.*

Juſtin. Martyr. Apol. 2.

AT that time *Juſtinus* of whom we made mention before, when he had dedicated another book in the defence of our Doctrine, to the fore-ſaid Emperors, was crowned with Martyrdom by the malicious means of *Creſcens* the Philoſopher, profeſſing in life and learning the ſect of *Cynicks*. For *Juſtinus* in open diſputations and publick conference had with this Philoſopher, bare away the bell, which tended to the ſhortning of his life, and the haſtening of his end. This thing did this famous Philoſopher in his afore-ſaid Apology fore-ſee, and ſignifie in theſe words: *I look for no other thing than this, that I be betrayed by ſome one of them called Philoſophers, or knocks in the head with a club by* Creſcens, *no Philoſopher indeed, but a proud boaſter. For it is not requiſite to call him a Philoſopher, which ignorantly reporteth, that the Chriſtians are impious and irreligious, to the end he may pleaſe and flatter ſuch as are overſhadowed with the miſt of errour and darkneſſe. For if he impugn the doctrines of the Chriſtians, having neither read nor known the ſame, then is he full of malice, and far worſe than Idiots, that ſometimes beware they reaſon not of unknown matters, leſt they ſpeak falſly: or if he have read them, he underſtandeth not the myſtery and majeſtical meaning thereof: or if he do underſtand them, he doth this, that he be not taken for ſuch an one; and then is he again far more wicked and ſpitefull, the bond-ſlave of vain-glory and brutiſh fear. For I would have you well to underſtand, and to recount my tale for truth, that I have propoſed certain queſtions, and demanded certain interrogatories of him, wherein I have found, and know right well, that he knoweth nothing. And if report have not brought theſe things to*

your

your knowledge, I am ready again to communicate the same unto you. And this will be a princely work for you to hear. If you knew both what I demanded, and what he answered, you would soon give sentence, that he is altogether ignorant in our Doctrine. Or if he knoweth it, he dareth not utter it for fear of his Auditors, and hereby to be proved (as I said before) no Philosopher, but a flatterer, contemning that which Socrates *highly esteemed.* Thus far *Justinus.* And that he was slain according to his own fore-telling through the practice of *Crescens*, Tatianus a man instructed from his youth up in prophane literature, and praised very much for the profit he took therein, testifieth in his book against the *Gentiles*, writing thus: *The famous Philosopher* Justinus *said very well, that the Philosophers then were to be likened to thieves.* A little after, he said: Crescens *being newly come unto that great City, passed all men in that unnatural and shameless sin of* Sodom, *defiling himself with mankind, inferiour to no man in covetousness: he taught,* That death was not to be feared, *yet was he so fearfull of it, that he procured* Justinus *death, as it were for a great evil, because that he preaching the truth, reprehended the Philosophers as gluttonous and deceitfull persons.* Such was the cause of *Justinus* Martyrdom.

Tatianus *lib. contra Gentes.*

CHAP. XVII.

Of the Martyrs mentioned in the Apology of Justinus.

THe same *Justinus* before he suffered, remembred in his Apology such as were martyred before him, very pertinent for this our purpose, writing thus: *A certain woman there was married unto an husband that was wholly given unto lascivious life and lewdnesse, whereunto she her self was in times past addicted: but when she had learned the Doctrine of Christ, she repented her of her former life, and imbraced chastity, and exhorted her husband likewise to repent, expounding unto him the Doctrine which threatned unto intemperate and beastly livers everlasting punishment of endlesse fire. But he continuing still in his former lewdnesse, by his unlawfull actions alienated his wife from him. For she said,* That it was thenceforth unlawfull for her, to use company at bed and at boord with that man, who contrary unto the law of Nature, beyond all right and reason, sought means to satisfie his filthy lust, and therefore would be divorced from him. *But through the perswasions of her friends, who counselled her, a little while quietly to live together, that there was yet hope at length of his repentance, she revoked her sentence, changed her mind, refrained her self, and continued with him in wedlock. But when her husband was gone to* Alexandria, *and there known to have practised far more lewd facts, lest that she should be made partaker of his wicked facts and hainous offenses, by continuing in his company at bed and boord in the bond of Matrimony, she made a bill of Divorce (as we term it) and was separated and went away from him. Then this good man (when he should have rejoyced that his wife which of old was slandered of her servants, and accused of her lewdnesse: which of old was given to drunkennesse, and all kind of naughtinesse, had now renounced her former life, and exhorted him to the same repentance with her, whom she put away, because he kept other company) accused her that she was a Christian. And she gave up a supplication unto thee (ô Emperor!) humbly requesting (saith* Justinus) *that she might first dispose of her houshold affairs, and after the disposition and ordering thereof, to answer unto that which she was accused for, the which thing thou diddest graciously grant. But he (her husband sometimes) having no colour nor cloak to accuse his wife, turned his malice against* Ptolomæus *(who instructed her in the Christian Faith, and endured torments under* Urbicius *the Judge) in this manner; He had to his friend the* Centurion, *whom he perswaded to imprison* Ptolomæus, *to intreat him roughly withall: and to demand of him, if he were a Christian. Which when* Ptolomæus, *one that was zealous for the truth, no flatterer, no dissembler, had confessed himself to be, the* Centurion *cast him into prison, where he was long punished. Afterwards being brought before* Urbitius, *of this only he was examined: If he were a Christian. Whose conscience bearing him witness of no crime, but in a just cause, confessed that he had preached the true and heavenly Doctrine of Christ. For he which denieth himself to be that he is, either condemneth that which is in him by denial, or knowing himself unworthy and estranged from the matter refuseth to confesse: whereof neither is found in a true Christian,*

Justinus in his Apology reporteth a certain history of a man and his wife.

Ironia.

Ptolomæus martyred.

ſtian. *And when* Urbitius *commanded that he ſhould be brought forth, one* Lucius *(that was alſo a Chriſtian) ſeeing the ſentence given contrary to all reaſon, ſaid to* Urbitius: *What reaſon is it (ô* Urbitius*) that thou ſhouldeſt condemn this man for confeſſing the name of Chriſt, which hath committed neither adultery, neither fornication, neither man-ſlaughter, neither theft, neither robbery, neither any wicked offence, that he may juſtly be charged withall? Thy judicial ſentences do become neither* Pius *the Emperor, neither the Philoſopher the ſon of* Cæſar, *neither the ſacred Senate.* Urbitius *anſwering nothing to theſe things, ſaid to* Lucius: *And thou ſeemeſt to me to be ſuch an one.* Lucius *anſwered: I am ſo. And he commanded him forthwith to be brought forth to the place of execution. For this,* Lucius *thanked him, and ſaid, that by this means he ſhould be delivered from ſuch wicked maſters, and go unto a gracious God, his Father and King. After this a third ſtept forth, which ſuffered the like.* In the end *Juſtinus* concluded with the rehearſal of that which we remembred before, ſaying: *And I look for no other, than that I be betrayed by ſome one of them that are called Philoſophers.*

Lucius martyred.

Chap. XVIII.

Of the Works and Writings of Juſtinus.

Juſtinus hath left unto the poſterity many monuments of his inſtructed mind and right underſtanding, full of all kind of profit, unto which we refer the ſtudious Readers, and withall we will note ſuch as came to our knowledge. Firſt, *A ſupplication unto* Antoninus Pius, *and his ſons, and to the* Roman *Senate, in the Defence of our Doctrine.* Again, *An Apology* unto the ſaid Emperors ſucceſſour, by ſirname, *Antoninus Verus*, whoſe time we preſently do proſecute. He wrote alſo *againſt the* Gentiles: where at large he diſputeth many queſtions, both of ours, and the Heathenish Philoſophers doctrine: *Of the nature of ſpirits*, altogether impertinent for this our preſent purpoſe. He wrote another book alſo againſt the *Gentiles*, entituled, *A Confutation or Reprehenſion.* After that, *Of the Monarchy of God*, collected not only out of the ſacred Scriptures, but alſo out of prophane Writers. Next one entituled *Pſaltes.* Another, *Of the Soul*, as by way of Annotation, alledging divers queſtions, and many opinions of the Heathen Philoſophers, deferring the confutation, and his definitive ſentence untill another place. Laſt of all, he wrote *A Dialogue againſt the* Jews, diſputing at *Epheſus* with *Tryphon*, then a famous Doctor among the *Jews*, where he declareth, how the mercifulneſſe of God brought him to the knowledge of the true Faith: how he diligently ſtudied Philoſophy, and earneſtly ſought after the truth. In that Dialogue of the *Jews*, declaring their ſpite againſt the Doctrine of Chriſt, he inveyeth againſt *Tryphon* thus: *You have not only hardened your ſelves from repentance, but have ſent choſen men from* Jeruſalem, *which ſhould paſſe throughout the world, and pronounce: that there was a certain Chriſtian hereſie ſprung up, ſlandering us, as the reſt do which know us not, ſo that hereby you proved your ſelves authors of falſhood, not only to your own people, but to all other Nations.* He writeth alſo, how that unto his time the gift of Prophecy flouriſhed in the Church. He remembred the *Revelation of John*, plainly affirming, that it was the Apoſtles: he alledgeth many places of the Prophets, reprehending *Tryphon*, becauſe the *Jews* razed them out of the Bible. It is reported he wrote many other things, well known to divers of the brethren. His works of old were in ſo great reverence, that *Irenæus* in his fourth book alledgeth him, ſaying: Juſtinus *writing againſt* Marcion, *ſaith very well: Neither would I have believed in the Lord, if he had preached any other God beſides the maker of all things.* And in his firſt book: Juſtinus *ſaid well, That before the coming of our Saviour, Satan durſt not blaſpheme God, inſomuch as he knew not certainly of his condemnation before that time.* Theſe things were needfull to be noted, that the ſtudious might earneſtly imbrace his works. So far concerning *Juſtinus*.

The gift of prophecy was in *Juſtinus* and *Irenæus* times. Iren. *l.* 5. Iren. *l.* 4. *c.* 14.

Eraſmus not without cauſe ſuſpecteth this opinion of *Irenæus*, in his Prologue to the fifth book of *Irenæus*.

CHAP. XIX.

Chap. 20. after the Greek.

The succession of Bishops in Rome, Alexandria *and* Antioch.

IN the eighth year of the said Emperors reign, whenas *Anicetus* had been Bishop of *Rome* eleven years, *Soter* succeeded. And in *Alexandria* after that *Celadion* had governed fourteen years, *Agrippas* came in place. In the Church of *Antioch Theophilus* was the first from the Apostles: *Heros* the fift: *Cornelius* the fourth. Anno Dom. 171.

CHAP. XX.

Chap. 21. after the Greek.

What Ecclesiastical persons flourished at that time.

IN those days *Ægesippus* flourished in the Church, one of the most ancient: and *Dionysius* Bishop of *Corinth*: and *Pinytus* Bishop of *Creta*: *Philippus*: *Apollinarius*: *Meliton*: *Musanus*: *Medestus*: but specially *Irenæus*. Of all which number, there are monuments left in writing unto the posterity, of their Apostolick traditions and sound Faith.

Ægesippus.
Dionysius.
Pinytus.
Philippus.
Apollinarius.
Meliton.

CHAP. XXI.

Chap. 22. after the Greek.

By the report of Ægesippus, *he declareth what uniform consent in Religion there was in that age, and who of old were authors of sects and heresies.*

Ægesippus.

ÆGesippus in his five books of Commentaries which came to our hands, left unto the posterity a full remembrance of his judgment, where he declareth, that coming to *Rome*, he met with many Bishops, and found them all of one mind, and the same doctrine. But let us hear the worthy report alledged by him touching the Epistle of *Clemens*, written unto the *Corinthians*, saying: *The Church of* Corinth *remained in the pure and right rule of Doctrine unto the time of* Primus *Bishop there, with whom (meaning the* Corinthians) *sailing to* Rome, *I conferred, and abode many days, and was comforted very much by reason of them and their Doctrine. Being come to* Rome, *I stayed there untill that* Anicetus *was stalled Bishop, whose Deacon was* Eleutherius, *whom* Sother *succeeded, and after him* Eleutherius. *In all the succession, and in every one of their Cities, it is no otherwise than the Law and Prophets, and the Lord himself preached.* The same Author reciteth the originals of the heresies in his time, writing thus: *After that* Jacobus Justus *had been martyred, in such sort as Christ himself was put to death: his uncle* Simon Cleophas *was chosen Bishop, whom all preferred, because that he was the Lords second kinsman, wherefore they called that Church a pure Virgin, for as yet the Devil had not sown there any corrupt seed of false Doctrine. But* Thebulis *because that he was not chosen Bishop, went about to corrupt the same, being one of the seven hereticks among the people, whereof was* Simon, *of whom the* Simoniani: *and* Cleobius, *of whom* Cleobiani: *and* Dositheus, *of whom* Dositheani: *and* Gorthæus, *of whom* Gorthæani: *and* Masbothæi, *of whom sprung the* Menandrianists: Marcionists: Carpocratians: Valentinians: Basilidians *and* Saturnians, *whereof every one hath set abroach a proper and several opinion. Of these sprang the false Christs, the false prophets, the false apostles, rending asunder the Church with their false doctrine, directed against God, and Christ our Saviour.* The same Author describeth likewise the old heresies of the *Jews*, saying: *There were in the time of the circumcision sundry sects among the children of* Israel, *varying in opinions, and set opposite against the tribe of* Judah *and Christ: namely these: the* Essæans, *the* Galilæans, *the* Hemerobaptists, *the* Masbothæans, *the* Samaritans, *the* Sadduces *and* Pharisees. Divers other things he writeth of, the which have been partly remembred of us before, and applied to their proper and peculiar places. Afterwards he maketh relation of the Gospel after the *Hebrews* and *Syrians*, and severally of certain Hebrew Dialects: and that by means of the *Hebrews* he attained unto the Christian Faith, with a recital of other unwritten traditions of the *Jews*. Moreover *Ægesippus*, and yet not only he, but also *Irenæus*, with the whole assembly and company of the Elders, have termed the Proverbs of *Solomon*, Wisdom it self, replenished with all kind of virtue and godliness: and by occasion, [illegible]ning of the Scriptures called *Apocrypha*, he said, that in his time, divers of them were pu[illegible] by *Hereticks*. But now let us proceed to speak of other things.

Thebulis through ambition became an heretick.
Simon.
Cleobius.
Dositheus.
Gorthæus.
Masbothæi.
Menandrianists
Marcionists.
Carpocratians.
Valentinians.
Basilidians.
Saturnians.
Essæans.
Galilæans.
Hemerobaptists.
Masbothæans.
Samaritans.
Sadduces.
Pharisees.
The Gospel after the *Hebrews* and *Syrians.*
Proverbs of *Solomon.*
Apocrypha published by hereticks.

CHAP.

Chap. 23. after the Greek.

Chap. XXII.

Of Dionyſius *Biſhop of* Corinth, *and his Epiſtles.*

FIrſt we have to ſpeak of *Dionyſius*, who being Biſhop of *Corinth*, freely communicated his divine and godly labour and induſtry, not only to ſuch as were under his charge, but alſo to ſtrangers, ſhewing himſelf moſt profitable unto all people, by whoſe Catholick Epiſtles which he directed unto the Churches. Of which number is that Epiſtle written by him unto the *Lacedæmonians:* containing the right inſtitution of Chriſtian peace and unity. Moreover his Epiſtle written unto the *Athenians*, ſtirreth the minds of faithfull men to the imbracing of faith and evangelical converſation of life: and reprehending the gain-ſayers and deſpiſers thereof, he chargeth divers of them, that they were now in manner fallen from the Faith: although *Publius* their Biſhop ſuffered martyrdom in the perſecutions of thoſe times. He remembreth *Quadratus* the ſucceſſor of *Publius* in the Biſhoprick (after his martyrdom) and teſtifieth of him, that by his means they were united, and ſtirred to the Faith. He ſheweth moreover how that *Dionyſius Areopagita* (converted unto the Faith by the Apoſtle *Paul*, according unto that which is written in the *Acts of the Apoſtles*) was placed the firſt Biſhop of *Athens*. There is extant alſo another Epiſtle of his unto the *Nicomedians*, wherein impugning the hereſie of *Marcion*, he compareth it with the right rule of truth. And unto the Church of the *Gortineans*, together with other Congregations throughout *Creta*, he writeth, commending *Philip* their Biſhop, for that the Church committed unto his charge was beautified and bedecked by the teſtimony of many virtues, warning them withall, that they ſhould avoid the wilfulneſs of perverſe hereticks. And writing to the Church of *Amaſtris*, together with the reſt throughout *Pontus*, he mentioneth *Bachilides* and *Elpiſtus*, at whoſe inſtant motion he wrote, and *Galma* the Biſhop, interlacing expoſitions of ſundry places of Scripture. He admoniſheth them at large touching marriage and virginity: commanding alſo to receive after repentance ſuch as fell, howſoever it happened, either of purpoſe, or by heretical perſwaſion. Unto this there is annexed an Epiſtle unto the *Gnoſii*, wherein their Biſhop *Pinytus* is admoniſhed not to charge the brethren with the grievous burthen of vowed chaſtity, as a matter of neceſſity, but to have conſideration of the imbecillity of many. Unto the which *Pinytus* making anſwer, extolleth and commendeth *Dionyſius*, but withall exhorteth, that ſtronger meat being delivered, he feed the flock committed unto his charge with more abſolute and profound doctrine, leſt they dwelling and continuing ſtill in their milky and weak exhortations, wax old through negligence in childiſh inſtructions. In the which Epiſtle of *Pinytus* the right rule of faith, and diligent care for the ſalvation of his flock, alſo wiſdom and underſtanding of holy Scripture, is lively ſet forth. Laſt of all, there remaineth an Epiſtle of *Dionyſius* unto the *Romans*, namely unto *Soter* their Biſhop, whereof if we alledge ſome part, it ſhall not ſeem impertinent, where he commendeth the *Roman* cuſtom, obſerved untill the perſecution of our time, writing thus: *It hath been your accuſtomed manner, even from the beginning, diverſly to benefit all the brethren, and to ſend relief throughout the City, ſupplying the want of the poor, by refreſhing them in this ſort, and ſpecially the want of the brethren appointed for ſlaviſh drudgery and digging of metals. You* Romans *of old do retain the fatherly affection of* Rome, *which holy* Soter *your Biſhop not only obſerved, but alſo augmented, miniſtring large and liberal relief to the uſe of the Saints, imbracing lovingly the converted brethren, as a father doth his ſons, with exhortation of holy doctrine.* Here alſo he remembreth the Epiſtle of *Clemens*, written to the *Corinthians*, ſhewing the ſame of ancient cuſtom to have been read in the Church: for thus he writeth: *We have this day ſolemnized the holy Sunday, in the which we have read your Epiſtle, and always will for inſtructions ſake, even as we do the former of* Clemens *written unto us.* The ſame Author reporteth of his own Epiſtles, that they were patched and corrupted, in theſe words: *When I was intreated of the brethren to write, I wrote certain Epiſtles, but the meſſengers of Satan have ſown them with tares, pulling away ſome things, and putting to other ſome, for whom condemnation is laid up. No marvel then, though ſome indeavoured to corrupt the ſacred Scriptures of God, whenas they went about to counterfeit ſuch writings of ſo ſmall authority.* Yet beſides all theſe there is found another Epiſtle of *Dionyſius* to *Chryſophora* a faithfull ſiſter, where, as it was moſt meet, he mini[illegible] unto her ſpiritual food convenient for her calling. Thus much touching *Dionyſius.*

Publius a martyr.
Quadratus.
Dionyſius Areopagita firſt Biſhop of *Athens.*
Philip.
Bachilides.
Elpiſtus.
Galma.
Pinytus. Vowed chaſtity forbidden.
Dionyſius writeth of the *Romans* then: if he were now to write, he would tell another tale.
Dionyſius readeth in the Church of *Corinth* the Epiſtle of the Church of *Rome*, and of *Clemens.*
Dionyſius complaineth that hereticks corrupted his Epiſtles.

Chap.

CHAP. XXIII.

Chap. 24. after the Greek.

Of Theophilus *Bishop of* Antioch, *and his Works.*

OF *Theophilus* Bishop of *Antioch* before-mentioned, there are found three books of *Elemental Institutions*, dedicated unto *Autolicus*. Again, another entituled, *Against the hereſie of* Hermogenes, wherein he alledgeth many teſtimonies out of the *Revelation* of S^t *John*. There are alſo certain other books of his, entituled, *Inſtitutions*. But there is nothing worſe than hereticks, which like tares then infected the true ſeed of Apoſtolick Doctrine: whom the Paſtors of the Churches repelled from the flock of Chriſt, as if they had been certain ſavage beaſts, partly by admonitions and exhortations unto the brethren, and partly by encountring with the hereticks themſelves: ſometimes diſputing and queſtioning with them face to face, to the utter overthrow of their trifling fantaſies, and ſometimes by their written Commentaries, diligently confuting by way of reprehenſion their fond opinions. Among whom *Theophilus*, together with others which then laboured againſt them, was counted famous, who alſo wrote a book levelling at *Marcion*, the which we know, together with the reſt, at this day to be extant. After the deceaſe of this *Theophilus*, *Maximinus* being the ſeventh from the Apoſtles, ſucceeded him in the Church of *Antioch*.

Theophilus.
Maximinus Biſhop of *Antioch* *An. Dom.* 179.

CHAP. XXIV.

Chap. 25. after the Greek.

Of Philip *Biſhop of* Gortyna, Irenæus *and* Modeſtus.

PHilip, whom by the report of *Dionyſius* we have learned to have been Biſhop of the Church of *Gortyna*, wrote a moſt exquiſite Tract againſt *Marcion*. So did *Irenæus* and *Modeſtus*, which of all others chiefly detected his errour unto the world. So did ſundry other learned men, whoſe books are yet to be ſeen with divers of the brethren.

Philip.
Irenæus.
Modeſtus.

CHAP. XXV.

Chap. 26. after the Greek.

Of Melito *Biſhop of* Sardis *in* Aſia, *and his works.*

ABout this time *Melito* Biſhop of *Sardis*, and *Apolinarius* Biſhop of *Hierapolis*, flouriſhed, who both wrote unto the Emperor of *Rome* then reigning, ſeveral books and Apologies, in the behalf of our faith: whereof theſe of *Melito* his doings came to our hands: *Two books of* Eaſter. *Of politick converſation, and the Prophets. Of the Church. Of the Lords-day. Of the nature of man. Of the mold of man. Of the obedience of faith. Of the ſenſes.* Moreover: *Of the body and ſoul.* Alſo, *Of our regeneration, or new birth. Of the truth. Of faith, and the nativity of Chriſt.* Likewiſe a book of his, *Of Prophecy. Of the ſoul and body. Of hoſpitality.* And a book entituled, *A key.* Another, *Of the Devil.* Another, *Of the* Revelation *of* S^t John *and of God incarnate.* Laſt of all a book dedicated unto *Antoninus*. In his book of *Eaſter* he declareth the time when he wrote it, beginning thus: *Theſe things were written in the time of* Servilius Paulus *Proconſul of* Aſia, *at what time* Sagaris *ſuffered martyrdom, and the great ſtir was moved at* Laodicea, *touching the Sabbath, which then by reaſon of the time fell out.* Of this book *Clemens Alexandrinus* made mention in a ſeveral Tract which he wrote of *Eaſter*, and purpoſely (as he teſtifieth himſelf) by occaſion of *Melito* his book. In his *Apology* unto the Emperor, he reported the things practiſed againſt the Chriſtians, writing thus: *The godly people grieved by reaſon of new Edicts which were publiſhed throughout* Aſia, *and never before practiſed, now ſuffer perſecution. For impudent Sycophants, and greedy gapers after other mens goods, having gotten occaſion through thoſe Proclamations, openly rob and ſpoil, day and night, ſuch as commit no treſpaſſe at all.* And after a few lines he ſaith: *If this be done through your procurement, let it ſtand for good. For the Emperor that is juſt, never putteth in practice any unjuſt thing, and we willingly will bear away the honour of this death; yet this only we humbly crave of your Highneſſe, that you (after notice and trial had of the authors of this contention) do juſtly give ſentence, whether they are worthy of death and puniſhment, or of life and quietneſſe. But if this be not your Majeſties pleaſure, and the new Edict proceed not from your power and authority (which were not ſeemly to be ſet forth againſt Barbarian enemies) the rather*

Melito and the Catalogue of his books.

Melito in his book of *Eaſter.*
Sagaris martyred.
A piece of the Apology of *Melito* unto the Emperor.

we

We pray you, that you deſpiſe us not, which are grieved and oppreſſed with this ſhamefull ſpoil. Again to theſe he addeth, *The divine Philoſophy now in eſtimation among ſt us, firſt flouriſhed among the* Barbarians. *For whenas it flouriſhed under the great dominion of* Auguſtus *your fore-father of famous memory, it fell out to be a moſt fortunate ſucceſs unto your Empire. For from thenceforth the* Roman *Empire increaſed and enlarged it ſelf with great glory, whoſe Succeſſour now you are, greatly beloved, and have been long wiſhed for, and will be, together with your Son, continually prayed for. Retain therefore this Religion, which increaſed with the Empire, which began with* Auguſtus, *which was reverenced of your Anceſtors before all other Religions. This was a great argument of a good beginning, for ſince that our Doctrine flouriſhed, together with the happy Empire than beginning, no miſfortune befell unto it from the reign of* Auguſtus *unto this day: but on the contrary, all things glorious and gladſom, as every man wiſhed. Only of all others* Nero *and* Domitian, *through the perſwaſion of certain envious and deſpitefull perſons, were diſpoſed to bring our Doctrine into hatred: from whom the ſlander of flattering perſons that was raiſed againſt the Chriſtians, ſprung up after a bruitiſh manner. But your godly Anceſtors corrected their blind ignorance, and rebuked oftentimes by their Epiſtles their ſundry raſh enterprizes. Of which number,* Adrianus *your Grand-father is known to have written, both unto* Fundanus *Proconſul and Preſident of* Aſia, *and to many others. And your Father (yours, I ſay, in that you governed all things together with him) wrote unto the Cities in our behalf, as unto the* Lariſſeans, Theſſalonians, Athenians, *and to all the* Grecians, *that they ſhould innovate nothing, neither practiſe any thing prejudicial unto the Chriſtians. But of you we are fully perſwaded to obtain our humble petitions, in that your opinion and ſentence is correſpondent unto that of your Predeceſſors, yea and more gracious, and far more religious.* Thus as ye read, he wrote in the fore-ſaid book. And in his Proem to his Annotations of the Old Teſtament, he reciteth the Catalogue of the books of the Old Teſtament, then certain and Canonical (the which neceſſarily we have annexed) writing thus: Meliton *unto the brother* Oneſimus, *ſendeth greeting: Whereas oftentimes (you being inflamed with earneſt zeal towards our Doctrine) have requeſted of me, to ſelect certain Annotations out of the Law and Prophets concerning our Saviour, and our whole Religion, and again to certifie you of the ſumme of the books contained in the Old Teſtament, according unto their number and order of placing, now at length I (being mindfull heretofore alſo of your Petitions) have been carefull to perform that you look for, knowing your endeavour, your care and induſtry in ſetting forth the Doctrine of Faith, marching forwards with love towards God, and care of everlaſting ſalvation, which you prefer before all other things. When that I travelled into the Eaſt, and was there where theſe things were both preached and put in practice, I compiled in order the books of the Old Teſtament, ſuch as were well known, and ſent them unto you, whoſe names are theſe: The five books of* Moſes: Geneſis, Exodus, Leviticus, Numeri, Deuteronomium. *Then* Jeſus Nave, *the* Judges, *the book of* Ruth, *four books of* Kings, *two of* Chronicles, *the* Pſalms *of* David, *the* Proverbs *of* Solomon, *the book of* Wiſdom, Eccleſiaſtes, *the* Canticles, Job, Eſay *and* Jeremy *the Prophets, one book of the twelve Prophets,* Daniel, Ezekiel, Eſdras. *Upon the which we have written ſix books of Commentaries.* Thus far *Meliton.*

Chriſtian religion began to be made manifeſt in the time of *Auguſtus*, for then Chriſt was born.

Meliton writeth unto *Oneſimus* of the canonical Scripture of the Old Teſtament.

Chap. XXVI.

Of the writings of Apollinarius *and* Muſanus.

These two Chapters in the Greek were one.

Apollinarius.

Montanus the heretick.

Muſanus.

Encratits.

Tatianus.

Although there were many volumes written by *Apollinarius*, yet theſe only came to our hands. *A book unto the afore-ſaid Emperor. Five books againſt the* Gentiles. *Two books of the truth. Two books againſt the* Jews. And ſuch books as afterwards he wrote *againſt the* Phrygian *hereſie*, which not long after waxed ſtale, then firſt budding out, whenas *Montanus*, together with his falſe propheteſſes, miniſtred principles of Apoſtaſie. So far of him. *Muſanus* alſo ſpoken of before, wrote a certain excellent book, entituled, *Unto the brethren lately fallen into the hereſie of the* Encratits, which then newly had ſprung, and moleſted mankind with a ſtrange and pernicious kind of falſe doctrine; the author whereof is ſaid to be *Tatianus.*

Chap. XXVII.

Of Tatianus *and his heresie.*

WE mean that *Tatianus*, whose testimony a little before we have alledged touching the renowned *Justinus*, whom also we have reported to have been the Martyrs Disciple. The same doth *Irenaus* declare in his first Book against heresies, writing of him and his heresie thus: *Out of the School of* Saturninus *and* Marcion *sprang the Hereticks, whom they call* Encratits *(that is to say, continent persons) who taught, That marriage was to be abhorred, contemning the ancient shape and mold of man framed of God, and so by sequel, reprehending him that made the generation of man and woman. Again, they have commanded abstinence from living creatures, for so they call them, shewing themselves ungratefull towards God, which made all things for the use of man. They deny that the first man was saved. And this blasphemy lately sprung up, one* Tatianus *being original thereof: who whilst that he was the auditor of* Justinus, *revealed no such thing, but after his martyrdom, falling from the Church, and being puffed up with presumptuous estimation and self opinion of Doctorship, as though he passed all other, invented a new form of doctrine. He dreamed of certain invisible worlds with the* Valentinians, *preaching of marriage, corruption and fornication, as* Marcion *and* Saturnius *had done before, calling into controversie of himself the salvation of* Adam. This doth *Irenaus* write in the place before cited, and a little after thus, *One* Severus *revived the foresaid heresie, and became an author unto his followers. So that of him they were called Severiani.* These receive the *Law*, the *Prophets*, and the *Gospel*: they expound names of holy Scripture, as pleaseth them best: they revile the Apostle *Paul*: they reject his Epistles: they deny the *Acts of the Apostles*. Their first author was *Tatianus*, who patched together, I wot not what kind of mingle-mangle consonancy of the Gospels, and termed it *Diatessaron*, which as yet is to be seen of many. Some report that he presumed metaphrastically to alter the words of the Apostle, correcting as it were the order of the phrase. He left in writing unto the posterity a great number of Commentaries, but of all the rest that Book of his against the *Gentiles*, is recounted famous, and taken for the best, and most profitable; where mention is made of the former times, with a bold protestation, That *Moses*, and the *Prophets* among the *Hebrews*, were far more ancient, than the famous men among the *Gentiles*. And of these things thus far.

Irenaus lib. 1. cap. 30, 31.
Saturniani.
Marcionita.
Tatianus.
Valentiniani.
Severus.
Severiani.
Diatessaron.
Tatianus though an heretick, yet wrote he a learned Book against the *Gentiles.*

Chap. XXVIII.

Of Bardesanes *a* Syrian, *and his Books.*

UNder the reign of the same Emperor, when heresies increased, a certain man in *Mesopotamia* by name *Bardesanes*, being very eloquent and skilfull in logick, published in writing in the *Syrian* tongue, Dialogues together with other Books, against *Marcion* and other grand hereticks: the which certain learned men (whereof he had then a great number to his Disciples, his gift of utterance did so pass) translated from the *Syrian* into the *Greek* tongue: of which Books, that Dialogue intituled of *Destiny*, and dedicated unto *Antoninus* the Emperor, is of great force. The report goeth, that he wrote many other Books, by occasion of the persecution raised in those times. This man was first schooled by *Valentinus*, but afterwards reprehending and condemning his fabulous dreams, he transformed and altered himself of his own accord, and imbraced the sounder sentence, and yet notwithstanding he was not altogether clear of the filth of the former heresie. About this time, *Soter* Bishop of *Rome* departed this life.

Bardesanes a Syrian.
Anno 179.

The End of the Fourth Book.

THE FIFTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

The Proem of *Eusebius*.

How that Eleutherius *succeeded* Soter *in the See of* Rome. *The difference between the Ecclesiastical and prophane History. He purposeth to write of Martyrs.*

Eleutherius Bishop of *Rome*. *An. Dom.* 179.

SOter when he had been Bishop of *Rome* eight years, finished his mortall race, whom *Eleutherius* the twelfth from the *Apostles* succeeded. And then was it the seventeenth year of the reign of *Antonius Verus* the Emperor, in which time persecution increasing against us in all parts of the world, the people vexing us throughout their Cities, we may easily conjecture, how many millions of Martyrs suffered throughout the world, by such as happened unto one Nation, which for most true and everlasting memory, hath been thought worthy the writing, and is Printed for the posterity. And although we have heretofore compiled a *Book of Martyrs* in most ample wise, containing not only Historicall Narration, but also enterlaced with Doctrine: nevertheless we mind not now to omit any thing that may seem pertinent unto this our present History. Other Historiographers have been carefull to commit to Letters only warlike Victories, and noble Triumphs against the enemies, valiant Enterprises of Captains, notable courage of Armed Souldiers, bespotted with bloud and innumerable slaughters of tender sucklings, committed for Countrey and substance-sake: but this our History containeth a policy gratefull unto God, most peaceable Wars for the quietness of the soul, for the truth of conscience rather than triall for our Countrey, for godly favour rather than worldly friendship. It containeth the valiant constancy of Champions, buckling and wrastling for the truth, the most victorious fortitude and triumphs against fiery fiends of hell, the upper hand of our invisible adversaries: To be short, it pronounceth for all these crowns of everlasting memory.

Chap. I.

Of the Martyrdome of Saints, and cruell persecution in France *under* Antoninus Verus *the Emperor.*

IT was the Countrey of *France*, wherein the Theater of this wrestling (before mentioned) lay. Whose chief Cities, and most frequented in respect of the rest in the same Region, are *Lions* and *Vienna*, by both which Cities the river *Rhodanus* doth run, compassing that whole Countrey. The holy Churches there, sent this Letter touching their Martyrs, unto the Churches throughout *Asia* and *Phrygia*, making relation of their affairs after this manner.

The Epistle of the Frenchmen unto the Churches of *Asia* and *Phrygia*.

The servants of Christ inhabiting Vienna *and* Lions *Cities of* France, *unto the brethren throughout* Asia *and* Phrygia, *having with us the same faith and hope of redemption: peace, grace and glory from God the Father, and Christ Jesu our Lord, be multiplyed.*

When they had premised certain things by way of preamble, they proceed in these words:

The

The greatnesse of this our tribulation, the furious rage of the Gentiles *against the Saints, and what things the blessed Martyrs have suffered, We are not able exactly to expresse by word, or comprehend in writing. For the adversary endeavoured with all his might, shewing tokens of his preparatives and disposed entrance to persecution, and passing throughout all places, acquainted and instructed his limbs, to strive against the servants of God: so that We were not only banished our houses, baths, and common market places; but altogether every one of us straitly charged not to shew his face. Yet the grace of God withstood him, delivering the weaklings, and contrarywise upholding certain others, as sure and immoveable pillars, which through their sufferance were able not onely to repell the violence of the despitefull adversary, but also to provoke him, patiently abiding all kind of slander and punishment. To be short, accounting great torments but as small trifles, they hastened unto Christ, declaring as truth is, that the passions of these present times, are not worthy of the glory which shall be revealed unto us. And first of all, they bare* Rom. 8. *manfully all such vexations, as the multitude layed upon them: as exclamations, scourgings, draggings, spoiling, stoning, fettering, and the like, whatsoever the heady and savage multitude accustomed to practice against their professed enemies. Next, being led unto the open market place, and examination had, they were condemned in presence of the people, by the Tribune and the other chief Potentates of the City, and cast into prison, untill the Presidents coming. After that, when they were brought before the President, which had exercised all kind of extream cruelty against us,* Vetius Epagathus *one of the brethren (having fullnesse of love towards God and man, whose conversation was so perfect, although a young man, that he was thought comparable with* Zachary *the Priest, for he walked unblameable in all the Commandments and Ordinances of the Lord, and very serviceably towards his Neighbours, having great zeal and fervency of the Spirit of God:) allowed not of the sentence unjustly pronounced against us, but with vehement motion required, that audience might be given him to plead for the brethren, alledging, that we had committed no impiety. Which being denyed him (for he was a noble man) of such as compassed the tribunall seat, and of the President rejecting this just petition, and onely demanding whether he was a Christian: he confessed it with a loud voice, and so he was received into the fellowship of the Martyrs, and called the Advocate of the Christians. For he having the Spirit which is the Comforter in greater abundance than* Zachary, *declared the fullnesse of love that was in him, in that he spared not his life in defence of the brethren. He was and is the true Disciple of Christ, following the Lamb whithersoever he goeth. The other fore-Martyrs stirred up by this example, hasten themselves unto martyrdome, and are become livelier and readier, accomplishing the confession of martyrdome with all chearfullnesse of mind. There were certain others found unready, lesse exercised, and as yet weak, not of ability to bear the burthen of so weighty a combate, (in number ten) which fell through the frailty of the flesh, to our great heavinesse and sorrowfull lamentation, quailing the chearfullnesse of others, which were not as yet apprehended, but accompanyed the Martyrs, what torments soever befell them, and severed not themselves from them. Then trembled we all for fear, and that greatly, because of the uncertainty of confessions: being not terrified with any torments, but carefull for the end, lest any should fall from the faith. Daily there were apprehended such as were worthy to fulfill the number of the fallen weaklings: so that out of both these Churches, as many as ruled and bare the greatest sway were taken and executed, and withall certain of the Ethnicks being our servants were taken, (for the President had commanded publickly, a generall inquisition to be made for us) who being overcome by the subtile slights of Satan, and terrified with the sight of the torments which the Saints suffered, through the perswasions of the Souldiers, egging them forwards, feigned against us, and reported, that we used the feastings of* Thiestes, *and the incest of* Oedipus, *with divers other crimes, which may neither godlily be thought upon, neither with modesty be uttered, neither without impiety be believed. These thing now being bruted abroad, every body was moved and incensed against us, insomuch that they which for familiarity-sake used moderation before, now were exceedingly moved and mad with us. Then was that saying of our Saviour fulfilled, to wit:* The time will come, whenas every one John 16. that slayeth you, shall think that therein he doth God good service. *Then suffered the holy Martyrs such torments as tongue cannot expresse. And Satan also provoked them with all might possible, that they should utter some blasphemy. Great was the whole rage both of people, President, and Souldiers set against* Sanctus, *Deacon of the Church of* Vienna: *and against* Maturus, *lately baptized, yet a notable warrier: and against* Attalus *a* Pergamenian, *who*

Vetius Epagathus martyred.

Ten fell in persecution,

Slanders raised against the Christians.

Sanctus a Deacon.

Maturus a late convert.

Blandina a woman. 1 Cor. 1.

who was alwayes a pillars and fortreſſe for our faith: And againſt Blandina, *a woman, by whom Chriſt ſhewed, that thoſe things which in the ſight of men appear vile, baſe, and contemptible, deſerve great glory with God, for the true love they bare towards him indeed, without boaſting in ſhew. For whenas we all quaked for fear, yea, and her carnall miſtreſs (which alſo was one of the perſecuted Martyrs) was very carefull, leſt that peradventure, at the time of her anſwer, by reaſon of the frailty of the fleſh, ſhe ſhould not perſevere conſtant.* Blandina *was ſo repleniſhed with grace from above, that the Executioners which tormented her by turns from morning to night, fainted for wearineſs, and ceaſed, confeſſing themſelves overcome: and that they were no longer able to plague her with any more puniſhments: marvelling that as yet ſhe drew breath, having her whole body rent in pieces, and the wounds open: they confeſſing withall, that one of thoſe torments was of force ſufficient to coſt her her life, much more ſo many, and ſo great, But this bleſſed woman, like a noble wraſtler, was renewed at her confeſſion: for as oft as ſhe pronounced,* I am a Chriſtian, neither have we committed any evill: *ſhe was recreated, refreſhed, and felt no pain of her puniſhment.* Sanctus *alſo bare nobly and valiantly, yea, above the nature of man, all ſuch vexations, as man could deviſe. When as the wicked in compaſſe, by reaſon of his great paſſions and torments, had well hoped to have heard ſome undecent and uncomely ſpeech out of his mouth, his conſtancy was ſo great, that he uttered neither his own name, neither his kindred, neither the Countrey whence he was, nor whether he were bond or free, but unto every queſtion he anſwered in the* Romane *tongue:* I am a Chriſtian. *Thus confeſſed he often inſtead of all other things, of his name, and City, and Kindred; neither could the* Gentiles *get any other language of him. Wherefore the Preſident and the tormentors were fiercely ſet againſt him. And when as now there remained no puniſhment unpractiſed, at length they applyed unto the tendereſt parts of his body, plates of braſs glowing hot, which fryed, ſeared, and ſcorched his body, yet he remained unmoveable, nothing amazed, and conſtant in his confeſſion, being ſtrengthened and moiſtened with the dew which fell from the celeſtiall fountain of the water of life, guſhing out of the womb of Chriſt. His body bare witneſſe of the burning. For over all his body his fleſh was wounded, his members beſcarred, his ſinews ſhrunke, ſo that the naturall ſhape and outward hew was quite changed, in whom Chriſt ſuffering, obtained unſpeakable glory, conquering Satan, and leaving an example for the inſtruction of others, that no torment is terrible, where the Father is beloved; no lamentation loathſome, where Chriſt is glorified. Whenas the wicked tormentors a few dayes after, had brought him to the place of torment, and well hoped, that if they puniſhed him now (having his whole body puft up with ſwelling and feſtered wounds, ſo ſore, that it might not be touched, no not with the leaſt finger) they ſhould overcome him, and prevail: or if that he died in torment, they ſhould terrifie the reſt, and ſo warne them to take heed: none of all theſe happened unto him, but beyond all mans expectation, in the later torments his body was releaſed of the pain, recovered the former ſhape, and the members were reſtored to their former uſe, ſo that the ſecond plague through the grace of Chriſt, was no grievous malady, but a preſent medicine. Again, Satan going about blaſphemouſly to ſlander us, procured* Biblis *a woman (one of them which had fainted before) to be brought forth, ſuppoſing her frail and fearfull mind now to be quite altered from the Chriſtian opinion, and conſequently through her blaſphemous deniall to be in danger of damnation. But ſhe at the very hour of torment, returned unto her ſelf, and waking as it were out of a dead ſleep, by means of theſe puniſhments temporall, conſidered of the pains eternall in hell fire, and unlooked for, cryed out unto the tormentors, and ſaid:* How could they devour infants, which were not ſuffered to ſuck the blood of brute beaſts? *Therefore when ſhe confeſſed her ſelf a Chriſtian, ſhe was appointed to take her chance among the Martyrs. When that theſe tyrannicall torments were taken away of Chriſt, through the patience of the bleſſed Saints, the Devil invented other miſchiefs: to wit, the impriſoning of the Saints in deep and dark Dungeons, fettering of them in the ſtocks, ſtretching their feet unto the fift boord chinke, with other puniſhments, which furious miniſters, full of deviliſh rage, are wont to put in ure and practice upon poor priſoners. So that many were ſtifled and ſtrangled in priſon, whom the Lord would have ſo to end this life, and to ſhew forth his glory. For the Saints being ſo ſore weakned with grievous torments, that though all medicines were miniſtred unto them, yet life ſeemed unto them unpoſſible, remained ſhut up in cloſe priſon, deſtitute of all mans aid, but comforted of the Lord, and confirmed in body and mind, ſo that they ſtirred up and comforted the reſt. The younger ſort that were newly apprehended, whoſe*

Blandina ſheweth great patience in her torments.

Blandina confeſſeth her ſelf to be a Chriſtian.

Sanctus ſheweth great patience.

Sanctus confeſſeth himſelf a Chriſtian.

Biblis a woman pitiouſly tormented.

Many of the Martyrs died in priſon.

bodies

bodies had not before tasted of the lash of the whip, loathed the closenesse of the prison, and were choaked up with stinch. But blessed Pothinus, to whom the charge of the Bishops See of Lions was committed, being above fourscore and ten years old, weak of body, scarce able to draw breath, because of the imbecillity of nature, being strengthened with the chearfullnesse of the spirit, for the conceived joy of martyrdome which he desired, was brought forth before the tribunall seat, faint in body, for that he was old and sickly, his life being for this end reserved, that Christ by the means of it might triumph. He was carried of the Souldiers, and laid before the tribunall seat, accompanied with the Potentates of the City, and the whole multitude, diversly shouting, as if he had been Christ; he hath given a good testimony. And being demanded of the President, who is the God of the Christians, he answered: If thou become worthy, thou shalt understand. After this answer he was cruelly handled, and suffered many stripes: for such as were nearest unto him, stroke at him both with hand and foot, reverencing his years nothing at all: and such as stood afarre off, took what each one had in his hand, that was thrown at his head: and such as ceased from pouring out their poysoned malice, thought themselves to have grievously offended, supposing by his means, to revenge the ruine of their rotten gods. But he almost breathlesse, is thrown into prison, where after two dayes he departed this life. Here was shewed the great providence of Almighty God, and the infinite mercy of Jesus Christ, though very seldome outwardly appearing to the brethren, yet never destitute of the power of Christ. And as many as fainted in the first persecution, were all alike imprisoned and partaker of the affliction. Neither did they prevail, or the denial profit them: it was thought a sufficient fault, that they confessed to have been such: but these, as murtherers, and hainous trespassers, were twice more grievously plagued. The joy of martyrdome, the hoped promises, the love towards Christ, and the fatherly spirit comforted the one company: the other were vexed in conscience, so that their outward countenance bewrayed their inward apostasie: for the former went chearfully with great majesty and grace, their fetters becoming them as the skirts of the new married spouse, garnished with sundry colours, and laid over with gold, and withall yielding a Christian fragant smell, so that many supposed their bodies to have been outwardly perfumed: but the other all sad and sorrowfull, as vile and abject caitifes, mishapen creatures, full of all deformity, derided of the Gentiles themselves, deserving death, as degenerating cowards, destitute of the most precious, glorious, and lively name of Christianity. With the sight hereof many were confirmed, so that suddenly being apprehended, without stay they protested their faith, not hindered with one thought of devilish perswasion. A little after in the said Epistle thus it followeth: After these things the forms of martyrdome are framed, and divided into divers sorts. For of many fair coloured and sweet smelling flowers, they offered unto God the Father, one well twisted and compacted crown or garland. It behoved noble Champions, having born the brunt of so variable a combate, and gotten a magnificall victory, to triumph with an incorruptible crown of immortality. Maturus then, and Sanctus, and Blandina, and Attalus, were led unto the brute beasts, in the popular and publick spectacle of the heathenish inhumanity, even at the day appointed of set purpose by our men for so beastly a buckling. Where again Maturus and Sanctus were diversly tormented with all kind of punishments, as if they had suffered nothing before. Yea rather (as it were with many new means) repelling the adversary, they bear the victorious garland, suffering again all the wonted revilings, all the cruelty of the savage beasts, and whatsoever the outragious multitude craved and commanded, and above all, they patiently suffered the iron chair, wherein their bodies boyled as in a frying-pan, filling such as were present with the loathsome savour of that their fulsome froth. Neither were they thus contented, but practised further to overcome the patient sufferance of the Saints. Neither could they get any other sentence of Sanctus, save that confession which he cryed at the first. At length when the Saints had endured this great and grievous tryall, they were slain and executed, after all that whole day they had been made a spectacle unto the world, in that variable combate, as commonly it falleth out in equall matches, where one buckleth with another. But Blandina was hanged in chains, an object for the wild beasts, to exercise their savage violence upon; no doubt so done by the Ordinance of God, that she hanging in the form of a crosse, might by her incessant prayer, procure chearfulnesse of mind unto the Saints that suffered, whereas they in that agony beholding with outward eye in their sister, him that was crucified for them, might perswade the faithful, that such as suffered for Christs sake, shall have fellowship with the living God. After that she had hung along while, and no beast touched her, she is taken down, cast into prison, and reserved for further tor-

Pothinus Bishop of Lions after great torments is cast into prison, where after two dayes he departeth this life.

A comparison or difference between such as fainted, and such as continued faithfull in persecution.

Maturus and Sanctus beheaded.

Blandina hanged in gibbets so low, that the wild beasts might reach her.

Blandina is cast in prison.

ment, that being conqueror of many combats, ſhe might provide for the crooked ſerpent, inexcuſable condemnation, and animate the brethren unto chearfullneſſe, ſhe being a weak and contemptible perſon, putting on the great, the ſtrong, and invincible Champion Chriſt Jeſus, obtaining through her often and manifold patience, the incorruptible crown of glory. Attalus alſo a famous man, was earneſtly called for of the people unto puniſhment, who being ready, and of a clear conſcience, came forth. For he being notably exerciſed in the Chriſtian profeſſion, was alwayes a witneſſe and defender of the truth. Therefore when he was led about the Theater, with a ſcrole before him, wherein was written in the Roman tongue: This is Attalus the Chriſtian: and the people had raged againſt him, the Preſident knowing that he was a Romane, commanded him to be impriſoned, and cloſely kept with the other priſoners, concerning whom he had written unto Cæſar, and expected an anſwer. But the time paſſing between, was neither vain nor fruitleſſe, for the infinite mercy of Chriſt Jeſus our Saviour, ſhined in the world through their patience. The dead were by the living revived: the Martyrs profited ſuch as were no Martyrs, the pure Virgin and Mother the Church was greatly comforted and cheriſhed, whenas ſhe recovered and received for living, ſuch as before ſhe had loſt as untimely births and dead fruit. For many which before had fainted, by their means were reſtored, regenerated, ſtirred up afreſh, taught to proteſt their faith, and now being quickened, and ſtrengthened, having taſted of him which will not the death of a ſinner, but is mercifull unto the penitent, they come forth before the tribunall ſeat, ready to anſwer unto the interrogatories of the Preſident. And becauſe that Cæſar had commanded by writing, that ſuch as confeſſed themſelves Chriſtians, ſhould be executed, and ſuch as renounced ſhould depart the frequented ſolemnity (which by reaſon of the concourſe of the Gentiles from every countrey, was at the beginning very populous) he brought forth from priſon the bleſſed Confeſſors into the open ſpectacle and preſence of the people, to be ſcornfully gazed upon; and when he had again made inquiſition of them, as many as he found to be priviledged perſons at Rome, thoſe he beheaded, the reſt he threw to be rent aſunder and torn in pieces of wild beaſts. Chriſt was greatly glorified in them, which at the firſt denied, and at laſt, beyond all the expectation of the heathen, boldly confeſſed their faith. They ſeverally were examined, to be ſet at liberty, but after confeſſion, they were coupled to the number of the Martyrs. But they tarried without, which had no grain of faith, no feeling of the wedding garment, no ſparkle of the fear of God, but rather through their wicked converſation, blaſphemed the way of God, as ſonnes of perdition. All the other were coupled to the Chriſtian Congregation: and at the time of examination, Alexander a Phrygian born, profeſſing Phyſick, having dwelt in France many years, a man well known for his great zeal to Godwards and boldneſſe of ſpeech (for he was not without Apoſtolick grace) ſtood hard by the tribunall ſeat, and nigh the examined perſons, exhorting them to boldneſſe of confeſſion, by ſignes and tokens: ſo that by his ſorrowing and ſighing, by his hopping and skipping to and fro, he was deſcryed of the ſtanders by. And when the people in compaſſe had taken in evil part, that they which before had recanted, again did confeſſe, with one conſent they cryed out againſt Alexander, as author thereof. And when the Preſident had urged him, and demanded of him what he was, he anſwered: I am a Chriſtian: for which anſwer the Preſident allotted him unto the beaſts, of them to be rent in pieces and devoured. The next day after, together with Attalus he is brought forth (for the Preſident to gratifie the people, delivered him unto the beaſts, to be baited the ſecond time.) And when theſe had taſted of all the torments provided for them, in compaſſe of the ſcaffold, and ſuffered great pain; in the end they were put to death. Of which number Alexander not once ſighed, neither uttered any kind of ſpeech, but inwardly from the heart talked with God. Attalus burning in the ſcalding iron chair, glowing hot, ſo that the ſavour of his broyled body filled their noſtrils, ſaid unto the multitude in the Roman tongue: Behold this that you do is to devour men: but we neither devour men, neither commit any other hainous offence. And being demanded what name God had, he anſwered: God is not called after the manner of men. After all theſe things, upon the laſt day of the ſpectacles, Blandina, together with Ponticus (a young man of fifteen years of age,) was brought forth (which thing was daily uſed, to the end they might behold the torments of the reſt) whom they compelled to ſwear by their Idols names. But they conſtantly perſevering in their opinion, and contemning their Idols, ſet the multitude in ſuch a rage againſt them, that they neither pitied the years of the young man, nor ſpared the Womankind, but plagued them with all kind of puniſhments uſed in their Theaters, urging them now and then to ſwear: which when they could not not bring to paſſe, Ponticus being incouraged of the ſiſter in preſence

Attalus brought forth and clapt in priſon.

Many that fell repented them again. Ezek. 18.

Alexander a Phyſitian comforteth the Martyrs.

Alexander torn in pieces of wild beaſts.

Attalus fryed to death.

Ponticus of the years of fifteen martyred.

presence of the Pagans, *who then beheld how she exhorted and confirmed the young man: after that he had suffered all kind of bitter torments, yielded up the ghost. Last of all blessed* Blandina, *like a noble mother, having exhorted her children, and sent them before, as Conquerors unto the King, pondering with her self all the punishments of her children, hastened after them, joying and triumphing at her end, as if she had been invited to a wedding dinner, and not to be cast among wild beasts. After scourging, after buckling with wild beasts, after the broyling of her body as it were in a frying-pan, at length she was wrapped in a net, and tumbled before a wild bull, which fanned and tossed her with his horns to and fro, yet had she no feeling of all these things, her mind being fixed and wholly set upon the conference which she had with Christ, and in the end she was beheaded, the* Pagans *themselves pronouncing:* That never any woman was heard of among them, to have suffered so many and so great torments. *Neither did their cruelty and rage against the Christians so cease; For the savage and barbarous* Gentiles, *being provoked by a furious and beastly fiend, could not quiet themselves, but that their furious rage practised another kind of malicious spite upon the dead carkasses: neither were they pleased in that they were overcome, and void of naturall feeling and sense, but proceeded further, like brute beasts, both President and people were furiously provoked, prosecuting us with like hatred, that the Scripture might be fulfilled, which saith:* He that is wicked, let him be wicked still, and he that is just, let him work righteousness still. *For as many as were choked up with the noisome stinch of the prison, were thrown to be devoured of dogs, and a continual watch set day and night, that none of them should be buried of us. And gathering together the reliques of the Martyrs bodies, some undevoured of beasts, some unburned by fire, partly torn, and partly burned, with the heads and stumps of others uncovered with earth, they committed them for the space of many dayes, unto the custody of souldiers. Others fretted and fumed, snarling at them, with the gnashing of their teeth, seeking further revengment of them. Others derided and scoffed them, magnifying their Idols as causers of this our calamity. And such as were of a milder nature, and somewhat sorrowed at our suffering, upbraided us, and said:* Where is their God? and what profited them this Religion, which they preferred before their lives? *And such was the variable and devilish disposition of the* Infidels, *to our great sorrow, because we were not permitted to bury the dead bodies of the Martyrs. Neither stood the night unto us in any stead for that purpose, neither would money perswade the Keepers, nor our prayers move them, but they kept the brused carcasses of the Saints, as if some great commodity grew unto them by keeping them unburied.* Again, after a few lines, thus they write: *To be short, after that the bodies of the blessed Saints had been every kind of way spitefully and scornfully intreated, lying whole six dayes unburied, at length they were burned to ashes, the ashes also they gathered and scattered in the river* Rhodanus *which passed by, so that no jot nor relique thereof should longer remain upon earth. This they did, to the end they might overcome God, and hinder the reviving of the Saints: lest that (as they said) there should be any further hope of the resurrection, whereof (say they) the Christians being fully perswaded, bring amongst us a strange and new religion, they contemn punishment, and hasten themselves chearfully unto death. Now let us see whether they can arise, and whether their God can help and deliver them from our hands.*

Blandina beheaded.

Apocal. 22.

Dead carkases thrown unto dogs.

The ashes of the burned bodies were thrown into the river *Rhodanus*, to take away the hope of the resurrection.

CHAP. XI.

How the blessed Martyrs of God, received after repentance, such as fell in persecution.

SUch were the calamities which happened unto the Church of Christ under the said Emperor, whereby we may conjecture by all likelihood, what befell unto them in other Provinces. Neither shall it be amiss, if out of the same Epistle we alledge further testimony, concerning the mercy and meekness of the foresaid Martyrs, written in this manner: *They were such followers of Christ (who when he was in the form of God, thought it no robbery to be equal with God) that being set in such glory, they suffered torments, neither once, nor twice, but often and again, being taken from the beasts, having the print of hot irons and skars, and wounds in their bodies; neither called they themselves Martyrs; neither permitted others so to term them: but if any of us so named them in our Epistles, they sharply rebuked us, they attributed the name of martyrdome with full mind unto Christ, who was the faithfull*

The Frenchmen write thus of their Martyrs. Phil. 2.

The ſuffering of Chriſt is rather to be termed λύτρον, Redemption, 1 *Pet.* 1. than μαρτύριον, martyrdome.

Who be Martyrs, and who Confeſſors. 1 *Pet.* 5.

Acts 7.

They receive after repentance ſuch as fell in perſecution.

full and true Martyr, the firſt fruits of the dead, and the guide unto life. They called to mind their miſerable torments, which ended their race and courſe of this life with bleſſed martyrdom, ſaying: They now are Martyrs, whom Chriſt vouchſafed to receive unto him by confeſſion, and through the paſſage of this perſecuted life, to ſeal their martyrdome among the number of the bleſſed Saints, but we are mean, and baſe, and humble Confeſſours. They beſeeched the brethren with wateriſh eyes and wet cheeks, to pray inceſſantly for their happy ends. They expreſſed lively the power of martyrdome, while they reſiſted the Heathens *with liberty and boldneſs, ſhewing their noble courage through patience, their conſtancy without fear or trembling, and being called Martyrs of the brethren, refuſed it with the fulneſſe of the fear of God.* And a little after, thus they write: *They humbled themſelves under the mighty hand of God, by the which they are now highly exalted: they rendred unto all men an account in the defence of their faith: they accuſed none, freed all, and bound no man: they prayed for their perſecutours, after the example of* Steven *that perfect Martyr, which ſaid:* Lord, lay not this ſin to their charge. *If he prayed for them that ſtoned him, how much more for the brethren?* Again, a little after they ſay: *The greateſt combate they had with him (meaning the Serpent) was for the ſincerity of love. So that the roaring Lion being foyled before, now quickned and ſtirred up ſuch as he thought to have had devoured. They ſhewed no inſolent arrogancy towards them that fell, but miniſtred unto ſuch as wanted of their abundance, being affectioned with motherly pity and compaſſion towards them, and ſhedding many tears unto God the Father for their ſakes, they craved life, and he granted it them, which life they communicated to their neighbours: and ſo they paſſing as conquerors in all things, embracing peace, and ſhewing the ſame unto us, departed this life with peace, and poſted unto the heavenly and celeſtiall paradiſe: leaving no grief behind them unto the mother, no ſedition or warre unto the brethren: but joy, and peace, and concord, and love.* I ſuppoſe theſe things not to have been unprofitably ſpoken of us, touching the love the bleſſed Martyrs towards the brethren that fell, whereby we may note, the unnatural and mercileſs minds of ſuch, as after theſe examples grievouſly afflict the members of Chriſt.

Chap. III.

Of the viſion that appeared unto Attalus *the Martyr in his ſleep.*

The Frenchmen in their foreſaid Epiſtle writ thus alſo of *Alcibiades.*

THe ſame Epiſtle of the foreſaid brethren, containeth an Hiſtory worthy of memory, which without let of the envious, may be laid down to the knowledg of the Reader: and it is thus: *There was among them one* Alcibiades, *who lived miſerably, feeding only on bread and water. When he had determined with himſelf ſo to live in priſon, it was revealed unto* Attalus *after his firſt conflict on the Theater, that* Alcibiades *did not well, in that he uſed not the lawfull creatures of God, and alſo gave an occaſion of doubting unto others. Hereof when* Alcibiades *was perſwaded, he uſed all things indifferently, and praiſed God. For they were not deſtitute of the grace of God, but had the holy Ghoſt for their directour.* Of theſe things thus much. Whenas *Montanus,* and *Alcibiades,* and *Theodotus,* then freſh and firſt of all, of many throughout *Phrygia,* were thought to be endued with the gift of prophecy (for many other miraculous operations, wrought by the divine power of God in many places, perſwaded them that theſe had alſo the gift of prophecy) and becauſe of them, ſedition was raiſed: again, the brethren inhabiting *France,* laid down in writing, their godly and Catholick cenſure of them, and withall, alledged ſundry Epiſtles of the holy Martyrs that ſuffered among them, which (being in cloſe priſon) they had written unto the brethren, throughout *Aſia* and *Phrygia,* in the which alſo they called and provoked *Eleutherius* then Biſhop of *Rome,* to the defence of the Eccleſiaſtical peace.

Montanus, Theodotus, and *Alcibiades* (not the former) falſe Prophets.

Chap.

Chap. IV.

The Martyrs in France *commend* Irenæus *Biſhop of* Lions, *by their Epiſtle unto* Eleutherius *Biſhop of* Rome.

The Martyrs in *France* to *Eleutherius* Biſhop of *Rome*, in the commendation of *Irenæus* Biſhop of *Lions*.

THe ſame Martyrs highly commended *Irenæus* Miniſter of the Church of *Lions*, unto the foreſaid Biſhop of *Rome*, as their own words declare in this manner: *Father* Eleutherius, *we wiſh you health in all things, and alwayes in God. We have requeſted* Irenæus *our brother and fellow-labourer, to deliver you theſe letters, whom we pray you to accept of, as a zealous follower of the will of Chriſt. For if we underſtood that any mans degree yielded forth and delivered righteouſneſs unto the graduate, namely, as being miniſter of the Church, as this man is, we would have chiefly commended this in him.* To what end ſhould I now out of the ſame Epiſtle, rehearſe the Catalogue of Martyrs, I mean of them which were beheaded, and of them which were devoured of wild beaſts, and of them which died in priſon, and the number of thoſe Confeſſors, who then as yet lived? For if any man be diſpoſed at large to read hereof, let him take in hand my *Book of Martyrs*, where the collection thereof is plainly to be ſeen. Theſe things were thus done in the time of *Antonius* the Emperor.

Chap. V.

How that God in great neceſſity ſent rain at the faithfull Chriſtian Souldiers prayers, unto the hoaſt of Marcus Aurelius *an Heatheniſh Emperor.*

Marcus Aurelius the brother of *Antoninus*.

HIſtories do record, that when his brother *Marcus Aurelius* the Emperor, warred againſt the *Germans* and *Sarmatians*, his hoaſt was ready to periſh with thirſt, ſo that he wiſt not what to do: and that the ſouldiers of the legion called *Melitina*, moved again and again with faithfullneſs towards their Prince, bowed down upon their bare knees (as our accuſtomed manner of praying is) in the midſt of the army, turning them to the enemies, and made ſupplication unto God. Whenas this ſight ſeemed ſtrange unto the enemies, there was ſhewed a far more ſtrange ſpectacle, to wit, lightening, which put the enemies to flight and overthrow, and withall, a ſhowre of rain to refreſh the army, which well-nigh periſhing with thirſt, poured out their prayers before the high throne of the Majeſty of God. This Hiſtory is reported by ſuch as favoured not the Chriſtian faith, yet were carefull to ſet forth the things which concerned the foreſaid perſons. It is alſo written by our men. And of the heathen Hiſtoriographers themſelves, the miracle is mentioned, but not expreſly to proceed by the means of our men; yet our writers as friends and favourers of the true doctrine, have delivered ſimply and plainly in deed as it was done. Whereof *Apollinarius* is a witneſs of credit, who reporteth, that this legion (by whoſe prayers this miracle came to paſs) was from that time forth, called by the Emperor in the *Roman* tongue after a peculiar name, *The Lightening Legion*. *Tertullian* alſo a man worthy of good credit, dedicating an Apology in the Latine tongue, unto the *Roman Senate*, in the defence of our faith, (whereof we mentioned before) hath confirmed this Hiſtory with a mightier and more manifeſt proof. For he writeth, that the moſt prudent Epiſtles of *Marcus*, are yet extant, wherein he himſelf teſtifieth, that warring with the *Germans*, his army well-nigh periſhed through the ſcarcity of water, but yet was ſaved through the prayers of the Chriſtians. He ſaith, That the Emperor threatned them with death, which went about to accuſe them. Unto the foreſaid things, he addeth: *What manner of laws are theſe againſt us? impious, unjuſt, cruel, which neither* Veſpaſian *obſerved, although Conqueror of the* Jews: *which* Trajan *partly fruſtrated, commanding the inquiſition for the Chriſtians to ceaſe: which neither* Adrianus, *although buſying himſelf with every matter, neither he which was called* Pius, *confirmed.* But weigh of this every man as pleaſeth him, we will proſecute that which followeth by order of Hiſtory. When *Pothinus* of the age of fourſcore and ten years, had ended his life, together with the other Martyrs in *France*, *Irenæus* ſucceeded him in the Biſhoprick of *Lions*: whom we have learned in his youth to have been the Auditor of *Polycarpus*. The ſame *Irenæus*, in his third Book againſt hereſie, rehearſeth the ſucceſſion of the *Roman* Biſhops unto *Eleutherius*, whoſe times preſently we proſecute, and reciteth the Catalogue of them, as if it were his ſpecial drift, writing in this manner.

The lightning legion.

Tertullian in Apolog. cap. 6.

Irenæus who in his youth was the Auditor of *Polycarpus*, ſucceedeth *Pothinus* in the Biſhoprick of *Lions* in *France*.

Chap.

Chap. VI.

The Catalogue of the Romane *Biſhops, out of* Irenæus.

Irenæus l. 3. c. 3.
2 Tim. 4.
Paul.
Peter.
Linus.
Anacletus.
Clemens.
Evareſtus.
Alexander.
Xyſtus.
Teleſphorus.
Hyginus.
Pius.
Anicetus.
Soter.
Eleutherius.

The bleſſed Apoſtles planting and building the Church, committed unto Linus *the government of the miniſtery. This* Linus, Paul *remembred in his Epiſtle unto* Timothy. *Him ſucceeded* Anacletus, *after him* Clemens, *the third from the Apoſtles: which both ſaw them, had his converſation with them, and had both the preaching and tradition of the bleſſed Apoſtles graffed in his mind, and painted before his eyes. Neither was he yet alone, for there lived at that time many which were ordained by the Apoſtles. In the time of this* Clemens *there was raiſed no ſmall ſedition among the brethren at* Corinth, *wherefore the Church of* Rome *wrote unto the* Corinthians *a worthy Epiſtle, reconciling them unto peace, and renewing their faith and tradition lately received of the Apoſtles.* A little after he ſaith: *After this* Clemens *ſucceeded* Evareſtus: *after* Evareſtus, Alexander: *after* Alexander, Xyſtus: *he was the ſixt from the Apoſtles: afterwards* Teleſphorus, *which was gloriouſly crowned with martyrdome. Him followed* Hyginus: *then* Pius: *after him* Anicetus, *whom* Soter *ſucceeded. Now* Eleutherius *was the twelfth Biſhop from the Apoſtles. The ſame order, the ſame doctrine and tradition of the Apoſtles, truly taught in the Church, continued unto this our time.*

Chap. VII.

How unto that time miracles were wrought by the faithfull.

These things *Irenæus* (agreeable unto the Hiſtories mentioned before) hath laid down in thoſe five Books which he wrote to the ſubverſion and confutation of the falſly named ſcience, to wit, of hereticks; and again in the ſecond Book of the ſame argument he ſignifieth how that unto his time, examples of the ſtrange and wonderfull power of God, were ſeen flouriſhing in certain Churches, ſaying: *They are far from raiſing of the dead, as the Lord and his Apoſtles did through prayer, and as many of the brethren many times, as oftentimes the whole Church of ſome certain place, by reaſon of ſome urgent cauſe, with faſting and chaſt prayer, hath brought to paſſe, that the ſpirit of the dead returned to the body, and man was by the earneſt prayers of the Saints reſtored to life again.* A little after he ſaith: *But if they ſay the Lord wrought theſe things fantaſtically, we will lead them unto the practiſed examples of the Prophets, and prove out of them, that they all prophecied of him after this manner, and that theſe things were done indeed, and that he was the only Son of God. Wherefore in his name, they that be his true Diſciples, receiving grace of him, bend their whole might to this end, that every one, after the quantity of the talent received, do benefit the other brethren. Some ſoundly and truly expell devils, ſo that they being delivered of their evil ſpirits, embraced the faith, and were received into the Church: others have the fore-knowledg of things to come, they ſee divine dreams, and prophetical viſions: others cure the diſeaſed and ſickly, and reſtore them to their health, by their laying on of hands. Now according to our former ſaying, the dead were raiſed to life again, and lived together with us many years. For the gracious gifts of the holy Ghoſt are innumerable, which the Church diſperſed throughout the whole world, having received, diſpoſeth daily in the name of Jeſus Chriſt crucified under* Pontius Pilate, *to the benefit of the* Gentiles: *ſeducing none, neither ſelling them to any at any price; for as ſhe hath received them freely, ſo freely ſhe beſtoweth them.* Again, in another place *Irenæus* writeth: *As we have heard of many brethren in the Church which had the gift of prophecying, which were able through the holy Ghoſt to ſpeak with ſundry tongues: which could reveal the ſecrets of men where it ſo behoved, and expound the dark myſteries of God.* Thus much of the diverſity of gifts, which flouriſhed among the worthy men unto that time.

Irenæus lib. 2. cap. 57.

Irenæus lib. 2. cap. 58.

Irenæus l. 5.

Chap. VIII.

What Irenæus *wrote of, and concerning the holy Scriptures canonicall, and the Septuagints tranſlation.*

Forasmuch as in the beginning of this our Treatiſe, we have promiſed in three ſeverall places, to alledge the teſtimonies of the ancient Eccleſiaſtical Elders and Writers, which they

they have written to our knowledg, and delivered to the posterity touching the Canonicall Scriptures of both the Old and New Testament: Now we will endeavour to perform the same. And beginning with *Irenæus*; first of all let us see what he hath written of the New Testament; his words are these: Matthew *delivered unto the* Hebrews *the History of the Gospel, written in their own tongue. When* Peter *and* Paul *had preached at* Rome, *and planted the Church, after their departure* Mark *the Disciple and interpreter of* Peter *also, delivered us in writing such things as he had heard* Peter *preach. And* Luke *accompanying* Paul, *comprised in one volume the Gospel preached of him. After these* John *the Disciple of our Lord, which also leaned on his brest, published a Gospel unto the posterity remaining at* Ephesus. This hath he written in his third Book. And in the fift of the same argument he reasoneth of the *Revelation* of S^t^ *John*, and the calculation of Antichrists name: *These things being thus, whenas in all true and ancient copies, this number is laid down: and they also testifie the same which saw* John *with their eyes, and the word it self teacheth us, that the number of the beasts name, according to the numbring of the* Gentiles, *is declared by the letters expressed in the word it self.* (A little beneath of the same thus he saith.) *We doubt nothing of the name of Antichrist, of the which we affirm sure and certainly. For if his name at this present were openly to be published, no doubt it had been done by him which pronounced the Revelation. Neither was the Revelation seen long ago, but welnigh in this our age, about the end of* Domitians *reign.* Thus much he said of the Revelation of Saint *John*. He hath made mention of the first Epistle of *John*, citing thence many testimonies. Also of the former of *Peter*. And he not only knew, but allowed of the Book of *Hermes*, intituled *Pastor*, saying: *That writing hath very well pronounced, which saith, Before all things, believe there is one God, which hath created and made perfect all things, &c.* He hath used also certain sentences selected out of the Book of *Wisdom of Solomon*, where he saith: *The sight of God bringeth incorruption, incorruption draweth a man unto God.* He citeth the Works of some one Apostolick Elder, whose name he passeth over with silence, yet approveth his interpretation of holy Scripture. Moreover he remembred *Justinus Martyr*, and *Ignatius*, alledging their writings for testimonies. He hath promised to confute *Marcion* in a severall volume. But of the translation of the Old Testament by the *Septuagints*, hear what he writeth, in these words: *God then was made man, and the Lord himself hath saved us, giving us a Virgin for a sign, not as some say which presume to interpret the Scriptures: Behold a damsel shall conceive and bring forth a son as* Theodotion *the* Ephesian, *and* Aquila *of* Pontus *translated, which were both Jewish Proselytes, whom the* Ebionites *following, have taught that* Christ *was born of* Joseph *and* Mary. After a few lines he addeth, saying: *Before the* Romane *Empire grew to be of such force, whenas yet the* Macedonians *held* Asia, Ptolomæus *the son of* Lagus *fully minding to erect a library at* Alexandria, *and to replenish the same with all such good Books as were extant, requesting of the* Jews *inhabiting* Jerusalem, *that they would send him their Books translated into the Greek tongue. They (forasmuch as they were as yet subject unto the* Macedonians) *sent unto* Ptolomæus *seventy Elders from among them, very skilfull in their Books, and both the tongues, God no doubt disposing this thing after his pleasure.* Ptolomæus *for trials-sake, fearing, if they confered together, they would conceal the truth revealed in their Books, commanded them severally every man by himself to write his translation, and this in every Book throughout the Old Testament. Whenas they all came together in presence of* Ptolomæus, *and conferred their translations one with another, God was glorified, and the Scriptures divine indeed were known. For all they from the beginning to the ending, had expressed the self same thing, with the self same words, and self same sentences. So that the* Gentiles *then present, pronounced those Scriptures, to have been translated by the instinct and motion of the Spirit of God. Neither may it seem marvellous unto any man, that God brought this to pass, for whenas in the captivity of his people under* Nebuchadnezzar, *the Scriptures were perished (the* Jews *returning into their own Region, after seventy years, in the time of* Artaxerxes *King of* Persia) *he inspired* Esdras *the Priest, of the tribe of* Levi, *that he restored again all the sayings of the former Prophets, and delivered unto the people the law given by* Moses. Thus far *Irenæus.*

Irenæus lib. 3. cap. 1.
Matthew.
Mark.
Luke.
John.
Irenæus l. 5.
Then the *Revelation* of S^t^ *John* was first seen.
Irenæus alledgeth *Pastor l. 2. mandat. 1.*
Marcion.
Irenæus lib. 3. cap. 23, 24.
Esay 7.
Theodotion.
Aquila.
Irenæus lib. 3. cap. 25.
The Septuagints.

CHAP.

Chap. IX.

Of Julianus *Biſhop of* Alexandria, *and* Pantænus *Profeſſor there of Divinity.*

* *Commodus* ſucceeded *Antoninus*, *Anno* 180.

Agrippinus Biſhop of *Alexandria.*

Julianus Biſh. of *Alexandria.*

Pantanus moderated the Schoole of *Alexandria.*

Evangeliſts.

* Chap. 10. after the Greek.

The Goſpel of *Matthew* in Hebrew at *India:* preached there by *Bartholomew.*

Chap. 11. after the Greek.

WHen *Antoninus* had reigned nineteen years,* *Commodus* took the rule of the imperial Scepter: in the firſt year of whoſe reign *Julianus* was choſen Biſhop over the Churches of *Alexandria*, after that *Agrippinus* had governed there twelve years. There moderated there at that time the ſchool of the faithfull, a famous learned man, called *Pantænus*, for that of old the exerciſe and diſputation of holy Scripture flouriſhed among them, inſtituted (as we are given to underſtand) by ſuch men as excelled in eloquence, and ſtudy of holy Scripture. It is written, That among them which then lived, this *Pantænus* was in great eſtimation, brought up among the ſect of Philoſophers called *Stoicks*. He is ſaid to have ſhewed ſuch a willing mind towards the publiſhing of the doctrine of Chriſt, that he became a Preacher of the Goſpel unto the Eaſtern *Gentiles*, and was ſent as far as *India*. For there were I ſay, there were then, many *Evangeliſts* prepared for this purpoſe, to promote, and to plant the heavenly word with godly zeal, after the guiſe of the *Apoſtles*. * Of theſe *Pantænus* being one, is ſaid to have come into *India*, where he found the *Goſpel* of *Matthew* written in the *Hebrew* tongue, kept of ſuch as knew Chriſt, which was preached there before his coming by *Bartholomew* one of the *Apoſtles*, and as they report, reſerved there unto his day. This *Pantænus* then after he had done many notable things, governed the Church of *Alexandria*, where by preaching and by writing, he publiſhed much precious doctrine.

Chap. X.

Of Clemens Alexandrinus.

Clemens Alexandrinus, lib. 1. *Stromatôn.*

TOgether alſo with *Pantænus* at that time was *Clemens* found at *Alexandria*, well exerciſed in holy Scripture, of the ſame name with him which ſometime was Biſhop of *Rome*, and Diſciple of the Apoſtles, and namely in his Books intituled *Hypotypoſeon*, he maketh mention of *Pantænus* by the name of his maſter. I ſuppoſe him to have meant the ſame in his firſt Book intituled *Stromatôn*, when he recited the moſt renowned and famous men of the Apoſtolick ſucceſſion, whom he honoured, ſaying: *This preſent Tract of mine is not made for any oſtentation, but theſe monuments are laid up as helps againſt the weakneſs of memory in mine old age, that it may be unto me a plain image and portracture of that effectual and lively doctrine, which I was thought worthy to hear, and alſo of thoſe bleſſed men who truly deſerve to be extolled of all men. Of theſe one was of* Greece *an* Gonick, *another of great* Greece, *another of* Cœloſyria, *another of* Ægypt: *ſome from the Eaſt, whereof one was an* Aſſyrian: *another of* Palæſtina *of the Hebrew blond. He which is laſt in order of name, was the firſt in renowned virtue. When I remained in* Ægypt, *I found him there lying in ſecret. Theſe have obſerved the right tradition of true doctrine, which before they had received of* Peter, James, John, *and* Paul, *holy Apoſtles, as a ſon of the father, yet very few like their fathers. God no doubt diſpoſing that thoſe fatherly and Apoſtolick ſeeds ſhould by them be laid up and reſerved for us.*

Chap. 12. after the Greek.

Chap. XI.

Of the Biſhops of Jeruſalem.

Narciſſus Biſh. of *Jeruſalem.*

AT this time was *Narciſſus* Biſhop of *Jeruſalem*, a man very famous, the fifteenth in ſucceſſion from the overthrow of the *Jews* under *Adrian*. From which time we have ſignified, that that Church (after them which were of the circumciſion) conſiſted of the *Gentiles*, and the firſt Biſhop of them to have been *Marcus*, next him was *Caſſianus*, after him *Publius*, after *Publius Maximus*, after *Maximus Julianus*, after *Julianus Cæſar*, after *Cajus Symachus*, after *Symachus* another *Cajus*, after him another *Julianus*, him ſucceeded *Capito*, after him *Valens*, after *Valens Dolichianus*, and after all *Narciſſus*, the thirtieth in ſucceſſion from the *Apoſtles*.

Chap.

CHAP. XII.

Chap. 13. after the Greek.

Of Rhodon *and the contradiction which he found in the heresie of* Marcion.

ABout the same time flourished one *Rhodon* an *Asian*, who (by his own report being sometime the Disciple of *Tatianus* at *Rome*) wrote many books, and together with others impugned the heresie of *Marcion*. He sheweth this heresie in his time to have been severed into sundry sects. The Authors of which schism, and their false positions severally invented, he hath sharply and in few words reprehended. Hear him, if you please, writing thus: *Wherefore they varied among themselves, as maintaining an unconstant opinion, Of that crue was* Apelles, *pretending a political kind of conversation and sad gravity: confessing one beginning, and saying,* That Prophecies are of a contrary spirit: *fully crediting the sentences and deviliſh doctrine of a maid called* Philumæna. *Other some (as the rover* Marcion) *have laid down two beginnings: of which opinion are* Potinus *and* Basilicus: *These following* Lycus *of* Pontus, *not perceiving the right distinction of things (no more did he) ran headlong out of the way, and published barely and nakedly, without shew or proof of reason, two principal beginnings. Again, other some falling from these things into far worse, have dreamed not onely of two, but of three natures, whose author and ring-leader is* Synerus, *by the report of them which favour his doctrine.* The same *Rhodon* writeth, that he had conference with *Apelles*, saying: *By reasoning with this old* Apelles, *I took him with many falshoods:* whereupon he said, *that no man was to be examined of his doctrine, but every man to continue quietly as he believed. He pronounced salvation for such as believed in Christ crucified: so that they were found exercised in good works. His doctrine of the God of all things was marvellous dark and obscure. He confessed one beginning, agreeable with our doctrine.* After he had laid down his whole opinion, he saith: *When I demanded of him, How provest thou this? How canst thou affirm that there is one beginning? tell us: He made answer, that he misliked the prophecies themselves, for that they uttered no truth, but varied among themselves: that they were false and contrary to themselves. How there was one beginning, he said, he knew not, but yet he was so perswaded. Afterwards when I charged him to tell me the truth, he sware he said the truth; neither knew he how there was one God unbegotten, yet believed he the same. I truly condemned him with laughter, for that he called himself a Doctor, and could not confirm his doctrine.* In the same book *Rhodon* speaking to *Callistion*, confesseth himself at *Rome* to have been the disciple of *Tatianus*. He reporteth that *Tatianus* wrote a book of *Problems*. Wherefore whenas *Tatianus* promised to sift out the dark speeches and hidden mysteries of holy Scripture, *Rhodon* promised also in a peculiar volume to publish the *resolutions of his Problems*. His Commentaries upon the *six days works* are at this day extant. But *Apelles* wrote infinite Tracts impiously against the Law of *Moses*, reviling in most of them the holy Scriptures: and in the reprehension, and (as he thought) the overthrow of them, he spent no small study. Of these things thus far.

Rhodon an *Asian.*

Apelles.

Philumena.
Marcion.
Potinus.
Basilicus.
Lycus.

Synerus.

Rhodon reporteth of the disputation between him and *Apelles.*

Rhodon in *Hexameron.*

Apelles the heretick wrote infinite books.

CHAP. XIII.

Chap. 14. after the Greek.

Of the false Prophets in Phrygia, *and foul schism raised at* Rome *by* Florinus *and* Blastus.

THat sworn enemy of the Church of God, hater of all honesty, and imbracer of all spite and malice; omitting no opportunity to deceive men, stirred up again strange heresies to molest the Church. And of those hereticks some crept into *Asia* and *Phrygia*, after the manner of venemous Serpents, and bragged of *Montanus* as a Comforter, and of his women *Priscilla* and *Maximilla*, as the Propheteſſes of *Montanus*. Other some prevailed at *Rome*, whose Captain was *Florinus* a Priest, excommunicated out of the Church. * And together with him one *Blastus*, subject to the same danger of soul, circumvented many, and perswaded them to their purpose, every one severally establishing new doctrine, yet all contrary to the truth.

Montanus.
Priscilla.
Maximilla.

* Chap. 15. after the Greek.

Florinus.
Blastus.

Chap. 16. after the Greek.

Chap. XIV.

The cenſure of the old Writers touching Montanus *and his falſe Prophets.*

THe victorious and invincible power of the truth alwayes prevailing, hath raiſed up *Apollinarius* of *Hierapolis* (of whom we ſpake before) as a ſtiff and ſtrong defence, together with many other diſcreet perſons of thoſe times, to the confutation of the fore-ſaid *Phrygian* hereſie, which have left behind them matter ſufficient and very copious for this our Hiſtory. Wherefore one of them taking pen in hand to paint out theſe hereticks, ſignifieth at the entrance how he rebuked them with unwritten Arguments: He beginneth thus: *It is now a great while ago (welbeloved* Avircus Marcellus*) ſince thou didſt enjoyn me this task, that I ſhould publiſh ſome Book againſt the followers of the heretick* Miltiades*; whereupon I doubted unto this day, what was beſt to be done; not becauſe I was not able to confute their falſhood, and give teſtimony unto the truth, but that I feared greatly leſt by writing I ſhould ſeem to adde ſomething to the Doctrine of the New Teſtament, whereto nothing may be added, and wherefrom nothing may be taken away by him that will lead a life agreeable to the Goſpel. I being of late at* Ancyra *in* Galatia*, found the Churches throughout* Pontus *filled, not with Prophets (as they call them) but rather (as it ſhall be proved) with falſe Prophets: where through the Lord, as much as in me lay, I diſputed in the Church the ſpace of many dayes againſt them and their ſeveral objections; ſo that the Church rejoyced, and was thereby confirmed in the truth: but the contrary part yet repined, and the gain-ſayers were very ſorrowfull. And when the Elders of that place required of me in the preſence of our fellow-Miniſter* Zoticus Otrenus*, that I would leave them in writing ſome Commentary of ſuch things as were uttered againſt the adverſaries of the truth, at that time I did not, but promiſed that I would ſhortly, through the help of the Lord, write ſomewhat thereof unto them.* Theſe and the like things laid down in the Proem: in the proceſſe of his book, he writeth thus: *Wherefore the original of them, and their new found opinion againſt the Church of God, was after this ſort. There is a certain village in* Myſia *(a region of* Phrygia*) called* Artebau*, where Hiſtories record, that firſt of all* Montanus *a late convert, in the time of* Gratus Procouſull *of* Aſia*, puft up with an immoderate deſire of primacy, opened a gap for the adverſary to enter into him: and being mad and ſuddenly eſtranged and bereft of his wits, waxed furious, and publiſhed ſtrange doctrine, contrary to the tradition and cuſtome of ancient ſucceſſion (now received) under the name of prophecy. They which then were auditors of this unlawfull preaching, ſome chaſtized and checked him for a lunatick, and one that was poſſeſſed of the ſpirit of error, and forbad him to preach, being mindfull of the forewarning and threatning of our Saviour, tending to this end, that we ſhould take diligent heed of falſe prophets: other ſome waxing inſolent, boaſted and bragged of him not a little, as if he were endued with the holy Ghoſt, and the gift of prophecy: and being forgetfull of the forewarning of God, they called this diſſembler, flatterer, and ſeducer of the people, a ſpirit by the which they were ſnared and deceived, that through ſilence he ſhould no more be hindred. The Devil through a certain art, or rather a ſubtil method, working the deſtruction of diſobedient perſons, being more honoured than his merit did require, ſtirred up and kindled their minds ſwerved already from the faith, and ſlumbring in ſin, ſo that he raiſed two women poſſeſſed of a foul ſpirit, which ſpake fond, fooliſh and fanatical things, even as he had before, they rejoyced and gloried in the ſpirit which pronounced them happy, and puffed them up with infinite fair promiſes: yet ſometimes by ſigns and tokens he rebuked them to their faces, ſo that he ſeemed a chaſtiſing ſpirit. There were few of the* Phrygians *ſeduced, notwithſtanding that bold and blind ſpirit inſtructed them to blaſpheme and revile generally every Church under Heaven, becauſe they neither did homage, neither courteouſly received among them that falſe ſpirit of prophecy The faithful throughout all* Aſia *for this cauſe met often, and in many places examined the new found doctrine, and pronouncing it for prophane, they excommunicated, rejected and baniſhed this heretical opinion out of their Churches.* When he had written theſe things in the beginning, and throughout his firſt book reprehended their errour: In his ſecond book he writeth thus of their ends: *Becauſe they charge us with the death of the Prophets, for that we receive not their diſordered fantaſies (theſe, ſay they, are the Prophets which the Lord promiſed to ſend his people) let them anſwer me:*

Apollinarius Biſhop of *Hierapolis* touching *Montanus* and his original.

Apollinarius diſputed and confuted *Montanus* figments at *Ancyra* in *Galatia.*

Zoticus Otrenus.

Ardabau. Montanus.

Mat. 24.

Two women the propheteſſes of *Montanus.*

The Churches, the Synods, and faithfull of *Aſia* condemned *Montanus.*

Apollinarius of the ends of the falſe prophets.

me: I charge them in the Name of the living God, ô ye good people, Is there any one of the sect of Montanus, *and these women, which hath been persecuted by the* Jews, *or put to death by any tyrant? Not one of them bearing this name was either apprehended or crucified. Neither was there any woman of them in the Synagogues of the* Jews *either scourged or stoned at all: but* Montanus *and* Maximilla, *are said to die another kind of death. Many do write, that both these, through the motion of their mad spirit, not together at one time, but at several times hanged themselves, and so ended their lives after the manner of* Judas *the traitor. Even as the common report goeth of* Theodotus *that jolly fellow, the first founder of their prophecy, who being frantick, perswaded himself on a certain time through the spirit of errour, to take his flight up into the Heavens, and so being cast into the air, tumbled down, and died miserably. Thus it is reported to have come to passe: yet insomuch as we saw it not with our eyes, we cannot (ô worthy Sir) alledge it for certain, whether* Montanus, Theodotus *and the woman died thus or no.* Again, he writeth in the same book, how that the holy Bishops going about to rebuke the spirit which spake in *Maximilla*, were hindred by others that wrought with the same spirit, saying as followeth: *Let not the spirit of* Maximilla *say, as it is in the Epistle to* Asterius Urbanus: *I am chased as a wolf from the sheep. I am no wolf, I am the Word, the Spirit and Power: but let him manifestly expresse that power by the Spirit and prevail. And let him compell such men as then were present to try, and confer with that talkative spirit, namely these worthy men and Bishops,* Zoticus *of* Comanum, *and* Julian *of* Apamia, *to confesse the same: whose mouths when the companions of* Themison *had stopped, they suffered not the lying spirit and seducer of the people to be rebuked.* In the same book, after he had laid down other things to the confutation of the false prophecies of *Maximilla*, he declareth withall the time when he wrote, and their prophecies fore-shewing wars and seditions, whose fond fantasies he confuteth in this sort: *And how can it otherwise fall out, but that this be found a manifest untruth, and open falshood? For now it is more than thirteen years ago since this woman died, and yet in all this space hath there happened in this world neither civil nor general wars; but especially the Christians through the mercy of God have had continual peace.* Thus much out of the second book. Out of the third book we will alledge a few lines against them which gloried that many of them were crowned with Martyrdome: for he writeth thus: *Whenas they are in the premisses confuted and void of arguments, they flie for shift and refuge unto Martyrs, reporting themselves to have many, affirming that to be a sure and certain proof of the prophetical spirit reigning among them. But this is not so evident a proof as it seemeth. For divers other heretical sects have many Martyrs, unto whom notwithstanding we neither condescend nor confesse that they have the truth among them. And first of all the* Marcionites *affirm they have many Martyrs, whenas notwithstanding their doctrine is not of Christ himself, according to the truth.* A little after, he saith: *Those that are called to their tryal, to testifie the true Faith by suffering of Martyrdome, because they are of the Church, communicate not with any of the* Phrygian *heretical Martyrs, but are severed from them, consenting no not in one jot with the fond spirit of* Montanus *and his woman. And that this which I say is most true, it shall evidently appear by the examples of* Cajus *and* Alexander, *Martyrs of* Eumenia, *who suffered in our time at* Apamia, *situated upon the river* Mæander.

Montanus and *Maximilla* hanged themselves.

Theodotus the heretick flying up, broke his neck.

Apollinarius of the false prophecies of *Montanists.*

Apollinar. *l.* 3.

Not the death but the cause of it proveth a martyr.

CHAP. XV.

Chap. 17. after the Greek.

Of Miltiades *and his Works.*

IN the afore-said book this *Apollinarius* remembred the Commentaries of *Miltiades*, who likewise wrote a book against the fore-said heresie. The words by him cited were in this sort: *These things have I briefly alledged, and found written in some one of their Commentaries, which confute the book of* Alcibiades, *where he declareth, that it is not the property of a Prophet to prophecy in a trance.* A little after he rehearseth the Prophets of the New Testament, among whom he numbreth one *Ammias* and *Quadratus*, saying as followeth: *A false prophet in a trance, where licence and impunity do concur, beginneth with rash ignorance, and endeth with furious rage and frensie of mind, as it is said before. Of this sort, and in such trance of spirit, they shall be able to shew none of the Prophets, either of the Old or of the New*

Apollinarius out of *Miltiades* works alledgeth this.

Prophets in the New Teſtament.

Teſtament, neither ſhall they be able to glory of Agabus, *of* Judas, *of the daughter of* Philip, *of* Ammias *the* Philadelphian, *of* Quadratus, *neither of any other, which may any thing avail them.* Again he writeth: *If that (as they ſay) after* Quadratus, *and* Ammias *the* Philadelphian, *theſe women of* Montanus *ſucceeded in the gift of prophecy, let them ſhew who afterwards ſucceeded* Montanus *and his women. For the Apoſtle thinketh good that the gift of prophecy ſhould reign in every Church even unto the end: but now for the ſpace of theſe fourteen years ſince* Maximilla *died, they are able to ſhew us not one.* So far he. This *Miltiades* whom he remembreth, left unto us in writing other Monuments of his labour and induſtry in the holy Scriptures, as well in the books he wrote againſt the *Gentiles*, as alſo in the books againſt the *Jews*, ſatisfying and confuting in two books their ſeveral arguments and opinions. Afterwards he wrote an Apology of the Chriſtian Philoſophy which he imbraced, dedicating it to the Potentates and Princes of this world.

Miltiades books.

Chap. 18 after the Greek.

Chap. XVI.

Apollonius *and his judgment of the ſame hereſie.*

TO be brief, this *Phrygian* hereſie was confuted by *Apollonius* an Eccleſiaſtical writer, who then (I ſay at that time) flouriſhed in *Phrygia:* he publiſhed a ſeveral book againſt it: he refuted their prophecies, accounting them for vain lies: he plainly opened and revealed the converſation of ſuch as were principal and chief patrons of this hereſie of *Montanus*. he wrote in this manner: *But what kind of new Doctor this is, his works and doctrine do declare. This is he which taught the breaking of wedlock: this is he which preſcribed Laws of Faſting: this is he which called* Pepuza *and* Tymium *(pelting Pariſhes of* Phrygia*)* Jeruſalem, *to the end he might entice all men from every where to frequent thither: this is he which ordained tole-gatherers and taxers of money: this is he which under pretence and colour of oblations, hath cunningly invented the art of bribing: this is he which giveth great hire unto the preachers of his doctrine, that by feeding of the paunch his prophecies may prevail.* Thus much of *Montanus*. And immediately of his Propheteſſes he writeth: *We have ſhewed before, theſe firſt Propheteſſes, from the time they were filled with their falſe ſpirit, to have forſaken their huſbands. How ſhamefully then do they lie, calling* Priſcilla *a virgin?* He addeth, ſaying: *Doth not the whole Scripture forbid, that a Prophet ſhould receive rewards and money? When I ſee a Propheteſſe receive gold and ſilver, and precious garments, how can I chuſe but deteſt her?* Again of another he ſaith: *And beſides theſe,* Themiſon *alſo inflamed with the burning thirſt of coveteouſneſſe, taſted not of the tart cognizance of confeſſion before the tyrant, but ſhifted himſelf out of fetters with much money. And whereas therefore he ſhould have humbled himſelf, yet he all in braggery, as if he were a Martyr, after the example of the Apoſtle, wrote a Catholick Epiſtle, very preſumptuouſly, to inſtruct them which believed better than himſelf, and to exhort them to ſtrive for the new doctrine together with him, and to revile the Lord, and his Apoſtles, and his holy Church.* Again, ſpeaking of one of their highly eſteemed Martyrs, he writeth in this ſort: *And that we trouble not our ſelves with many, let the Propheteſſe tell us touching* Alexander *who called himſelf a Martyr, with whom ſhe hath banqueted, whom alſo many do adore, whoſe thefts and other hainous crimes which he ſuffered for, I will not preſently rehearſe, for they are publickly known and regiſtred: whoſe ſins hath he pardoned? Whether doth a Prophet yeeld theft unto a Martyr, or a Martyr an immoderate deſire of gathering unto a Prophet? For as when Chriſt commanded,* You ſhall not poſſeſſe gold, neither ſilver, neither two coats: *Theſe on the contrary ſeek after the poſſeſſion of unlawfull ſubſtance. We have declared, that they, whom they call Prophets and Martyrs, have extorted money, not only of the rich, but of the poor, the fatherleſſe, and the widows. But if they plead innocency, let them ſtay and join with us in iſſue in the ſame matter, upon this condition, that if they be overthrown, at leaſt wiſe from henceforth they will ceaſe to commit the like ſin again. The fruits of Prophets are to be tried.* The tree is to be known by his fruit. *And that the caſe of* Alexander *may be known of ſuch as deſire it: He was condemned at* Epheſus *by* Æmilius Frontinus *Lieutenant, not for his profeſſion, but for preſumptuous and bold enterprized theft, being a lewd perſon. And then with a falſe pretence of Chriſtian profeſſion, ſeducing the faithfull of that place, he was pardoned and ſet at liberty. But the Congregation where-*

Apollonius againſt the *Montaniſts.*

The propheteſſes of *Montanus* receive gifts.

Themiſon a *Montaniſt.* with money delivered himſelf from priſon.

Alexander a thief, yet a martyr of *Montanus* ſect.

Mat. 10. Luk. 9.

Mat. 7.

seducing the faithfull of that place: he was pardoned and set at liberty. But the Congregation whereof he was Pastor, because he was a thief, would not admit him. They that will know farther of his offences, I refer them unto the publick records. For by confuting him, whom the Prophet hath not known by dwelling together many years, we declare unto the world by him the stedfastnes of the Prophet. We are able to shew at large the conformity of both parts. But if they have any confident perseverance, let them bear the reprehension. Again in another place of the same book he writeth of their Prophets thus: *If they deny their Prophets to have been bribers, let them affirm it, conditionally that if it be proved, they be no longer Prophets. Hereof we are able to alledge many particular proofs. All the works of a Prophet are necessarily to be proved. Tell me (I beseech you) Is it seemly for a Prophet to paint himself in colours? Is it seemly for a Prophet to smooth himself with the white glistering Stibium? Is it seemly for a Prophet to pink and gingerly to set forth himself? Is it seemly for a Prophet to dice and to card? Is it seemly for a Prophet to be an usurer? Let them answer me, whether these be lawfull or unlawfull. I will prove these to be their practices.* This *Apollonius* in the same book sheweth the time of his writing to be the fourtieth year since *Montanus* invented this false and forged prophecy. Again, he declareth how that *Zoticus* (mentioned before by the former Author) went about at *Pepuza*, to reprehend and confute the feigned prophecy of *Maximilla*, and the spirit which wrought in her: But yet was forbidden by such as favoured her folly. He remembreth one *Thraseas* a Martyr of that time. * He declareth as received by tradition, that the Lord commanded his Apostles not to depart from *Jerusalem* untill the twelfth years end. He alleadgeth testimonies out of the *Revelation*, and reporteth how that S^t *John* raised at *Ephesus*, by the divine power of God, one that was dead to life again. Other things he writeth, by the which he hath fully confuted, and overthrown the subtil sleight of the foresaid heresie. These things out of *Apollonius*.

Stibium is a white stone found in silver mines, by rubbing the skin it maketh it look very fair.

* This tradition first is to be suspected, for that Christ, (*Mat.*28.*Mar.* 16.) commanded the Apostles to passe throughout the world, and to preach the Gospel. Secondly, for that he charged them (*Luke* 24.*Act.*1.) to tarry in *Jerusalem*, but until they were endued with power from on high, which was fifty days after the ascention. Chap.19. after the Greek.

CHAP. XVII.

The censure of Serapion *Bishop of* Antioch, *touching the* Phrygian *heresie.*

THis *Serapion* remembreth the works of *Apollinarius*, where he confuted the said heresie, who then is said to have succeeded *Maximinus* in the Bishoprick of *Antioch*. He maketh mention of him in a peculiar Epistle unto *Caricus* and *Ponticus*, where also the said heresie is confuted thus: *And that ye may know this also, that the operation of this deceitfull doctrine, called the new prophecy, is condemned as execrable, of all the Churches in Christendome, I have sent unto you the learned Writings of* Claudius Apollinarius *that holy Bishop of* Hierapolis *in* Asia. In this Epistle of *Serapion* there are subscriptions of many Bishops, of whom one subscribeth thus: *I* Aurelius Cyrenius *Martyr, wish you health.* Another thus: Ælius Publius Julius *Bishop of* Debeltum *a City of* Thracia, *as sure as the Lord liveth in Heaven, whenas holy* Zotas *of* Anchia *would have cast out the Devil which spake in* Prisilla, *the dissembling hypocrites would not permit it.* And many other Bishops gave the same censure, and subscribed with their own hands to the said Epistle. The affairs then went after this sort.

Serapion Bish. of *Antioch. Ep. ad Caricum Ponticum.*

CHAP. XVIII.

The industry of Irenæus *in refuting the heresies blazed at* Rome *by* Blastus *and* Florinus.

IRenæus wrote divers Epistles to the confutation of such as at *Rome* corrupted the sincere rites of the Church. He wrote one *to* Blastus *of Schism*, another *to* Florinus *of Monarchy*: Or, *That God is not the author of evil.* Which opinion *Florinus* seemed to be of, but afterwards he being seduced with the errour of *Valentinus*, *Irenæus* wrote against him that book, entituled *Ogdoas*, by interpretation, the number of eighty, where he signifieth himself immediately to have succeeded the Apostles. The end of which book hath this notable inscription, which we think fit to be inserted in this our History, which is as followeth:

* Chap. 20. after the Greek. Irenæus *l. de Ogdoade*, which is not extant.

Irenæus unto *Florianus* the ſchiſmatick. *Florinus* a courtier, then a ſchiſmatick, laſt an heretick.

* *I charge thee in the name of our Lord Jeſus Chriſt, and his glorious coming at what time he ſhall come to judge the quick and the dead, whoſoever then be that copieſt this book, that thou peruſe this copy, and diligently correct it after the example of mine own hand writing, and that thou put too likewiſe this charge, and ſet it down after the written copy.* This was profitably ſpoken of him, and well remembred of us, that we may behold the ancient and right holy men, as a moſt exquiſite and right patern of earneſt care and diligence. Again, *Irenæus* in his Epiſtle to *Florinus* reporteth, that he had converſation with *Polycarpus*, ſaying: *This doctrine (O* Florinus) *that I may boldly pronounce the truth, ſavoureth not for ſound: this doctrine diſagreeth from the Church, and bringeth ſuch as give ear unto it into extream impiety: this doctrine, no not the hereticks which were out of the Church, ever durſt to publiſh: this doctrine ſuch as were Elders before us, and Diſciples of the Apoſtles, never delivered unto thee. I ſaw thee when I was yet a boy with* Polycarpus *in the lower* Aſia, *living gorgeouſly in the Emperors Palace, and buſying thy ſelf with all might to be in favor and credit with him. For I remember better the things of old than the affairs of late. For the things we learn in our childhood ſink farther into our minds, and grow together with us. So that I remember the very place where* Polycarpus *ſate when he taught: his going out, and his coming in, his trade of life, the figure and proportion of his body: the Sermon he made unto the multitude: the report he made of his converſation with* John *and others which ſaw the Lord: how he remembred their ſayings, and what he heard out of their mouths touching the Lord, of his power and doctrine: reciting precepts, and all things conſonant to holy Scripture, out of their mouths (I ſay) who had ſeen with their eyes the Word of life in the fleſh. Theſe things at this time, through the mercy of God which wrought in me, I diligently marked, and painted it not in paper, but printed it in my heart, which continually through the grace of God I ponder and meditate. And I am able to teſtifie before God, that if that holy and apoſtolick Elder, had heard any ſuch thing, he would ſtraight have reclaimed, and ſtopped his ears, and after his manner pronounced. Good God, into what times haſt thou reſerved me, that I ſhould ſuffer ſuch things! Yea and would ſtraight have ſhunned the place where he ſitting or ſtanding had heard ſuch ſpeeches. To be ſhort, this may be reported for true out of the Epiſtles which he wrote to the confirmation of the bordering Churches, or out of the Epiſtles which he wrote to certain brethren for admonition and exhortation ſake.* Thus far *Irenæus*.

Polycarpus uſed oft to repeat this ſaying.

Chap. 21. after the Greek.

Chap. XIX.

The Church enjoyeth peace under Commodus, *the Martyrdom of* Apollonius *a Chriſtian Philoſopher.*

THe ſame year under *Commodus* the Emperor, the rage of the *Gentiles* was mitigated towards us, ſo that peace was granted through the grace of God, unto the univerſal Church throughout the world: and the heavenly doctrine led the minds of all mortal men to the imbracing of the true Religion of the only and univerſal God: ſo that many of the Nobles of *Rome* drew near to their ſouls health and ſalvation, together with their whole houſes and families. It was a thing altogether intollerable for the Devil, whoſe nature is altogether envious and ſpiteſull, therefore he taketh us in hand again, and inventeth divers ſnares to intrap us in. He procureth at *Rome*, *Apollonius*, a man among the faithfull of that time, for learning and Philoſophy very famous, to be brought forth before the Tribunal ſeat, raiſing his accuſers among them that were fit Miniſters for ſo malicious a purpoſe. But the unhappy man came out of ſeaſon to receive the ſentence of judgment: for, becauſe it was decreed by the Emperor, that the accuſers of the Chriſtians ſhould die the death, *Perennius* the Judge forthwith gave ſentence againſt him, that his legs ſhould be broken. Then the beloved Martyr, when the Judge had earneſtly, and with many words intreated him to render an account of his faith before the noble *Senate*, he exhibited in the preſence of them all a notable *Apology* of his faith, in the which he ſuffered Martyrdom. Yet nevertheleſs by decree of the *Senate* he was beheaded, and ſo ended his life: for the ancient Decree was of force, and prevailed among them, that the Chriſtians which were once preſented before the Tribunal ſeat, and not revoked their opinion, ſhould no more be ſet at liberty. Wherefore the words of *Apollonius* which he anſwered to *Perennius* ſtanding at the bar, and his whole *Apology* offered to the *Senate*, who liſteth to know, let him read our book of Martyrs.

The accuſer of *Apollonius* with the breaking of his legs died miſerably.

Apollonius a Chriſtian Philoſopher, exhibited an Apology unto the Senate of *Rome*, and afterwards is beheaded.

A cruel law.

CHAP. XX.

Chap. 22. after the Greek.

Of the succession of Bishops in the most famous Churches.

IN the tenth year of the reign of *Commodus*, when *Eleutherius* had governed the Bishoprick of *Rome* thirteen years, *Victor* succeeded him, at what time also *Julianus* after he had continued ten years in the Bishops See of *Alexandria*, died, and *Demetrius* came in place; at what time likewise *Serapion* (mentioned a little before) was known to be the eighth Bishop of *Antioch* after the Apostles. Then was *Theophilus* Bishop of *Cæsarea* in *Palestina*, and *Narcissus* (before remembred) Bishop of *Jerusalem*, and *Banchillus* Bishop of *Corinth* in *Hellada*, *Polycrates* Bishop of *Ephesus*, and an infinite number more (as it is very likely) besides these, excelled at that time. But we rehearse them by name, and that justly, by whose means and writings the Catholick Faith hath been continued unto our time.

An. Dom. 192. All these Bishops flourished at once.
Victor Bishop of *Rome.*
Demetrius.
Serapion.
Theophilus.
Narcissus.
Banchillus.
Polycrates.

CHAP. XXI.

Chap. 23. after the Greek.

Of the controversie about the keeping of Easter-*day.*

AT the same time there arose no small contention, because that all the Churches throughout *Asia*, as of an ancient tradition, thought good to observe the high Feast of *Easter* in the fourteenth Moon, on which day the *Jews* were commanded to offer their Paschal Lamb. As much to say, as upon what day soever in the week that Moon fell, the fasting days finished and ended: whenas the other Churches throughout the world accustomed not to celebrate *Easter* after this manner, but observed the Apostolick tradition and custom as yet retained, to wit, that the Fasting-days should be broken up on no other day, but the day wherein our Saviour rose from death to life. Wherefore Synods and meetings of Bishops were summoned, where all with one accord ordained an Ecclesiastical Decree, which they published by their Epistles unto all Churches: that upon no other than the Sunday the mystery of our Saviours resurrection should be celebrated, and that on that day, and no other, the Fasting used before *Easter* should have an end. Their Epistle is at this day extant, who at that time for this cause assembled together in *Palestina*, of whom *Theophilus* Bishop of *Cæsarea*, and *Narcissus* Bishop of *Ierusalem* were chief. At *Rome* likewise there was a Synod gathered together for the same cause, of the which *Victor* their Bishop was President. Again, there was another of the Bishops at *Pontus*, where *Palmas* as the most ancient did govern. Another of the Bishops throughout *France*, which *Irenæus* did over-see. To be short, another of the Bishops throughout *Osroena*, and the Cities therein contained, and specially of *Banchillus* Bishop of *Corinth*, with many others; all which with one and the same sentence and judgement, ordained the same Decree, and their uniform assent was thus made manifest unto the world.

An. Dom. 199. Exod. 12.
Easter and the fasting dayes going before laid down by Decree.
Theophilus and *Narcissus* were chief in *Palestina.*
Victor at *Rome.*
Palmas at *Pontus.* *Irenæus* in *France.*
The Bishops of *Osroena* in their Provinces. *Banchillus* at *Corinth*, and not the Bishop of *Rome* over all.

CHAP. XXII.

Chap. 24. after the Greek.

By the report of Polycrates *the Churches in* Asia *celebrated* Easter *in the fourteenth Moon.*

Polycrates was the chief of the Bishops throughout *Asia*, which affirmed that their ancient custom delivered them of old was to be retained. This *Polycrates* in his Epistle unto the Church of *Rome*, sheweth the custom of *Asia* observed unto his time, in these words: *We celebrate the unviolated day of* Easter, *neither adding any thing thereto, neither taking ought therefro. For notable pillars of Christian Religion have rested in* Asia, *which shall arise at the last day, when the Lord shall come from Heaven with glory, and restore all the Saints to joy:* Philip *one of the twelve Apostles, now lying at* Hierapolis, *and his two daughters who kept themselves Virgins all the dayes of their lives; the third also after the end of her holy conversation, rested at* Ephesus. *Again,* John *who lay on the Lords breast, and wore the Priestly attire, both*

Polycrates Bishop of *Ephesus* writeth to *Victor* and the Church of *Rome.*
John the Apostle being a Priest wore the priestly attire.

both a Martyr and a Doctor ſlept at Epheſus. *Moreover* Polycarpus *Biſhop of* Smyrna, *and a Martyr.* Thracias *an* Eumenian, *both a Biſhop and a Martyr, ſlept at* Smyrna. *What ſhall I ſpeak of* Sagaris, *both a Biſhop and a Martyr, lying at* Laodicea? *Alſo of bleſſed* Papyrius *and* Melito *an Eunuch, who was led and guided in all things that he did by the holy Ghoſt, and now reſteth at* Sardis, *waiting the meſſage from Heaven, when he ſhall ariſe from the dead.* * *All theſe celebrated the feaſt of* Eaſter *according unto the Goſpel, in the fourteenth Moon, ſwerving no whire, but obſerving the rule of faith. To be ſhort, and I* Polycrates, *the meaneſt of you all, do retain the tradition of my fore-fathers, of which alſo I have imitated ſome. For there were ſeven Biſhops before me, and I am the eighth, which always have celebrated the feaſt of* Eaſter *on that day in the which the people removed the leven from among them. I therefore (my brethren) which now have lived threeſcore and five years in the Lord, have conferred with the brethren throughout the world, and have read, and over-read the holy Scriptures, yet will not be moved at all with thoſe things which are made to terrifie us. For my Anceſtors and Elders have ſaid,* That we ought rather to obey God than man. Afterwards he ſpeaketh of the Biſhops that conſented and ſubſcribed to his Epiſtle, after this manner: *I could repeat the Biſhops which were preſent, whom you requeſted me to aſſemble, whom alſo I have aſſembled together, whoſe names if I ſhould write would grow unto a great number; they have viſited me a ſimple ſoul, and a man of ſmall account, and have conſented to this Epiſtle. They alſo know that I bear not this gray hair in vain, but always have had my converſation in* Chriſt Jeſu.

* Chap. 25. after the Greek.

Act. 4.

Chap. XXIII.

The cenſure of certain Biſhops touching this controverſie.

IMmediately upon this *Victor* Biſhop of *Rome*, goeth about to ſever from the unity in the communion all the Churches of *Aſia*, together with the adjoyning Congregations, as favouring not aright, and inveyeth againſt them in his Epiſtles, and pronounceth flatly, all the brethren there for excommunicated perſons. But this not pleaſing all the Biſhops, they exhorted him to ſeek after thoſe things which concerned peace and unity, and love between brethren. * Their words are at this day extant, that ſharply reprehended *Victor*. Of which number *Irenæus* in the name of all the brethren in *France* that were under his charge, wrote and allowed the ſame ſentence, to wit: *The myſtery of the Reſurrection of our Saviour to be celebrated on the Sunday only.* Yet as it was very meet, he put him in remembrance at large of his duty, that he ſhould not eſtrange or cut off all the Churches of God which retained the tradition of old cuſtom. His words are theſe: *Neither is this controverſie onely of the day, but alſo of the kind or manner of Faſting. Some think they ought to faſt one day, ſome two, ſome more, ſome fourty, and telling the hours throughout day and night, they count a day. Neither began this variety of Faſting in our time, but long before, through them who then bare rule, and as it is very likely, through their double negligence, they deſpiſed and altered the ſimple and common cuſtom retained of old. Yet for all this were they at unity one with another, and as yet we retain it: for this variety of Faſting commendeth the unity of faith,* After this he adjoyneth a certain Hiſtory, which I will alledge as peculiarly incident to this place. *They* (ſaith he) *that were Biſhops before* Soter, *of that See which now thou governeſt, I mean,* Anicetus, Pius, Hyginus, Teleſphorus *and* Xyſtus, *neither did ſo obſerve it themſelves, neither left they any ſuch commandment unto the poſterity, and yet they (though not obſerving the ſame cuſtom) were at unity with them which reſorted unto them from other Churches, and did obſerve the ſame, although their obſervation was contrary to the minds of ſuch as obſerved it not. Neither was the like ever heard of, that any man for ſuch kind of Faſting was excommunicated: but the Biſhops themſelves which were thy predeceſſors, have ſent the Euchariſt unto the brethren of other Churches that obſerved a contrary cuſtom. And* Polycarpus *being at* Rome *in the time of* Anicetus, *they both varied among themſelves about trifling matters, yet were they ſoon reconciled, and not a word of this matter. Neither was* Anicetus *able to perſwade* Polycarpus *that he ſhould not retain that which he had always obſerved with* John *the Diſciple of our Lord, and the reſt of the Apoſtles, with whom he had been converſant: neither did* Polycarpus *perſwade* Anicetus *to obſerve it, but told him, that he ought to obſerve the ancient cuſtome of the Elders, whom he ſucceeded. Theſe things being at this point, they communicated one*

* Chap. 26. after the Greek. Where then was the ſaying, that the Biſhop of *Rome* muſt judg all, and be judged of none?

Irenæus Biſhop of *Lions.*

Victor Biſhop of *Rome.*

one with another. And in the Church Anicetus *granted the Eucharist unto* Polycarpus *for reverence he owed unto him, and in the end they parted one from another in peace, and all such as retained contrary observations throughout the whole universal Church, held fast the bond of love and unity.* Thus *Irenæus* not degenerating from the etymology of his name, passing all other in the gift of reconciling the brethren, practised for the Ecclesiastical peace. He wrote not only to *Victor*, but also to sundry Governors of divers other Churches, in several Epistles, concerning the said controversie.

*Rufinus translating these words, understandeth that Anicetus granted the ministration of the communion unto Polycarpus, which is very like to be true.

Irenæus signifieth a peace-maker.

Chap. 27. after the Greek.

Chap. XXIV.

The censure of the Bishops of Palæstina *touching the said controversie of* Easter, *with the repetition of the Books of certain Ecclesiastical Writers.*

THe Bishops of *Palæstina* (mentioned a little before) *Narcissus, Theophilus*, and with them *Cassius* Bishop of *Tyrus*, and *Clarus* Bishop of *Ptolemais*, together with other Bishops in their company, when they had reasoned at large touching the celebration of *Easter*, and the tradition delivered unto them by succession from the Apostles: in the end of their Epistle they write thus: *Send out with speed the copies of our Epistle throughout the Parishes, that we be not charged with their error, which easily are brought to snare even their own souls. We signifie unto you, that at* Alexandria *they celebrate the feast of* Easter *upon the self same day with us. Their Epistles are brought unto us, and ours unto them, that we may uniformly and together solemnize this holy feast.* Besides these alledged and translated Letters and Epistles of *Irenæus*, there is extant another book of his, very learned and necessary, against the *Gentiles*, entituled *of knowledge*: another unto *Marcianus* his brother, entituled, *A declaration of the Apostles preaching*: and another book of *divers Tracts*, where he maketh mention of the Epistle unto the *Hebrews*, and the *book of Wisdom*, called *Solomons*, whence he alledgeth testimonies. These are the works of *Irenæus*, which came to our knowledge. When *Commodus* had been Emperor thirteen years, and *Pertinax* after him not fully the space of six moneths, *Severus* succeeded him in the Empire. There are reserved at this day in many places many notable works of divers Ecclesiastical persons, whereof these came to our hands: *The Commentaries of* Heraclitus *upon* Paul. *Maximus* of that common question in hereticks mouths: *Whence evil proceeded: and whereof this substance was made. Candidus* of the *creation or work of the six days. Appion* of the same argument. *Sixtus* of the *resurrection*. And a certain Tract of *Arabianus*, with a thousand mo. All which Writers time doth not permit, neither is it possible to publish them in this our History, because they minister no occasion to make mention of them.

The provincial council held at *Palæstina* wrote thus unto the Province throughout.

Certain works of *Irenæus*.

Commodus was Emperor thirteen years.

Pertinax six moneths.

Severus erected Emperor, *An. Dom.* 195. under this *Severus* the fifth great persecution was raised.

Chap. XXV.

Chap. 28. after the Greek.

Of such as from the beginning impugned the heresie of Artemon, *the behaviour of the heretick, and his presumption in rejecting and corrupting the Scriptures.*

AMong these books there is found a volume written against the heresie of *Artemon*, which *Paulus Samosatenus* in our dayes endeavoured to revive: wherein is contained a narration worthy to be published among these our Histories, which are here and there diversly collected. When this book had confuted the said presumptuous heresie, which affirmed Christ to be a bare and naked man, and that the authors thereof had gloried of it as an ancient opinion, after many lines and leaves, to the confutation of this blasphemous untruth, he writeth thus: *They affirm, that all our Ancestors, yea and the Apostles themselves were of that opinion, and taught the same with them, and that this their true doctrine (for so they call it) was preached and imbraced unto the time of* Victor *the thirteenth Bishop of* Rome *after* Peter, *and corrupted by his successour* Zephyrinus. *This peradventure might seem to have some likelihood of truth, if it were not oppugned first of all by the holy Scriptures, next by the books of sundry men long before the time of* Victor, *which they published against the* Gentiles, *in the defence of the truth, and in confutation of the heretical opinions of their time. I mean* Justinus, Miltiades, Tatianus *and* Clemens, *with many others; in all which works* Christ *is preached and published to be* God. *Who knoweth not that the works of* Irenæus, Melito, *and all other Christians, do confesse Christ to be both God and man? To be short, how many*

The opinion of *Artemon* the heretick.

An ancient writer (as I suppose *Maximus*) in the confutation of the sect of *Artemon*.

many Pſalms, *and* Hymns, *and* Canticles, *were written from the beginning by the faithfull Chriſtians, which do celebrate and praiſe Chriſt the Word of God, for no other than God indeed? How then is it poſſible, according unto their report, that our Anceſtors unto the time of* Victor *ſhould have preached ſo, whenas the Eccleſiaſtical cenſure for ſo many years is pronounced for certain, and known unto all the world? And how can they chuſe but be aſhamed, thus untruly to report of* Victor, *whenas they know for ſurety, that* Victor *excommunicated* Theodotus *a Tanner, the father and founder of this Apoſtaſie which denied the* Divinity of Chriſt, *becauſe that he firſt affirmed Chriſt to be but only man. If* Victor *(as they report) had been of their blaſphemous opinion, how then could he have excommunicated* Theodotus *the author of that hereſie? And Victor* was thus affectionated. But when he had governed the Eccleſiaſtical function the ſpace of ten years, *Zephyrinus* ſucceeded him about the tenth year of the reign of *Severus*. The ſame Author which wrote the afore-ſaid book againſt the founder of this hereſie, declareth a certain Hiſtory that was done in the time of *Zephyrinus*, after this manner: *Therefore to the end I may adverti ſe divers of the brethren, I will rehearſe a certain Hiſtory of our time, which (as I ſuppoſe) if it had been in* Sodom, *they would have fallen to repentance. There was one* Natalius, *who not long before, but even in our time became a Confeſſor, This* Natalius *was on a time ſeduced by* Aſcleprodotus, *and another* Theodotus *an exchanger; they both were diſciples of* Theodotus *the Tanner, who then being author of this blaſphemous opinion (as I ſaid before) was excommunicated by* Victor *Biſhop of* Rome. *For* Natalius *was perſwaded by them for a certain hire and reward, to be called a Biſhop of this heretical opinion, to wit, an hundred and fifty pence, monethly to be paid him. Now he being thus linked unto them, the Lord warned him oft by viſions. For God and our Lord* Jeſus Chriſt, *full of mercy and compaſſion, would not that the witneſſe of his paſſions ſhould periſh out of the Church. And for that he was altogether careleſſe and negligent in marking the viſions from above, being now as it were hooked with the ſweet baits of primacy, honour, and filthy lucre, whereby thouſands do periſh; at length he was ſcourged by an Angel of the Lord, and for the ſpace of a whole night chaſtized not a little, ſo that when he roſe early in the morning, cloathed in ſackcloth, and ſprinkled with aſhes, with much wo and many tears, he fell down flat before the feet of* Zephirinus *Biſhop of* Rome, *not after the manner of a Clergy-man, but of the lay people, beſeeching the Church (prone always to compaſſion) with wateriſh eyes and wet cheeks, for the mercy of Chriſt, to tender and pity his miſerable caſe: and uſing many petitions; and ſhewing in his body the print of the ſtripe: after much ado he was received unto the communion.* We think beſt to adde unto theſe, other relations of the ſame Author: for thus he writeth: *They corrupted the holy and ſacred Scriptures without any reverence: they rejected the Canon of the ancient faith: they have been ignorant of Chriſt, not ſearching what the holy Scriptures affirmed, but exerciſing themſelves therein, and ſifting it to this end, that ſome figure or form of a ſyllogiſm might be found, to impugn the divinity of* Chriſt. *And if any reaſoned with them out of the holy Scripture, forthwith they demanded whether it be a conjunct, or a ſimple kind of ſyllogiſm. And laying aſide holy Scripture, they practiſe* Geometry, *as being of the earth, they ſpeak earthly, and know not him which came from above.* Euclid *among a great many of them meaſureth the earth buſily.* Ariſtotle *and* Theophraſtus *are highly eſteemed.* Galen *is of divers worſhipped. But what I ſay of theſe, who (being far from the faith) abuſe the art of Infidels to the eſtabliſhing of their heretical opinion, and corrupt the ſimplicity of holy Scripture, through the ſubtil craft of ſinfull perſons? For to this purpoſe they put their prophane hands to holy Scripture, ſaying, they would correct them. And that I report not this untruly of them, or partially againſt them, if any man pleaſe, he may eaſily know it. For if any will peruſe their copies, and confer them one with another, he ſhall find in them great contrariety. The books of* Aſclepiades *agree not with them of* Theodotus. *There is found between them great difference, for their diſciples wrote obſcurely ſuch things as their maſters had ambitiouſly corrected. Again, with theſe the copies of* Hermophilus *do not conſent. Neither are the copies of* Apollonius *at concord among themſelves. If their allegations be conferred with their tranſlations and alterations, there ſhall be found great diverſity. Belike they are altogether ignorant what preſumption is practiſed in this lewd fact of theirs. For either they perſwade themſelves that the holy Scriptures were not indited by the inſtinct of the holy Ghoſt, and ſo are they Infidels; or elſe they think themſelves wiſer than the holy Ghoſt: and what other thing do they in that, than ſhew themſelves poſſeſſed of a Devil? They cannot deny this their bold enterprize, for they have written theſe things with their own hands. They cannot ſhew us who inſtructed them, who delivered them ſuch Scriptures, and whence they tranſlated their copies.*

Theodotus a tanner and an heretick.

Zephyrinus Biſhop of *Rome. Anno Dom.* 203.

A worthy Hiſtory of *Natalius* an heretical Biſhop repenting himſelf.

God ſendeth his Angel to ſcourge him by night.

The practices of the heretical ſect of *Artemon.*

Euclid. Ariſtotle. Theophraſtus. Galen.

Hereticks preſume to correct, alter and tranſlate holy Scripture

A notable dilemma.

Divers

Divers of them vouchsafe not to corrupt the Scripture, but flatly they deny the Law and the Prophets, and under pretence of their detestable and impious doctrine of feigned grace, they fall into the bottomlesse gulf of perdition. But of them thus much shall suffice.

The end of the fifth Book.

THE SIXTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus* Bishop of *Cæsarea* in *Palestina*.

CHAP. I.

Of the persecution under the Emperor Severus.

WHen *Severus* persecuted the Church of God, there were every where famous martyrdoms of such as strove for godliness, but especially at *Alexandria*, whither chosen Champions out of *Egypt* and all *Thebais* (as unto a most notable Theatre of God) were brought, and after a most patient sufferance of sundry torments, and divers kinds of death, were crowned of God with garlands of immortality. Of this number was *Leonides* (called the father of *Origen*) there beheaded, who left his son very young, and of tender years: who, how he was disposed and affected towards Christian Religion from that time forth, it shall not be at this time unseasonably written, specially for that he is famous and renowned throughout the whole world. Some man will say, it is no small piece of work to paint in paper the life of this man, and that it will require a whole volume to it self: but at this present cutting off many things, using as much brevity as may be, we will run over certain things which concern him, selected out of their Epistles and Histories, which were his familiars, whereof some lived in our time, and reported certain things of him. To be short, we will declare such things as shall seem worthy of memory, and that were done of him even from his cradle. *Severus* had governed the Empire ten years, *Latus* governed *Alexandria*, and the rest of *Egypt*, and *Demetrius* after *Julianus* had newly taken upon him the oversight of the Congregations there.

An. Dom. 204.

Leonides the father of *Origen* beheaded.

Severus went on the tenth year of his reign, when the great persecution was raised. *Latus* ruled *Alexandria* and *Ægypt*.

CHAP. II.

Origen *desirous of Martyrdom, was in great danger, and being delivered, he professed Divinity at* Alexandria *with earnest study, and led a marvellous honest life.*

WHen the heat of persecution was very vehement, and an infinite number of persons were crowned with Martyrdom, *Origen* being yet very young, bare in his mind a fervent desire of Martyrdom, so that he hazzarded himself often, and coveted voluntarily to thrust himself into that dangerous combate. * Yea narrowly did he escape, for it had cost him his life, had not the divine and celestial providence of God stayed him by means of his mother, to the further commodity and profit of many. She at the first intreated him with many words to tender her motherly affection: but perceiving him to be more vehemently incensed and kindled, knowing his father to be kept in close prison, and wholly minded to suffer Martyrdom, she constrained him to remain at home, hiding from him all his apparel. He then being able to do no other thing, more prompt in mind than ripe in years, could not rest, but wrote unto his father a letter, in the which he exhorteth him thus: *O Father, faint not, neither imagine amisse because of us.* Let this be the first token of the industry and sincere mind of *Origen* in his childhood towards Christian Religion, set forth in

* Chap. 3. after the Greek.

Origen by the means of his mother avoideth great peril.

Origen being a child exhorteth his father to martyrdom.

in this our Hiſtory. For he being of a child trained up and exerciſed in holy Scriptures, ſhewed then no ſmall ſigns of the doctrine of faith. His father furthered him not a little to the knowledge of them, whenas beſides the ſtudy of liberal Arts, he inſtructed him in theſe, not as the leſſer part. For firſt of all before the exerciſe of prophane literature, he inſtructed him in the holy Scripture, and demanded of him daily a certain taſk of that he learned and rehearſed. And this trade was not unprofitable for him being a child, but he grew thereby unto ſuch facility and promptneſſe, that he contented not himſelf with the bare and caſual reading of the words, but ſought farther, ſearching the perfect and profound underſtanding thereof; ſo that divers times he would ſet or gravel his father, demanding of him what was meant by this and that place of holy Scripture. But his father checked him to his face in outward ſight, admoniſhing him not to ſearch ought above the capacity of his years, and more than the plain letter gave to underſtand: yet to himſelf he rejoyced greatly, yeelding unto God the author of all goodneſſe hearty thanks for that he had made him the father of ſuch a ſon. The report goeth, that the father often uncovered the breſt of his ſon in his ſleep, and ſolemnly kiſſed it, as if the holy Ghoſt had taken there the inner part for his privy cloſet, and thought himſelf happy of ſuch an off-ſpring. Theſe and the like things they remember to have happened unto *Origen* being yet a child. When his father died a Martyr, he was left an Orphan of the years of ſeventeen with his mother, and other children his brethren, to the number of ſix: his fathers ſubſtance being confiſcated to the Emperors treaſury, the want of neceſſaries pinched him, together with his mother and brethren, he caſteth his care upon the divine Providence of God, he is received and refreſhed of a certain Matron which was very rich, and alſo religious, which harboured in her houſe a certain man of *Antioch*, a notable heretick, of the ſect then freſh at *Alexandria*, one that was accepted of her for her ſon and dear friend. *Origen* then of neceſſity uſing his company, ſhewed forth manifeſt proofs of his cleaving faſt unto the right and true Faith: for whenas an infinite multitude not only of hereticks, but alſo of the true Faith, frequented unto *Paulus* (ſo was he called) for he was counted a profound and a wiſe man, he could not be perſwaded to be preſent with him at prayers, but obſerved the Canon of the Church from a child, and deteſted (as he witneſſeth himſelf in a certain place) the doctrine of hereticks. He was of his father abſolutely inſtructed in the prophane learning of the *Gentiles*, but after his fathers death, he applied a little more diligently the ſtudy of Rhetorick, and having before meanly applied humanity, now after the death of his father, he ſo addicted himſelf unto it, that in ſhort ſpace he got ſufficiently to ſerve his turn, both tolerable for the time, and correſpondent to his years. For he being idle at School (as he himſelf in a certain place reporteth) whenas none occupied the room of Catechizing at *Alexandria*, becauſe that every one was fain to flie away by reaſon of the threatning thunderbolts of perſecution, divers of the *Gentiles* came to him to hear the preaching of the Word of God: whereof he ſaith the firſt to have been *Plutarch*, who beſides that he lived well, was crowned with Martyrdom. The ſecond was *Heraclas* the brother of *Plutarch*, who after he had profited very much, and ſucked at his lips the juice of Chriſtian Religion and heavenly Philoſophy, ſucceeded *Demetrius* in the Biſhoprick of *Alexandria*. *Origen* went now on the eighteenth year, when he catechized in the School of *Alexandria*; at what time he happily proſpered, whileſt that under *Aquila* Lieutenant of *Alexandria*, in the heat of perſecution he purchaſed unto himſelf a famous opinion among all the faithfull, in that he chearfully imbraced all the Martyrs, not only of his acquaintance, but ſuch as were unto him unknown. He viſited not only ſuch as were fettered in deep dungeons and cloſe impriſonment, neither only ſuch as looked for the laſt ſentence of execution, but after judgement given, and ſentence pronounced, he was preſent with the Martyrs, boldly accompanying them to the place of execution, putting himſelf in great peril oftentimes, boldly imbracing, kiſſing and ſaluting them, ſo that once the furious rage of the fond multitude of the *Gentiles* had ſtoned him to death, if the divine power of God had not marvellouſly delivered him. The ſame divine and celeſtial grace of God at other times, again and again, ſo oft as cannot be told, defended him, being aſſaulted of the adverſaries, becauſe of his noble hardineſſe and prompt mind to publiſh the doctrine of Chriſt. So extreamly was he dealt withall of the Infidels, that ſouldiers were commanded to watch about his houſe, becauſe of the multitude that came to be inſtructed of him in the Chriſtian Faith. The perſecution daily prevailed, and was ſo vehemently bent againſt him, that

Origen of a child brought up in holy Scriptures.

A certain matron of *Alexandria* receiveth *Origen* with his mother and brethren.

Origen taketh heed of hereticks. Tit. 3.

Origen ſtudieth Rhetorick.

Plutarch a martyr.

Heraclas after *Demetrius* Biſhop of *Alexandria*.

Origen a catechizer being 18 years old.

Origen comforteth the martyrs.

that he could no where pass safely throughout *Alexandria*, but often changing lodgings, he was every where pursued, because of the multitude which frequented unto him for instructions sake. For his works expressed the most notable rules of the most true and Christian Philosophy. They say, as he taught so he lived, and as he lived, so he taught. Wherefore the divine power of God especially prevailing with him, an infinite number were stirred up by his zeal. When he perceived many Disciples to frequent unto him, and that the charge of the School was now by *Demetrius* the Bishop committed unto him alone, he supposed the reading of humanity to be out of season, and transformeth the School as altogether unprofitable by reason of prophane literature and humanity opposite unto sacred letters, to the exercise of godly discipline. Again after good advice taken for necessary provision, he sold the prophane writers which he had diligently perused and lay by him, enjoyning the buyer to pay him daily four half-pence of the set price, wherewith he contented himself. And this philosophical trade continued he the space of many years, cutting off from himself all occasion of youthly concupiscence. For thorow the whole day he took no small labour in this godly exercise, and the greater part of the night also he spent in meditating of holy Scripture, and in his philosophical life, as much as lay in him he used fasting taking his rest at certain temperate times of the year, not on his bed, but very warily on the bare ground. Specially above all other places, he supposed the sayings of our Saviour in the Gospel to be observed, which exhorted us not to wear two coats, neither shooes, neither to care for the time to come with a greedy or covetous desire. For he endured cold and nakedness more cheerfully than became his years, and suffered such extream need and necessity, as greatly amazed his familiar friends, and offended many that willingly would have supplied his wants and necessity, for the painfulness they saw him take, in setting forth the heavenly doctrine of Christ Jesus our Saviour. But he being given to patient sufferance, passed many years without the wearing of shooes, joyning naked foot to bare ground. And he is said moreover for the space of many years to have abstained from wine, and other such like (necessary sustenance only excepted) so that he ran in great danger, lest that through weakness of limbs, and faintness of body, he should destroy and cast away himself. This philosophical trade of life being wondred at of others, stirred up a great many Disciples to imitate the like trade and study: so that of the *Gentiles* and *Infidels*, and also of the learned and wise, and the same not of the meaner sort, a great number became zealous and earnest followers of his doctrine: insomuch that (the heavenly Word of God taking deep root in their faithfull minds) they continued stedfast during the persecution of that time, so that some of them were apprehended and suffered martyrdom.

Origen, as he taught he lived, and as he lived he taught

Origen sold his philosophy books.

Origen had many followers.

Chap. III.

Chap. 4. after the Greek.

Of the Martyrs that suffered out of the School of Origen.

THe first of them was *Plutarchus* remembred a little before. Whom *Origen* accompanied to the place of execution, not without great danger of his life, whenas his own Citizens went about to practise violence towards him, as being author of *Plutarchus* death. Yet the providence of God delivered him then. The next of the disciples of *Origen* after *Plutarchus*, was *Serenus*, who is said to be the second Martyr which gave trial and proof of the faith he received, and that by fire. The third Martyr out of the same School was *Heraclides*. The fourth after him *Heron*. Of the which two later, the first was a Catechumenist, the second lately baptized, but both beheaded. As yet out of the same School came forth the fifth Champion, a second *Serenus*, who after patience in great torments and grievous pain, was beheaded. And of women also, *Rhais*, as yet a Catechumenist, baptized (as *Origen* himself reporteth) in fire, departed this life.

Plutarchus a Martyr.
Serenus burned.
Heraclides beheaded.
Heron beheaded.
Serenus beheaded.
Rhais a woman burned.

Chap. IV.

Chap. 5. after the Greek.

The Martyrdom of Potamiæna *a Virgin*, Marcella *her Mother*, *and* Basilides *a Souldier.*

BAsilides shall be numbred the seventh among the former Martyrs, which led forth the renowned Virgin *Potamiana* to execution, of whom unto this day great fame is blazed abroad among the inhabitants of this Province, how that for the chastity of her body

Potamiæna burned.

and purity of mind, ſhe ſtrove very ſtoutly with he lovers. She was endued with ripeneſs of mind, and goodly beauty of body. When ſhe had ſuffered infinitely for the faith of Chriſt, laſt of all after great and grievous torments, terrible to be ſpoken of, together with her mother *Marcella*, ſhe was burned with fire, and conſumed to aſhes. The report goeth, that *Aquila* the Judge commanded her whole body to be ſcourged over, and that very ſore, and threatned her, he would deliver her body ſhamefully to be abuſed of Fencers and ruffians: and that after ſhe had muſed a while with her ſelf, and they demanding an anſwer, to have ſaid ſuch things as pleaſed not the *Gentiles*, and therefore immediately after ſentence pronounced, to have been taken and led of *Baſilides* (a ſouldier of authority among the hoſt) to execution. When the multitude moleſted her ſore, ſpitefully handling her with opprobrious terms, *Baſilides* repreſſed and rebuked their railing ſpeeches, pitying her very much, and practiſing great courteſie towards her. She on the other ſide approved and acknowledged his courteous dealing towards her, and bad him be of good cheer, ſaying: that after her departure ſhe would intreat her Lord for him, and ſhortly requite the courteſie ſhewed unto her. When ſhe had ended this communication, pitch ſcalding hot was poured by little and little over all her body, from the crown of her head to the ſoal of her foot, the which ſhe manfully endured in the Lord. And ſuch was the ſore combat which this worthy Virgin ſuſtained. But not long after, *Baſilides* being required of his fellow-ſouldiers to ſwear for ſome occaſion or other, affirmed plainly, it was not lawfull for him to ſwear, for he ſaid he was a Chriſtian, and that he would in very deed proteſt the ſame. At the firſt he was thought to dally, but when he conſtantly avouched it, he is brought before the Judge, and there having confeſſed the ſame is clapt in priſon. But when the brethren had viſited him, and demanded of him the cauſe of his ſudden and marvellous alteration, the report goeth, he declared to them how that *Potamiæna* three dayes after her Martyrdom appeared unto him by night, and covered his head with a Crown, and ſaid: *She had intreated the Lord for him, and obtained her purpoſe, and that not long after he ſhould end this life.* After theſe ſayings, and the ſeal of the Lord received by the brethren, he was beheaded, and ſo ſuffered martyrdom. They write that many others in *Alexandria*, imbraced plentifully the Doctrine of Chriſt, for that *Potamiæna* appeared unto them in ſleep, and called them to the faith. Of theſe things thus much.

Marcella burned.

Baſilides before a Pagan, now a Chriſtian, before a murtherer, now a martyr,

Baſilides baptized in priſon, afterwards beheaded.

The Tranſlator unto the *Reader*, for the removing of ſuſpition riſing of two things which *Euſebius* laid down in the Chapter going before.

THere are two things in this Chapter of Euſebies with good adviſement to be conſidered. The firſt whether Potamiæna after her martyrdom prayed for Baſilides; the ſecond, whether after her martyrdom ſhe appeared unto him and to others, as Euſebius (by hear-ſay) layeth down. Touching the firſt, if we may credit *Auguſtine*, The ſouls of the departed are in ſuch a place, where they ſee not thoſe things which are done, and which happen unto men in this life. He ſaith further, That they have a care over us, as we have over them, although we are altogether ignorant what they do. *Peter Martyrs opinion is this*, Although I could eaſily grant, that the Saints in Heaven do wiſh with moſt fervent deſire the ſalvation of the elect, yet for all that, I dare not affirm that they pray for us, inſomuch as the Scripture hath no where laid that down. Potamiæna *this holy Virgin and Martyr, ſeeing the kindneſſe this ſouldier ſhewed unto her, was greatly pleaſed with him, and in the fervency of her Chriſtian love towards him, ſaid:* That ſhe would intreat the Lord for him after her departure. *In the like ſort alſo I read that* Cyprian *Biſhop of* Carthage *moved* Cornealius *Biſhop of* Rome, *that whether of them both ſhould firſt depart this life, the ſame without interміſſion ſhould pray unto God for the other: ſuch was the fervency of love between them. In the like ſence men commonly ſay:* God have mercy on his ſoul. *Which ſaying the learned and zealous do not ſo well like of. For though the good motion (as they ſay) and diſpoſition of the mind be expreſſed thereby, yet doth it the dead no good at all when as his ſoul being already in the hands of God, needeth not our prayers. God no doubt was as ready to grant* Baſilides *the light of his ſpirit as* Potamiæna *was to pray for him. Touching the ſecond, whether ſhe appeared unto him after her death, the godly can judge.* S^t Auguſtine *ſaith:* If the ſouls of the dead departed, were preſent at the affairs of the living, then would they ſpeak unto us, when we ſee them in our ſleep: and to omit others, mine own tender mother would forſake me never a night, which followed by Sea and by Land, to the end ſhe might live

Auguſt. *l. de cura pro mort. agend. c. 13.* *Hea. Martyr. in 8. c. ad* Rom.

Cyprian. *l. 1. Epiſt. 1.*

Auguſt. *l. de cur. pro mor. agend. c. 13.*

liue together with me. God forbid that she should become cruel in the happier life, so that (if ought at any time grieve my heart) she comfort not her sorrowfull son, whom she loved entirely, whom she would never see sad. But in good sooth that which the sacred *Psalm* soundeth out, is true: *My father and my mother have forsaken me, but the Lord took me up.* If our fathers have forsaken us, how are they present at our cares and business? If our Parents be not present, what other of the departed be there which know what we do, or what we suffer? *The Prophet Esay*, Abraham hath been ignorant of us, and Israel hath not known us. *God of his great goodness promised King* Josias, *That he should die, and be gathered to his people, lest that he should see the plagues which he threatned should happen to that place and people.* Chrysostome *saith:* The soul that is severed from the body, cannot wander in these regions. *Again he saith:* It may be that the soul departed the body can be conversant here with us: *A little after he saith:* It may be proved by many testimonies of holy Scripture, that the souls of just men, wander not here after their death. *And lest any think that the wicked do wander, thus he writeth:* That neither the souls of the wicked also can linger here; hearken what the rich man saith, weigh what he requested, and obtained not. For in case that the souls of men could be conversant here, then had he come according unto his desire, and certified his friends of the torments of hell. By which place of Scripture it plainly appeareth, that the souls after their departure out of the body, are brought into some certain place, from whence at their will they cannot return, but wait for the dreadfull day of judgment. Theophylact *also the summarist of* Chrysostom *hath the same words.* Origen *writing against* Celsus, *is of the same opinion: affirming,* That the souls wander not, but such as wander to be Devils. Chrysostom *writeth,* That the Devil useth to say unto the living, *Anima talis ego sum,* I am such a mans soul: to the end he might deceive him. *Samuel* whom the witch raised, was not *Samuel*, but the Devil in his form, *as* Augustine *writeth.* Cyprian *saith,* The wicked spirits do hide themselves in pictures and images consecrated: these inspire the minds of the Prophets: they bolden the heart-strings and entrails: they govern the flying of birds: they sort lots: they sift out Oracles, they mingle always falshood and truth together. For they deceive and are deceived: they trouble the life: they disquiet the sleep: and creeping into the bodies, they fray the secrets of the mind: they bring the limbs out of fashion: they distemper the health: they vex with diseases, that they may compell the poor silly wretches to the worshipping of them: that being filled with the savour from the Altars and burnt bowels of beasts, loosing the things which they bound, they may seem to cure. For this is their curing and healing, when they cease to hurt. *Now seeing this harmony of learned Fathers, affirming the souls not to wander, and they which wander be plain Devils; let us examine what credit can be given to* Eusebius, *and how it may be understood that* Potamiæna *appeared not only to* Basilides *in sleep, but also to many others for their conversion.* Pharaohs *cup-bearer dreamed he saw a vine having three branches, but it was not so (according unto the letter)* Joseph *telleth him,* that the three branches are three days. Pharaoh *dreamed he saw seven lean kine, it was not so:* Joseph *telleth him,* they are seven years of famine. Mordochæus *dreamed he saw two dragons ready to wage battel with the just, it was not so: but* Haman *and the King wholly bent to destroy the* Jews. Polycarpus *dreamed he saw the pillow set all on fire under his head, it was not so: but a sign and token of his martyrdom.* Sophocles *having robbed the Temple of* Hercules, *dreamed that* Hercules *accused him of theft, it was not so: but his conscience pricked him that he could find no rest.* *Even so* Basilides, *with divers others, having fresh in memory the martyrdom of* Potamiæna, *and the villany they practised against her, dreamed of her, their conscience pricking them, and bearing them witnesse of the fact, to their repentance and conversion. So that she appeared not (after the letter) but her martyrdom was a corzy unto their conscience, crowning them with garlands of heavenly glory, if haply they would repent.*

Pſal. 27.

Esay 63. 4 Reg. 22.

Chryſoſt. in 8. c. *Matth.*

Luk. 16.

Theophylact. in 8. c. *Mat.*

Origen l. 7. con. *Celſum.*

Chryſoſt. in 8. c. *Matth.*

1 Reg. 28.

Auguſt. l. 2. *de mirab. ſacræ Scrip.* c. 11.

Cyprian. de Idol. vanitate.

Pharaohs cup-bearer.

Pharaoh.

Mordochæus.

Polycarpus.

Sophocles.

Baſilides.

Chap. V.

Chap. 7. after the Greek.

Of Clemens Alexandrinus Origens *maſter, and of his Books of* Stromatôn.

Clemens succeeded *Pantænus*, and unto that he was a Catechizer in the Church of *Alexandria*, so that *Origen* became one of his disciples. This *Clemens* writing his books *Stromatôn*, comprizeth in the first volume a Chronicle, containing the times unto the death of *Commodus*, so that it is evident, he finished his Books under *Severus*, the History of whose time we do presently prosecute.

Pantænus.

Clemens and *Origen* were catechizers in the school of *Alexandria.*

Chap. 7. after the Greek.

Chap. VI.

Of Jude *an Eccleſiaſtical Writer, and his Books.*

Jude.

ABout this time there flouriſhed one *Jude*, who publiſhed Commentaries upon the ſeventy weeks of *Daniel*, ending his Chronography the tenth year of *Severus* reign: he thought verily that the coming of *Antichriſt* was then at hand, becauſe the great heat of perſecution raiſed againſt us at that time, vexed out of meaſure the minds of many men, and turned upſide down the quiet ſtate of the Church.

Chap. 8. after the Greek.

Chap. VII.

Origen *imbracing chaſtity, gelded himſelf. The cenſure of others touching that fact of his.*

Origen geldeth himſelf.

AT that time *Origen* executing the office of a Catechizer at *Alexandria*, practiſed a certain act, which expreſſed the ſhew of an unperfect ſenſe and youthly hardineſſe, but a notable example of faith and chaſtity. He underſtanding ſimply and childiſhly the ſaying of the Lord: *There be ſome which make themſelves Eunuchs for the kingdom of heavens ſake:* and withall purpoſing to fulfill the words of our Saviour, for that he being young in years, preached and made manifeſt, not only to men, but alſo to women, the myſteries of God, ſought means to cut off all occaſion of wantonneſs and the ſlander of the Infidels, practiſed upon himſelf to perform the words of our Saviour, carefully minding to conceal from his familiar friends this fact of his. But it was unpoſſible to cloak and cover ſo great a matter, which thing when *Demetrius* Biſhop of that place underſtood, he wondred at his bold enterprize, yet allowed of his purpoſe, and the ſincerity of his faithfull mind, bidding him be of good cheer, and continue the office of a Catechizer. Though *Demetrius* was then of that mind, yet not long after, ſeeing *Origen* luckily to proſper, to be highly eſteemed, reverenced, renowned and famous among all men, he was pricked with ſome humane paſſion, ſo that he publiſhed abroad unto all the Biſhops throughout the world, the gelding of *Origen*, as a moſt foul and abſurd fact. Yet the beſt accepted and worthieſt Biſhops throughout *Paleſtina*, to wit, of *Ceſarea* and *Jeruſalem*, becauſe they had found him worthy of dignity and great honour, made him Miniſter through the laying on of hands. Then when he came to great eſtimation, and was well accepted of all men, and got no ſmall commendation for his virtue and wiſdom, *Demetrius* having no other thing to charge him withall, accuſed him of the old fact done of a child, and for company was not aſhamed to accuſe ſuch as advanced him unto the order of the Miniſtry. Theſe things were put in practice within a while after. From that time forth *Origen* without let or hinderance fulfilled the work he had in hand, preached at *Alexandria* day and night the Word of God unto ſuch as frequented unto him, applying his whole mind unto holy Scripture, and the profit of his diſciples. When *Severus* had held the Imperial Scepter the ſpace of eighteen years, his ſon * *Antonius* ſucceeded him. And of them which manfully perſevered in the perſecution of that time, and after confeſſion and ſundry torments and conflicts, by the providence of God were delivered, one was *Alexander*, whom a little before we ſignified to have been Biſhop of *Jeruſalem*. He becauſe he perſevered conſtant in the confeſſion of the name of Chriſt, was there choſen Biſhop, *Narciſſus* his predeceſſor being yet alive.

Mat. 19.

Demetrius Biſh. of *Alexandria* one while liketh, another while miſliketh through envy, with the gelding of *Origen*.

The Biſhops of *Ceſarea* and *Jeruſalem* allowed of *Origen*, and made him Miniſter.

* *Antonius* was created Emperor, *An. Dom.* 213.

Chap. 9. after the Greek.

Chap. VIII.

Of Narciſſus *Biſhop of* Jeruſalem, *his miracle and approved innocency.*

If thou thinkeſt (gentle Reader) this miracle to be

THe Citizens of that See remember many miracles wrought by *Narciſſus*, which they received by tradition delivered from one to another; among which, ſuch a miracle is reported to have been done. When on a certain time the ſolemn vigils of *Eaſter* were celebrated, the Miniſters wanted oil, and the whole multitude being therewith much

much grieved; *Narciſſus* commanded ſuch as had charge of the lights, ſpeedily to bring unto him water drawn out of the next Well: that being done, he prayed over it, and bad them pour it into the lamps with fervent faith towards God: which when they had fulfilled, the nature of the water beyond all reaſon and expectation, by the wonderfull power of God, was changed it into the quality of oyl. And they report farther, that a ſmall quantity thereof for miracles ſake, was reſerved of many of the brethren a long while after, even unto this our time. Many other notable things worthy of memory they reported of this mans life, whereof this is one: certain leud varlets ſeeing the conſtancy and uprightneſs of his life, could not brook, neither away with it, fearing that if thorow his means they were attainted, there was no other way but execution: therefore they in conſcience being privy to infinite leud practiſes, prevent the ſame, and charge him with a grievous accuſation. Afterwards to perſwade the hearers the ſooner, they confirm their accuſations with others. The firſt ſwore: *If I lie let me be burned to aſhes.* The ſecond: *If I report not the truth let my whole body be tormented and waſted away with ſome cruel diſeaſe.* The third: *If I bear falſe witneſſe let me be ſmitten with blindneſſe.* But for all their ſwearing and ſtaring, not one of the faithfull believed them, the chaſtity and upright converſation of *Narciſſus* ſo prevailed among all men. He took grievouſly their deſpitefull dealing; and becauſe that of old he had been of the philoſophical ſect, he fled and forſook his Church, and hid himſelf privately in deſert and obſcure places for the ſpace of many years. Yet the great and watchfull eye that juſtly avengeth, would not permit ſuch as had malicioufly practiſed this leudneſſe, to have perfect reſt, but ſpeedily and ſwiftly compaſſed them in their own craft, and wrapped them in the ſame curſes they had craved unto themſelves if they lied. The firſt therefore without any circumſtance at all in plain dealing, had a ſmall ſparkle of fire fallen in the night upon the houſe where he dwelt, whereby he, his houſe, and his whole family by fire were conſumed to aſhes. The ſecond was taken with the ſame diſeaſe from top to toe which he had wiſhed unto himſelf before. The third ſeeing the terrible end of the two former, and fearing the inevitable vengeance of God that juſtly plagueth perjured perſons, confeſſed unto all men their compacted deceit and pretended miſchief againſt that holy man, and did ſo puniſh himſelf with ſorrowfull mourning, and wept ſo long, and ſo much, till he loſt both his eyes. And ſuch were the puniſhments of falſe witneſſes and perjured perſons.

A tale, take it as cheap as thou findeſt it, if it be true, marvel not at all thereat, for God bringeth ſtranger things than this to paſſe.

The juſtice of God againſt perjured perſons.

Chap. IX.

Chap. 10. after the Greek.

Of the ſucceſſion of Biſhops in the Church of Jeruſalem.

Dios.
Germanion.
Gordius.
Narciſſus and *Alexander* his helper.

After the departure of *Narciſſus*, when it was known where he remained, the Biſhops of the bordering Churches ordained there another Biſhop, whoſe name was *Dios*, whom (after he had continued but a ſmall ſpace) *Germanion* ſucceeded; and after *Germanion*, *Gordius*, in whoſe time *Narciſſus* ſhewd himſelf again, as if he had riſen from death to life, and is intreated of the brethren to injoy his Biſhoprick again, being much marvelled at for his departure, for his philoſophical trade of life, and eſpecially for the vengeance and plagues of God poured upon his accuſers. And becauſe that for his old years and heavy age he was not able to ſupply the room, the divine providence of God through a viſion by night revealed unto him, provided *Alexander* Biſhop of another Province, to be *Narciſſus* his fellow-helper, in diſcharging the function due unto the place.

Chap. X.

Chap. 11. after the Greek.

Of Alexander *Biſhop of* Jeruſalem, *and* Aſclepiades *Biſhop of* Antioch.

For this cauſe therefore (as warned by a viſion from above) *Alexander* who afore was Biſhop of *Cappadocia*, took his journey to *Jeruſalem* for prayer ſake, and viſiting of the places there: whom they of *Jeruſalem* receive bountifully, and ſuffer not to return home again, and that did they according unto the viſion which appeared unto them in the night, and plainly pronounced unto the chief of them, charging them to haſten out of the gates of their City, and receive the Biſhop ordained of God for them. This they did through the advice of the bordering Biſhops, conſtraining him of neceſſity to remain among them.

Alexander himſelf in his Epiſtles (at this day extant) againſt the *Antinoites*, maketh mention of this Biſhoprick in common between him and *Narciſſus*, writing thus about the latter end of an Epiſtle: Narciſſus *greeteth you, who governed this Biſhoprick before me, and now being of the age an hundred and ſixteen years, prayeth with me, and that very carefully for the ſtate of the Church, and beſeecheth you to be of one mind with me.* Theſe things went then after this ſort. When *Serapion* had departed this life, *Aſclepiades* was ſtalled Biſhop of *Antioch*, and conſtantly endured the time of perſecution. *Alexander* remembreth his election, writing to the Church of *Antioch* after this manner: Alexander *the ſervant of the Lord, and the priſoner of Jeſus Chriſt, unto the holy Church of* Antioch, *ſendeth greeting in the Lord: The Lord eaſed and lightned my fetters and impriſonment when that I heard* Aſclepiades, *a man well practiſed in holy Scripture, by the providence of God, for the worthineſſe of his faith, to have been placed Biſhop of your Church.* This Epiſtle he ſignifieth in the end to have been ſent by *Clemens: This Epiſtle I have ſent unto you my maſters and brethren by* Clemens, *a godly Miniſter, a man both virtuous and well known, whom you have ſeen, and ſhall know, who alſo being here preſent with me, by the providence of God, hath confirmed and furthered the Church of Chriſt.*

Alexander Biſhop of *Jeruſalem.* *Epiſt. contra Antinoitas.* *Aſclepiades.* *Alexander* Biſhop of *Jeruſalem* unto the Church of *Antioch.*

Chap. 12. after the Greek.

Chap. XI.

Of the Works of Serapion *Biſhop of* Antioch.

Domnus.

Pontius. *Caricus.*

Serapion Biſh. of *Antioch* unto the Church of *Roſſe*, touching the Goſpel after *Peter.*

Marcianus an heretick.

IT is very like that ſundry Epiſtles of *Serapion* are reſerved among others, but thoſe only came unto our knowledge which he wrote unto one *Domnus*, who renounced the faith of Chriſt in the time of perſecution, and fell to *Jewiſh* apoſtaſie: and unto one *Pontius* and *Caricus* Eccleſiaſtical perſons. Again Epiſtles unto other men. And alſo a certain book *of the Goſpel* which they call after *Peter*, written to this end, that he might confute the falſhood ſpecified in the ſame, for that divers of the Church of *Roſſe* went aſtray after falſe doctrine, under colour of the foreſaid Scripture. It ſhall ſeem very expedient if we alledge a few lines out of it, whereby his cenſure of that book may appear: thus he writeth: *We (my brethren) receive* Peter *and the other Apoſtles as meſſengers of Chriſt himſelf, but their names being falſly forged, we plainly reject, knowing we received none ſuch. I truly remaining amongſt you ſuppoſed you were all ſound and firm in the right faith, and when I had not peruſed the book publiſhed in* Peters *name, entituled his Goſpel: I ſaid, If this be only the cauſe of your grudging and diſcouraging, let it be read: but now, inſomuch as I perceive a certain heretical opinion to be thereby cloaked and coloured by occaſion of my words, I will haſten to come unto you. Wherefore my brethren expect ſhortly my coming. For we know well enough the hereſie of* Marcianus *who was found contrary to himſelf, he underſtood not that which he ſpake, as you may gather by the things which he wrote to you. We might peradventure our ſelves, lay down more skilfully the ground of this opinion unto his ſucceſſors, whom we call conjecturers. For by peruſing the expoſitions of their doctrine, we have found many things ſavouring of the true doctrine of our Saviour, and certain other things borrowed and enterlaced, which we have noted unto you.* Thus far *Serapion.*

Chap. 13. after the Greek.

Chap. XII.

Of the Works of Clemens *Biſhop of* Alexandria.

στρωματεῖς.

ὑποτυπώσεις.

THe books of *Clemens* entituled *Stromatôn* are in all eight, and extant at this day, bearing this inſcription: *The divers compacted books of* Titus Flavius Clemens, *of the ſcience of true Philoſophy.* There are alſo of the ſame number books of his entituled, *Diſpoſitions or Informations*; where by name he remembreth his maſter *Pantenus*, expounding his interpretations and traditions. There is extant another book of his *of exhortation unto the Gentiles*, and three books entituled *the Schoolmaſter*: and another thus: *What rich man can be ſaved?* Again a book of *Eaſter*, and *Diſputations of faſting*, and *of ſlander. An exhortation to newneſſe of life for the late converts. The Canon of the Church*; or, *againſt the Jews*, dedicated unto *Alexander* the Biſhop above-named. In the books *Stromatôn* he expounded not only the divine but alſo the Heatheniſh doctrine, and repeating their profitable ſentences, he maketh manifeſt the opinions both of *Grecians* and *Barbarians*, the which divers men highly do eſteem. And to be ſhort, he confuteth the falſe opinions of grand hereticks, dilating many Hiſtories, and

and miniſtring unto us much matter of ſundry kinds of doctrine. With theſe he mingleth the opinions of Philoſophers, fitly entitling it for the matter therein contained, *Book of divers doctrine.* He alledgeth in the ſaid book teſtimonies out of writers not allowed, as out of the book called the *Wiſdom of Solomon*, *Jeſus Syrach*, the Epiſtle to the *Hebrews*, *Barnabas*, *Clemens*, *Jude*. He remembreth the book of *Tatianus* againſt the *Gentiles*, and of *Caſſianus*, as if he had written a *Chronography*. Moreover he remembreth *Philo*, *Ariſtobulus*, *Joſephus*, *Demetrius*, *Eupolemus* Jewiſh writers: and how that all they pronounced in their writings, that *Moſes* and the nation of the *Hebrews* and *Jews*, were far more ancient than the *Gentiles*. The books of the foreſaid *Clemens* contain many other neceſſary and profitable Tracts. In his firſt book he declareth, that he ſucceeded the Apoſtles. And there alſo he promiſeth to publiſh Commentaries upon *Geneſis*. In his book of *Eaſter* he confeſſeth himſelf to have been over-treated of his friends, that he ſhould deliver unto the poſtrity in writing thoſe traditions which he heard of the elders of old. He maketh mention of *Melito* and *Irenæus*, and of certain others whoſe interpratations he alledgeth. To conclude, in his books of *Diſpoſitions or Informations*, he reciteth alſo books of the Canonical Scripture: neither omitted he the rehearſal of ſuch as were impugned, * I ſpeak of the Epiſtle of *Jude*, the Catholick Epiſtle of *Barnabas*, the *Revelation* under the name of *Peter*.

* Chap. 14. in the Greek.

CHAP. XIII.

Clemens *Biſhop of* Alexandria *of the Canonical Scripture.* Alexander *Biſhop of* Jeruſalem, *of* Clemens *and* Pantænus. Origen *cometh to* Rome *in the time of* Zephyrinus.

THe Epiſtle unto the *Hebrews* he affirmeth to be *Pauls* for undoubted, and therefore written in the Hebrew tongue for the *Hebrews* ſakes, but faithfully tranſlated by *Luke*, and preached unto the *Gentiles*, and therefore we find there the like phraſe and manner of ſpeech which is uſed in the *Acts of the Apoſtles*. It is not to be diſliked at all, that *Paul an Apoſtle* is not prefixed to this Epiſtle. *For* (ſaith he) *writing unto the* Hebrews, *becauſe of the ill opinion they conceived of him, very wiſely concealed his name, leſt that at the firſt he ſhould diſmay them.* Again he ſaith: *For even as* Macarius *the elder ſaid: For ſo much as the Lord himſelf was the meſſenger of the Almighty, and ſent unto the Hebrews,* Paul *for modeſties ſake being the Apoſtle of the* Gentiles, *wrote not himſelf the Apoſtle of the Hebrews, partly for the honour due unto Chriſt, and partly alſo for that he freely and boldly being the Apoſtle of the* Gentiles *wrote unto the Jews.* Afterwards of the order of the Evangeliſts according unto the tradition of the elders, he writeth thus: *The Goſpels which contain the Genealogies, are placed and counted the firſt. The Goſpel after* Mark, *was written upon this occaſion. When* Peter *preached openly at* Rome, *and publiſhed the Goſpel by rote, many of the auditors intreated* Mark *being the hearer and follower of the Apoſtle a long while, and one that well remembred his words, to deliver them in writing ſuch things as he had heard* Peter *preach before. Which thing, when he had ſignified to* Peter, *he neither forbad him, neither commanded him to do it.* John *laſt of all ſeeing in the other Evangeliſts the humanity of Chriſt ſet forth at large, being intreated of his friends and moved by the holy Ghoſt, wrote chiefly of his divinity.* Thus far *Clemens* Biſhop of *Alexandria*. Again the foreſaid *Alexander* in a certain Epiſtle unto *Origen*, writeth how that *Clemens* and *Pantænus* were become his familiar friends, after this manner: *This as you know very well, was the will of God, that our friendſhip begun even from our progenitors ſhould continue and remain immoveable, yea and become more fervent and ſtedfaſt. We take them for our progenitors, who going before, have taught us the way to follow after, with whom after a while we ſhall be coupled, I mean bleſſed* Pantænus *my maſter, and holy* Clemens *maſter alſo, which did me much good; and if there be any other ſuch, by whoſe means I have known you throughly for my maſter and brother.* So far *Alexander*. But *Adamantius* (ſo was *Origen* called) writeth in a certain place, that he was at *Rome* when *Zephyrinus* was Biſhop there, for he was very deſirous to ſee the moſt ancient Church of the *Romans*; where after he had continued a little while, he returned to *Alexandria*, executing moſt diligently the accuſtomed office of Catechizing, whenas *Demetrius* alſo Biſhop of *Alexandria* uſed all means poſſible together with him, to the end he might profit and further the brethren.

Clemens alledgeth this out of *Macarius*

Clemens of the order of the Goſpels. *Matthew*, *Luke*, *Mark*.

John. 3

Alexander Biſhop of *Jeruſalem* unto *Origen*.

Origen came to *Rome* about *Anno Dom.* 210

CHAP.

Chap. 15. after the Greek.

Chap. XIV.

Of Heraclas Origens *companion in Catechizing.*

Heraclas catechizer at *Alexandria.*

WHen *Origen* ſaw himſelf not ſufficient, neither able alone to ſearch out the profound myſteries of holy Scripture, neither the interpretation and right ſenſe thereof, becauſe that ſuch as frequented to his ſchool granted no leiſure at all, for from morning to night in ſeveral companies, one overtaking another, they flocked to his preaching, he ordained *Heraclas* of all the other his familiars, his fellow helper and uſher, a man expert in holy Scripture, diſcreet and wiſe, and a profound Philoſopher, committing unto him the inſtruction of the inferiour ſort, and lately come to the faith, reſerving unto himſelf the hearing of ſuch as were farther and better entred.

Chap. 16. after the Greek.

Chap. XV.

Origen *ſtudied the Hebrew tongue, and conferred the tranſlations of holy Scripture.*

ORigen had ſo great a deſire of ſearching out the deep myſteries of holy Scripture, that he ſtudied the *Hebrew* tongue, and bought the copies uſed among the *Jews*, which were written in *Hebrew* letters. He ſearched and conferred the *Septuagints* tranſlation of holy Scripture, with others at that time extant.

Chap. 17. after the Greek.

Chap. XVI.

Origen *compiled and ſet forth the tranſlations of holy Scripture, terming the one Edition* Tetrapla, *that is threefold. The other* Hexapla, *that is ſixfold.*

Many Greek tranſlations of the Old Teſtament.

The Septuagints.

Aquila.

Symachus.

Theodotion.

5.

6.

7.

Hexapla.

Tetrapla.

Symachus an *Ebionite.*

The hereſie of the *Ebionites.*

ORigen found certain other tranſlations beſides the common and vulgar, varying among themſelves, to wit, the tranſlation of *Aquila*, of *Symachus*, and of *Theodotion*. Which I wot not where, lying hid of a long while, he ſearched out, and ſet forth unto the world. Of the which, by reaſon they were obſcure, duſty and moth-eaten, he knew not the authours, but this only he ſignifieth, that the one he found at *Nicopolis* on the ſhore of *Actium*, the other in ſome other odd place. In the ſixfold Edition of the *Pſalms*, after the four famous tranſlations, he annexed not only the *fifth*, but the *ſixth* and the *ſeventh*, reporting again how that he found one of them at *Hiericho* in a tun, in the time of *Antonius* the ſon of *Severus*. Theſe being compacted together in one volume, and the pages divided into pillars and columns, every copy ſet over againſt the other, together with the *Hebrew* he publiſhed the ſame, and entituled it *Hexapla*: joyning withall the tranſlations of *Aquila*, of *Symachus*, of *Theodotion*, and of the *Septuagints*, entituling them *Tetrapla*. Yet have we to underſtand, that of theſe Interpreters, *Symachus* was an *Ebionite*. The *Ebionites* opinion was recounted an hereſy, for that they taught *Chriſt to be born of* Joſeph *and* Mary, *and that Chriſt was but a bare man*. They taught, *that the law was to be obſerved after the* Jewiſh *manner*, as we have already learned by Hiſtories heretofore. The Commentaries of *Symachus* are at this day extant, wherein he inveyeth againſt the Goſpel after *Matthew*, endeavouring to eſtabliſh and uphold the foreſaid heretical opinion. Theſe works of *Symachus*, together with other tranſlations of holy Scripture, *Origen* reporteth himſelf to have found with a certain woman called *Juliana*, which ſaid that *Symachus* delivered her them to keep.

Chap. 18. after the Greek.

Chap. XVII.

Origen *revoketh* Ambroſe *from the hereſie of* Valentinus, *he profeſſeth Divinity and Philoſophy with great admiration.*

This *Ambroſe* was not he of *Millan.*

AT that time *Ambroſe* addicted unto the *Valentinian* hereſie, and confuted by *Origen*, was enlightned with the truth, which ſhined as the Sun-beams, and imbraced the ſound doctrine of the Church. together with many other learned men which reſorted unto him. When the rumor was now every where bruted abroad of the fame of *Origen*, they came to try the truth of his doctrine, and to have experience of his utterance in preaching. Hereticks alſo very many, and Philoſophers, ſpecially of the moſt famous, whereof

not

not a few gave diligent ear and attentive heed, and were instructed of him, not only in divine, but also in prophane literature. As many as he perceived towardly and sharp witted, he led them unto philosophical discipline, expounding unto them *Geometry* and *Arithmetick*, with the other liberal Arts. Against the absurd opinions of Philosophers, he alledgeth Philosophers authorities, and expounded them, considering severally of them as by way of Commentary: so that he was renowned, famous, and recounted among the *Gentiles* for a great Philosopher. He perswaded also unto the study of the liberal Arts; many of them which were dull witted, affirming they should thence procure unto themselves great commodity and help to the contemplation and increase of knowledge in holy Scripture: for he was of this opinion, that the exercise of prophane and philosophical discipline, was very necessary and profitable for himself.

Origen readeth the liberal arts, exhorting both the subtil, and simple to study them.

Chap. XVIII.

Chap. 19. after the Greek.

What divers men thought of Origen.

THe Heathenish Philosophers who then flourished are witnesses approved of his good purpose and industry in this behalf, in whose Commentaries we find often mention made of this man, whereof some have dedicated their Books unto him, other some have delivered up their works unto him, as unto the censure of their Master. But what shall I speak of them, whenas *Porphyrius* himself, then in *Sicilia*, striving and struggling against us with his Books, endeavouring to confute holy Scripture, remembred the Interpreters thereof? and being not able to charge, neither to impugn to any purpose our Doctrine, any kind of way, now void of reason, he fell to railing speeches and slandering the Expositors. Of which number namely he goeth about to accuse *Origen*, whom he reporteth to have known of a child, yet through his unadvised forgetfulnesse he commendeth the man, sometime reporting truly, whenas he could not otherwise chuse: sometime untruly, thinking thereby to delude others: and whilest that now he accuseth him for being a Christian, anon he painteth forth, and wondereth at his singular gift and excellency in Philosophical Discipline. Hear him therefore, for thus he writeth: *Many being desirous to find out, not the imperfection and impiety of* Jewish *Scriptures, but the resolution, have turned themselves unto expositions not coherent, and interpretations of the Scripture inconvenient, and not only allowing of forged Scriptures, but also approving and extolling the Commentators. For they alledging the dark speeches which are said to be manifest in* Moses, *and publishing them as Oracles replenished with hid and concealed mysteries: they frame a charmed judgement, through the arrogancy of their mind, and shew forth their Expositions.* Again after a few lines he saith: *This is the absurd manner and guise of that man, with whom I being very young have had conference, who then was very famous, and at this day also by reason of the Commentaries he left behind him (I mean* Origen*) is much spoken of, whose great praise is blazed far and nigh, among the Masters and Favourites of that Doctrine. For when he was the Disciple of* Ammonius, *who in our time excelled for his fame in Philosophy, he profited very much under him being his master, and obtained great knowledge in the Sciences: but as touching the right institution of life, he took in hand another trade quite contrary to his. For* Ammonius *being a Christian, and brought up of Christian Parents, when he had grown into ripeness of judgment, and the knowledge of Philosophy, forthwith he framed his trade of life conformable unto the Laws: but* Origen *being a* Gentile, *and brought up in the sciences of the* Gentiles, *degenerated and fell into that barbarous temerity, wherewith being taken, he corrupted both himself and the corruption of those sciences, leading a life after the manner of the Christians, contrary unto the Laws: according unto their opinions of celestial matters and of God, preferring strange fables before the science of the* Gentiles. *He continually perused* Plato, *he read over the works of* Numenius, Cronius, Apollophanes, Longinus, Moderatus, Nicomachus, *and the rest of the* Pythagoreans, *counted wise and profound men. He was well seen in* Chæremon *the* Stoick, *and in the works of* Cornutus, *whence he borrowing the* Grecian *manner of the allegorical interpretation of mysteries, applied it unto the* Jewish *Scriptures.* These things hath *Porphyrius* written in his third Book against the Christians, truly reporting of this mans exercises and sundry kinds of knowledge, but untruly, in that he said he should degenerate from the *Gentiles*. For how can he pronounce the truth, whenas he practiseth to write against the Christians? He saith that

Porphyrius an atheist (whose words these are *l.* 3. *contra Christianos*) wrote fifteen books against the Christians, whom Eusebius confuted in 30 books, of the which 20 were extant in the time of *Jerom*, but at this day not one. The blasphemy of *Porphyrius* against Christianity.

Origen learned of the *Grecians* to write allegorically.

that *Ammonius* from leading a good and a godly life, fell into Heatheniſh Idolatry. For the Doctrine of *Chriſt* which *Origen* received of his fore-fathers, the ſame he retained, as we have largely declared before. And *Ammonius* alſo (contrary to his report) kept ſtill and retained the ſound and uncorrupted Philoſophy of God, even unto his laſt end, as his Commentaries at this day bear record, which he left behind him. Namely the famous work entituled: *The agreement of* Moſes *and* Jeſu, and other Tracts, whatſoever other men have found written. These things are laid down to the commendation of *Origen*, againſt the ſlanderous mouths of that deſpiteful man, and of the great skill of *Origen* in the *Grecians* diſcipline and doctrine: touching the which, when he was reprehended of ſome for his ſtudy therein, he defended himſelf in a certain Epiſtle, writing after this manner.

Porphyrius ſlandered *Origen* and *Ammonius*.

Chap. 20. after the Greek.

Chap. XIX.

How Origen *defended himſelf againſt ſuch as reprehended him for ſtudying Philoſophy. Of his voyage into* Arabia *and* Palæſtina.

Origen in a certain Epiſtle writeth thus of himſelf for his ſtudy in philoſophy.

When that I ſtudied for the increaſe of knowledge, and a rumour or fame was ſpread abroad of the perfection of my learning and doctrine, hereticks, and ſpecially ſuch as were profound in Philoſophy, and in the doctrine of the Gentiles, *reſorted unto me: Wherefore I thought good to ſearch out the ſelf opinions of hereticks, and whatſoever might be ſaid out of Philoſophy for the confirmation of the true. This have I done firſt of all after the example of* Pantænus, *who profited a great many before my time, and had ſingular skill and knowledge therein. Secondly, after the example of* Heraclas, *now a Miniſter of the Church of* Alexandria, *whom I found with a profeſſour of Philoſophy which was his maſter, five years before I applied my mind to the ſtudy of their ſciences. Who alſo in times paſt uſed the common and uſual attire, now laying that aſide, he took the Philoſophers habit, the which he retaineth as yet, and ceaſeth not unto this day with earneſt labour and induſtry to read over the Philoſophers Books.* Theſe things hath he written to the clearing of himſelf for his ſtudy in prophane Writers. Whenas at that time he continued at *Alexandria*, there came a certain ſouldier from the Governour of *Arabia*, with Letters unto *Demetrius* Biſhop of that See, and unto him who then was Lieutenant of *Ægypt*, requeſting them with all ſpeed to ſend *Origen* unto him, which might communicate unto him ſome part of his doctrine. *Origen* then being ſent of them, taketh his voyage into *Arabia*. Not long after, when he had accompliſhed the cauſe of his journey, he returned to *Alexandria*. In the mean while there was raiſed ſuch a ſedition in the City, and the wars being ſo hot, that there was no being for him there, he left *Alexandria*, and fore-ſeeing that he could be ſafe no where in all *Ægypt*, he went into *Palæſtina* and remained at *Cæſarea*, where he was intreated by the Biſhops of that Province, to diſpute in the open Church, and to expound holy Scripture, being as yet not called to the Miniſtry. Which may evidently appear by that which *Alexander* Biſhop of *Jeruſalem*, and *Theoctyſtus* Biſhop of *Cæſarea*, wrote in defence of the fact, unto *Demetrius* concerning him, after this manner: (he laid this down in his Letters, that there was never ſuch a practice heard of, that there could no where the like preſident be found, that Lay-men in preſence of Biſhops have taught in the Church.) *We know not for what cauſe he reporteth a manifeſt untruth, whenas there may be found ſuch as in open Aſſemblies have taught the people, yea whenas there were preſent, learned men that could profit the people, and moreover holy Biſhops at that time alſo exhorting them to preach. For example ſake: at* Laranda Evelpis *was requeſted of* Neon, *at* Iconium Palinus *was requeſted by* Celſus, *at* Synada Theodorus *was requeſted by* Atticus, *who were godly brethren. It is like alſo that this was practiſed in other places, though unknown to us.* Thus was *Origen* honoured being a young man, not only of his acquaintance, but of Biſhops that were ſtrangers unto him. Afterwards when *Demetrius* had called him home by his Letters, and divers Deacons of the Church had earneſtly ſolicited his return, he taketh his voyage again unto *Alexandria*, and there diligently applied his accuſtomed manner of teaching.

Alexander Biſhop of *Jeruſalem*, and *Theoctyſtus* Biſhop of *Cæſarea*, write thus unto *Demetrius* Biſhop of *Alexandria*, which found fault that a layman, in preſence of Biſhops ſhould diſpute or interpret.

Chap. XX.

Chap.21. after the Greek.

Of the famous Writers in Origens *time, and how the Emperors Mother sent for him.*

THere flouriſhed at the ſame time many other learned and profound Eccleſiaſtical perſons, whoſe Epiſtles writing from one to another, are at this day to be ſeen, and found reſerved in the Library builded at *Jeruſalem* by *Alexander*, who was Biſhop there at that time, from whence we have compiled together the ſubſtance of this our preſent Hiſtory. Of this number *Berillus* (beſides his Epiſtles and Commentaries) hath left unto the poſterity ſundry monuments of his ſound faith, for he was Biſhop of *Boſtra* in *Arabia*. Likewiſe *Hippolytus* Biſhop of another place. There came alſo into our hands the diſputation of *Cajus* a notable learned man, had at *Rome* in the time of *Zephyrinus*, againſt *Proclus* a Patron of the *Phrygian* hereſie: In the which (to the confutation of the timerity and bold enterprize of the contrary part in alledging of new found Scriptures) he maketh mention only of thirteen Epiſtles of S^t *Paul*, not naming the Epiſtle unto the *Hebrews* in the number. For even to this time divers *Romans* have thought that Epiſtle not to be *Pauls*. * When *Antonius* had been Emperor ſeven years and ſix moneths, *Macrinus* ſucceeded him in the Empire, and after this *Macrinus* had departed this life in the firſt year of his reign, another *Antoninus* took the Imperial Scepter to rule over the *Romans*, in the firſt year of whoſe Coronation, *Zephyrinus* Biſhop of *Rome* died, when he had governed the Eccleſiaſtical See the ſpace of eighteen years, whom *Caliſtus* ſucceeded: who continuing the ſpace of five years, left the Church to *Urbanus*. Again after that *Antoninus* had been Emperor four years full, he died, in whoſe room *Alexander* immediately followed: at what time *Philetus* ſucceeded *Aſclepiades* in the Church of *Antioch*. Then *Mamaa* the Emperors mother, a woman moſt godly and religious (when the fame of *Origen* was ſpread far and high, ſo that it came even unto her ears) thought her ſelf a happy woman, if ſhe might ſee him and hear his wiſdom in holy Scripture, which all men wondred at. Wherefore remaining at *Antioch*, ſhe ſent of her guard for him, who alſo came, and after that he had continued there a while, and publiſhed many things to the glory of God, and of the power of the heavenly doctrine, he returned again unto his accuſtomed School.

Berillus. *Hippolytus*.

Cajus againſt *Procolus*.

12 Epiſtles of *Paul*.

* *An. Dom.* 220. *Macrinus* ſucceedeth *Antoninus* in the Empire.

Antoninus 2. Emperor, *An. Dom.* 221.

Caliſtus Biſhop of *Rome*.

Urbanus Biſh. of *Rome*.

Alexander Emperor, *Anno Dom.* 224.

Philetus Biſhop of *Antioch*.

Chap. XXI.

Chap.22. after the Greek.

The Catalogue of Hippolytus *works.* Origen *beginneth to comment.*

AT that time *Hippolytus* amongſt many other of his Monuments, wrote a Book of *Eaſter*, where after ſupputation of times laid down, he ſet forth a certain Canon of *Eaſter*, comprizing the compaſſe of ſixteen years, ending the reign of the Emperor *Alexander* in the firſt year. Of his other works theſe came to our knowledge: *Of the ſix dayes creation: Of the things which follow the ſix days work. Againſt* Marcion. *Upon the* Canticles *of* Solomon. *Upon certain pieces of* Ezechiel. *Of* Eaſter. *Againſt all hereſies.* With many others, the which thou ſhalt find extant among other men. About that time *Origen* began to comment upon holy Scriptures, *Ambroſe* diverſly provoking him, not only with words and fair ſpeeches, but alſo urging him with large offers of neceſſary expences. For *Origen* had at certain times appointed for him, mo in number than ſeven ſwift notaries, every one ſupplying the room by turn, and writing that which he uttered unto them: and as many more Scriveners, together with maidens well exerciſed and practiſed in penning, whoſe neceſſary expences and charges *Ambroſe* exhibited, yea and that abundantly. Who alſo together with him beſtowed great diligence in the exerciſe and ſtudy of the ſacred Scripture, whereby chiefly he provoked him to write Commentaries upon holy Scripture. When theſe things were thus a doing, after *Urbanus* had governed the Church eight years, *Pontianus* ſucceeded him in the See of *Rome*, and in the Church of *Antioch Zebinus* ſucceed *Philetus*.

The works of *Hippolytus*.

Origens Notaries and Scriveners.

Pontianus Biſh. of *Rome*.

Zebinus Biſhop of *Antioch*.

Chap.

Chap. 23. after the Greek.

Chap. XXII.

Origen *is made Miniſter at* Cæſarea.

After that time when the neceſſity of the Eccleſiaſtical affairs ſo conſtrained, *Origen* being ſent into *Greece*, was made Miniſter at *Cæſarea* in *Palaſtina* of the Biſhops there abiding. But what ſtir fell out touching that matter in his behalf, and what was decreed by Biſhops concerning the controverſies about him, and what other things he ſuffered preaching the Word of God, inſomuch as they require a ſeveral volume, we will paſſe them over, referring the *Reader* unto the ſecond *Apology* which we publiſhed in the defence of him, where we have lightly run them over.

Chap. 24. after the Greek.

Chap. XXIII.

Of certain Commentaries of Origen.

These things are alſo to be annexed unto the reſt, how that in the ſixth book of his annotations upon *John*, he declareth the five firſt to have been written by him at *Alexandria*. But all the Tracts that came to our knowledge upon this *Evangeliſt* amounted to the number of *twenty and two Tomes*. In his ninth Tome upon *Geneſis* (where of *all are twelve*) he ſignifieth not only the former eight to have been written at *Alexandria*, but alſo his *Annotations upon the firſt five and twentieth Pſalms*. Again, he wrote upon the *Lamentations* (of the which we have ſeen *five Tomes*) where he made mention of his books *of the reſurrection*, in number *two*. He wrote alſo *of principal beginnings*, after his departure out of *Alexandria*. And the book intituled *Stromateis* in number *ten*, he wrote in the ſame City, in the time of the Emperor *Alexander*, as all the titles prefixed to the Tomes do declare.

Chap. 25. after the Greek.

Chap. XXIV.

The Catalogue of the Books of the Old and New Teſtament, alledged out of Origens *Works.*

In his Expoſition upon the firſt *Pſalm* he reciteth the Books of the Old Teſtament writing thus: *We may not be ignorant that there are two and twenty books of the Old Teſtament after the Hebrews, which is the number of the letters among them.* Again a little after he ſaith: *The two and twenty books after the Hebrews are theſe: The firſt* Geneſis, *of us ſo called, but of the Hebrews* Breſith, *the title being taken of the beginning of the book, which is as much as to ſay, as In the beginning. The ſecond* Exodus, *in Hebrew* Ve elle ſmoth, *that is, Theſe are the names. The third* Leviticus, *in Hebrew* Ve ikra, *that is, And he called. The fourth* Numeri, *in Hebrew* Hammiſparim *or* Pecudim. *The fifth,* Deuteronomium, *in Hebrew* Elle hadebarim, *that is, Theſe are the words. The ſixth,* Jeſus *the ſon of* Nave, *in Hebrew* Joſue Ben Nun, *that is* Joſue *the ſon of* Nun. *The ſeventh,* Judges *and* Ruth, *with them one book, in Hebrew* Sophetim, *that is,* Judges. *The eighth, of* Kings *the firſt and ſecond, with them one book, in Hebrew* Samuel, *that is, Called of God. The ninth, the third and fourth of* Kings, *with them one book, in Hebrew* Ve hamelech David, *that is, And the Reign of* David. *The tenth, the firſt and ſecond of* Paralipomenon, *with them one book, in Hebrew* Dibre hajamim, *that is, The words of dayes. The eleventh, the firſt and ſecond of* Eſdras, *with them one book, in Hebrew* Ezra, *that is, A helper. The twelfth, the book of* Pſalms, *in Hebrew* Sepher thillim. *The thirteenth, the* Proverbs *of* Solomon, *in Hebrew* Miſloth. *The fourteenth,* Eccleſiaſtes, *in Hebrew* Coheleth. *The fifteenth, the* Canticle *of* Canticles; *we may not read, as ſome think, the* Canticles *of* Canticles, *in Hebrew* Sir haſirim. *The ſixteenth,* Eſaias, *in Hebrew* Jeſaia. *The ſeventeenth,* Jeremias *with the* Lamentations *and the Epiſtle, in one book, in Hebrew* Lirmia. *The eighteenth,* Daniel. *The nineteenth,* Ezekiel, *in Hebrew* Jeeskiel. *The twentieth,* Job, *in Hebrew* Hiob. *The one and twentieth,* Heſter. *Beſides theſe there are books of the* Machabees, *entituled in Hebrew* Sarbet Sarbaneel. These things hath *Origen* laid down in the fore-ſaid Commentary. And in the firſt Tome upon the Goſpel after *Matthew*, obſerving the Eccleſiaſtical Canon, he teſtifieth there be only four Goſpels, writing thus: *As I have learned by tradition of the four Goſpels (which alone without contradiction are received of all the Churches under Heaven) the firſt is written by* Matthew, *who was firſt a Publican, then an Apoſtle*

Apostle of Jesus Christ. *He published the same in writing unto the faithfull* Jews *in the Hebrew tongue. The second is after* Mark, *who wrote the same according unto the preaching of* Peter, *who in his Catholick Epistle calleth him his son : saying, The Church which is in* Babylon, *elected together with you, saluteth you, and my welbeloved son* Mark. *The third is after* Luke, *written for their sakes, who of the* Gentiles *turned unto the faith, which was also commended of* Paul. *The fourth is after* John. Again, in the fifth *Tome* of *Annotations* upon *John*, the same *Origen* touching the Epistles of the Apostles, saith thus : Paul *enabled a Minister of the New Testament, not according to the letter but after the spirit, who preached the Gospel abundantly every where, from* Jerusalem *unto* Illyricum, *wrote not unto all the Churches which he instructed, but unto whom he wrote, he wrote in few lines : but* Peter *upon whom the Church of Christ was built, against the which the gates of hell should not prevail, left behind him one Epistle, whereof we are certain. Be it that he left another : but this is in controversie. What shall I say of* John, *who leaned on the brest of our* Lord Jesus, *who wrote one Gospel, and confessed withall, so many Gospels might have been written, that if they had been written, the world could not have contained them. He wrote also the* Revelation, *being commanded to conceal and not to write the words of the seven thunders. He left behind him an Epistle comprising very few verses. Be it that the second and the third be annexed, though some take them not for his : in both which there are not an hundred verses.* Moreover of the Epistle unto the *Hebrews*, in his Homilies expounding the same he writeth thus : *The character of the Epistle unto the* Hebrews *setteth not forth the style of* Paul, *who confessed himself to be rude in speech, for the phrase of that Epistle savoureth very much of the Greek tongue. Whosoever he be that hath any judgement in discerning of phrases, will confess the same. Again, that the doctrine of this Epistle is sound, and not inferiour to those Epistles, which without contradiction are known to be the Apostles, whosoever will with judgement read the Apostle, he will also confess the same to be most true.* A little after he saith thus : *I truly for mine own part, that I may speak as I think, do say, that the doctrine of this Epistle is the Apostles for undoubted, but the phrase and order another mans, which noted the sayings of the Apostle, and contrived such things as he had heard of his master, into short compendious notes. Wherefore if any Church heretofore hath received the same as the Epistle of* Paul, *let her still embrace and receive the same under his name. For the learned men of old have not without great consideration delivered the same unto us for the Epistle of* Paul. But who wrote it, God the only truth knoweth: yet Histories have declared unto us, that some thought it to have been written by *Clemens* Bishop of *Rome*, some by *Luke*, who wrote both the *Gospel* and the *Acts of the Apostles*. But of these things thus much.

Mark.

Luke.

John.

Origen *hom. 5. in Joan.*

Pauls Epist.

Peters 2. Epistles.

The *Apocalypse.*

Johns 3. Epistles.

Origen. *in epist. ad* Rom.

Chap. XXV.

Chap. 26. after the Greek.

Origen *professeth divinity at* Cæsarea. Heraclas *is chosen Bishop of* Alexandria.

IT was in the tenth year of the raign of the aforesaid Emperor, when *Origen* left *Alexandria*, and got him to *Cæsarea*, when also he committed the office of Catechizing there, unto *Heraclas*. In a while after, *Demetrius* the Bishop of *Alexandria* dieth, when he had continued in the same room the space of three and forty years : him succeeded *Heraclas*. There flourished also at that time *Firmilianus* Bishop of *Cæsarea* in *Cappadocia*.

An. Dom. 234.

Chap. XXVI.

Chap. 27. after the Greek.

Of the Bishops that were Origens *familiar friends.*

THis *Firmilianus* so highly esteemed of *Origen*, that one while he sent for him unto his own Province to edifie his Churches, another while he took his voyage unto *Judea* unto him, where for a certain space he continued with him, for farther understanding of the holy Scriptures. Besides him *Alexander* Bishop of *Jerusalem*, and *Theoctistus* Bishop of *Cæsarea*, continually were of his side, permitting unto him alone, as master, the interpretation of holy Scripture, with the rest of the Ecclesiastical function.

Firmilianus.

Alexander. Theoctistus.

Chap. 28. after the Greek.

Chap. XXVII.

Of the perſecution which Maximinus *the Emperor raiſed.*

Maximinus was created Emperor *An. Dom.* 237. under whom the fixt perſecution was raiſed.

After that the Emperor *Alexander* had ended the raign of thirteen years, *Maximinus Cæſar* ſucceeded him, who being incenſed with the anger, ſpite and grudg he bare unto the houſe of *Alexander*, which harbored many of the faithfull, he ſtirred up the fiery flame of perſecution, and gave commandment that the Governors only of the Churches, as principall authors of the doctrine of our Saviour, ſhould be put to death. At that time *Origen* wrote a Book of *Martyrs*, the which he dedicated unto *Ambroſe* and *Protoctetus* Miniſters of *Cæſarea*, for that both they ſuffered no ſmall affliction in that troubleſome time, wherein alſo they had endured moſt conſtantly examination and confeſſion. *Maximinus* himſelf continuing Emperor no longer than three years. *Origen* noted the time of this perſecution, both in the two and twentieth Tract of his Commentaries upon *John*, and in ſundry of his Epiſtles. But when *Gordianus* had ſucceeded *Maximinus* in the Empire of *Rome*, *Anterus* alſo followed *Pontianus*, after he had governed ſix years in the Biſhops See of *Rome*.

Gordianus created Emperor *An. Dom.* 240. *Anterus* Biſhop of *Rome*.

Chap. 29. after the Greek.

Chap. XXVIII.

Of the ſtrange election of Fabianus *Biſhop of* Rome. *Of the ſucceſſion of Biſhops at* Antioch *and* Alexandria.

Fabianus Biſhop of *Rome*.

After that *Anterus* had enjoyed the Eccleſiaſtical function the ſpace of one moneth, *Fabianus* ſucceeded him: who as report goeth, came from the country after the death of *Anterus*, together with certain others for to dwell at *Rome*: whenas ſuch a thing as never was ſeen before at the election of a Biſhop, happened then by the divine and celeſtial grace of God. For when all the brethren had gathered themſelves together for the election of a Biſhop, and many thought upon divers notable and famous men, *Fabianus* himſelf being there preſent together with others, whenas every one thought leaſt, nay, nothing at all of him, ſuddenly from above there came a Dove, and reſted upon his head, after the example of the holy Ghoſt, which in likeneſs of a Dove deſcended upon our Saviour: and ſo the whole multitude being moved thereat, with one and the ſame Spirit of God, cried out chearfully with one accord, that he was worthy of the Biſhoprick: and immediately (as they report) he was taken and enſtalled Biſhop. At that time, when *Zebinus* Biſhop of *Antioch* had departed this life, *Babylas* came in place. And at *Alexandria*, when *Heraclas* the ſucceſſor of *Demetrius* had finiſhed his mortall race, *Dionyſius* one of *Origens* Diſciples, ſupplied the room.

Babylas Biſhop of *Antioch*. *Dionyſius* Biſhop of *Alexandria*.

Chap. 30. after the Greek.

Chap. XXIX.

Of Gregorius *and* Athenodorus *diſciples of* Origen.

Theodorus, who alſo was called *Gregorius Neocæſarienſis*, as *Socrates* writeth, *l.* 4. *c.* 22. *Athenodorus*.

When *Origen* executed his accuſtomed manner of teaching at *Cæſarea*, many flocked unto his leſſons, not only men of that country, but alſo infinite forreiners, who forſaking their native ſoil, became his diſciples: of which number as chief, we have known *Theodorus*, he was the ſame *Gregorius*, the moſt renowned Biſhop among us, and his brother *Anthenodorus*. He being ſtudious in the *Greek* and *Roman* diſcipline, ſo perſwaded them, that they embracing the ſincere love of Philoſophy, altered their former ſtudies unto the exerciſe and ſtudy of holy Scripture. And after they had continued with him the ſpace of five years, they profited ſo much in holy Scripture, that both being as yet young men, they were ordained Biſhops of certain Churches in *Pontus*.

Chap. 31. after the Greek.

Chap. XXX.

Of Aphricanus *an Eccleſiaſtical Writer, and his Books.*

The Hiſtory of *Suſanna* doubted of.

About that time was alſo *Aphricanus* renowned and much ſpoken of, the author of thoſe Commentaries entituled *of Ceſtes*, or, *Wedding girdles*. There is extant alſo an Epiſtle of his unto *Origen* to this effect, that he doubted whether the Hiſtory of *Suſanna* commonly read in *Daniel* was true or fained: whom *Origen* fully ſatisfied. There came alſo

to

to our hands of the same *Aphricanus* doing, five Volumes of Chronicles curiously penned, wherein he reporteth himself to have travelled unto *Alexandria*, because of the great fame of *Heraclas*, whom, excelling in Philosophical sciences and discipline of the *Gentiles*, we have shewed before to have been chosen Bishop of *Alexandria*. There is also of the same author, an Epistle unto *Aristides* of the difference of *disagreeing in the Genealogy of Christ*, written by *Matthew* and *Luke*, wherein he manifestly proveth the consent and agreement of the *Evangelists*, out of a certain History which came to his hands: whereof in his proper place, that is, in the First Book of this present History, we have already made mention.

Chap. XXXI.

Chap. 32. in the Greek.

When and where Origen *wrote unto the Prophets.*

About this time *Origen* published Commentaries upon *Esay*, afterwards upon *Ezekiel*: of the which upon the third part of the Prophet *Esay*, unto the vision of the four footed beasts in the wilderness, there came unto our hands thirty *Tomes*. And upon the Prophet *Ezekiel*, in the whole five and twenty, the which he wrote being at *Athens*. He began to Comment upon the *Canticles*, so that thereupon he finished five Books, and afterwards returning from *Cæsarea* he made them out ten Books. What need we presently to recite an exact Catalogue of his Works, for it requireth a severall Volume? whenas we have run them over in the life of *Pamphilus*, who suffered Martyrdome in our time: where we (commending the life of *Pamphilus*, his earnest and great study) have made Catalogues and Indexes for the Library which he builded, gathering together both the Works of *Origen* and also of other Ecclesiastical Writers: where if any man be disposed, he shall readily find all the perfect Volumes of *Origen*, as many as came to our knowledg. Now let us proceed further, to the discourse of that which followeth in this present History.

Chap. XXXII.

Chap. 33. in the Greek.

Origen *reduceth* Beryllus *into the right way, who aforetime judged not aright of the divine nature of Christ.*

Beryllus Bishop of *Bostra* in *Arabia*, of whom we have spoken a little before, went about to establish forrein and strange doctrine from the faith, to the overthrow of the Ecclesiastical Canon. He was not afraid to say, that our Lord and Saviour, before his incarnation, had no being according unto the circumscription of a proper and severed substance, and that he had no proper divinity, but only his fathers divinity, dwelling in himself. Whenas by reason of this matter, many Bishops had dealt with him by conference and disputation, *Origen* also amongst others was sent for, who conferred with him at the first to understand the ground of his opinion, which being understood, and perceiving him not to believe aright, he rebuked him, perswaded him with reasons, convicted him with manifest proof, restrained him with true doctrine, and restored him again to his former sound opinion. The acts of *Beryllus*, the Synods summoned for his sake, the questions moved by *Origen* unto him; the disputations held in his own Congregation, with all the other circumstances thereunto appertaining, are at this day extant. And infinite other things have our elders remembred of *Origen*, all which I pass over as impertinent to this our present purpose. Such things as concern him and are necessary to be known, may be gathered out of the *Apology*, the which we wrote in his behalf, together with *Pamphilus* Martyr, (a man that flourished in our time) against contentious quarrellers.

Beryllus denied Christ to be the second person in Trinity, before he was made man.

Chap. XXXIII.

Chap. 34. in the Greek.

Of Philip *a Christian Emperor and his humility.*

When *Gordianus* had been Emperor of *Rome* six years, *Philip* together with his son *Philip*, succeeded him. Of this man it is reported, that he being a Christian, and desirous to be partaker and joyned with the multitude in the Ecclesiastical Prayers upon the last day of *Easter* Vigils, could not be admitted untill he had first rendred an account of his faith, and coupled himself with them which for their sins were examined

Philip crowned Emperor, *An. Dom.* 246.

and placed in the room of penitents. For except he ſhould have done this, he could not be admitted: therefore becauſe he was faulty in many things, he willingly obeyed, and declared by his works his ſincere and religious mind towards God.

Chap. 35. in the Greek.

Chap. XXXIV.

Dionyſius *ſucceeded* Heraclas *at* Alexandria.

Anno Domini 249.

IT was the third year of the reign of *Philip*, and the ſixteenth year of *Heraclas* Biſhop of *Alexandria*, when *Dionyſius* ſucceeded him in the Biſhops See.

Chap. 36. in the Greek.

Chap. XXXV.

What time Origen *ſet his Scriveners on work, and when his other works were written.*

ABout that time, faith (as it was requiſite) taking root, and the Goſpel freely preached throughout the world, *Origen* (as they report) being above threeſcore years old, and much worn and waſted by reaſon of his long ſtudy and painfull exerciſe, now at length permitted that thoſe things which he had publickly preached and diſputed, ſhould by notaries be coppied out, which before he would not ſuffer to be done. Then wrote he againſt the Book of *Celſus* the Epicure, intituled, *The word of truth*, Eight Books. After them five and twenty tracts *upon the Goſpel after Matthew*. And others *upon the twelve Prophets*, whereof we have found five and twenty in the whole. There is extant an Epiſtle of his unto the Emperor *Philip*, and another unto his Wife the Empreſs *Severa*, with ſundry others, unto other men. Of the which, as many as we could find being ſcattered here and there (which exceeded the number of an hundred) we have collected and compiſed in ſeveral Volumes, to the end they ſhould no more be diſperſed. He wrote alſo to *Fabianus* Biſhop of *Rome*, and to ſundry other Biſhops and Governors of Churches, of his ſound opinions and doctrine. The ſpecialities thereof thou mayeſt ſee in the Sixt Book of our *Apology*, written in his behalf.

Chap. 37. in the Greek.

Chap. XXXVI.

Origen *confuted the* Arabians, *which taught that the ſouls were mortall.*

THere aroſe certain at that time in *Arabia* which were authors of pernicious doctrine, who taught, that in this preſent life the ſouls died, and periſhed together with the body, and that in the general reſurrection they aroſe together, and were reſtored to life again. A great Synod was ſummoned together for this cauſe, ſo that again *Origen* was ſent for, who publickly ſo diſcourſed and diſputed of this queſtion, that he purged and withdrew their ſeduced minds from this foul error.

Of this opinion was *John* the 22. Biſhop of *Rome*.

Chap. 38. after the Greek.

Chap. XXXVII.

Origen *openeth and confuteth the hereſie of the* Helceſaits.

THen alſo ſprang up another poiſoned opinion, namely, the hereſie of the *Helceſaits*, which was no ſooner riſen, but it was rooted out. *Origen* made mention thereof, expounding the fourſcore and ſecond *Pſalm* in the open audience of the Congregation, where he ſaith thus: *In theſe our dayes ſtept forth one which boaſted, that he was able to maintain the moſt deteſtable opinion, called the hereſie of the* Helceſaits, *lately ſowen in the Church. What cankred poiſon is contained in this opinion, I will tell you, leſt that ye alſo be deceived. This hereſie allowеth of ſome of the holy Scripture wholly, and alloweth of ſome other, both in the Old and New Teſtament. This hereſie denyeth* Paul *wholly. This hereſie counteth it an indifferent thing if thou deny or not deny with thy mouth in the time of perſecution, ſo that thou perſiſt faithfull in thine heart. They uſe a certain Book, which as they ſay came down from Heaven, the which whoſoever heareth and believeth (ſay they) ſhall obtain another kind of remiſſion of ſins than that which Chriſt purchaſed for us.* Thus went the affairs then,

Origen in 82. *Pſalm.*

Chap.

Chap. XXXVIII.

Chap. 39. after the Greek.

Of the perſecution under Decius, *the martyrdome of many Biſhops, and how that* Origen *was perſecuted.*

AFter that *Philip* had been Emperor ſeven years, *Decius* ſucceeded him, who becauſe of his grudge towards *Philip*, raiſed perſecution againſt the Church, in the which perſecution *Fabianus* Biſhop of *Rome* was martyred, whom *Cornelius* did ſucceeded. In *Paleſtina Alexander* Biſhop of *Jeruſalem*, when he had the ſecond time endured confeſſion for Chriſts ſake before the tribunal ſeat of the Preſident of *Cæſarea*, is caſt into priſon, where after a notable and famous teſtimony of his true faith, given before the judgement ſeat of the Lieutenant, he ended his mortal life: after whom *Mazabanes* was choſen Biſhop of *Jeruſalem*. And *Babylas* likewiſe Biſhop of *Antioch* (even as *Alexander* Biſhop of *Jeruſalem*) after he had rendred an account of his faith, died in priſon, whom *Fabius* ſucceeded. But what things, and how great they were which happened to *Origen* in that perſecution, and how he died, the ſpitefull Devil deadly purſuing him with his whole troop, ſtriving againſt him with all might, and every kind of ſlight that poſſibly could be invented: and ſpecially againſt him above all the reſt which then were perſecuted to death: and what, and how great things he ſuſtained for the doctrine of Chriſt: impriſonments and torments of body, ſcourging at iron ſtakes, ſtinch of cloſe priſon: and how that for the ſpace of many days, his feet lay ſtretched four ſpaces aſunder in the ſtocks: and how that conſtantly he endured the threats of fire, and all that the enemy could terrifie him with: and what end he made, after the Judge had wrought all means poſſibly to ſave his life: and what ſpeeches he uttered, very profitable for ſuch as need conſolation: ſundry of his Epiſtles truly, faithfull, and curiouſly penned, do declare.

Decius crowned Emperor *Anno Domini* 244. under whom as *Oroſius* ſaith, the ſeventh perſecution was raiſed.
Fabianus Biſhop of *Rome*.
Alexander Biſhop of *Jeruſalem* died in priſon.
Mazabanes Biſhop of *Jeruſalem*.
Babylas Biſhop of *Antioch* died in priſon.
Fabius Biſhop of *Antioch*.
Origen is perſecuted.

Chap. XXXIX.

Chap. 40. in the Greek.

How Dionyſius *Biſhop of* Alexandria *reporteth the perils himſelf ſtood in.*

TOuching *Dionyſius*, I will alledge out of his own Epiſtle unto *Germanus*, where he of himſelf writeth thus: *I take God to witneſs of that I ſpeak, and he knoweth that I lye not. I fled away not greatly regarding mine own perſon, and yet not without the will of God. Long before that the perſecution under* Decius *prevailed*, Sabinus *ſent the ſurveyor of corn to ſeek me, for whoſe coming I remained at home three dayes: but he ſearching all places, high-wayes, rivers and fields, where he conjectured that I either hid my ſelf, or paſſed by, was I wot not how blinded, ſo that he found not my houſe. He little thought that I continued at home in that heat of perſecution. At length with great difficulty (God no doubt diſpoſing my departure) the fourth day, I and my children, together with many other brethren left the City. And that our departure was cauſed by the divine providence of God, the ſequels declare, wherein peradventure I ſtood unto many in good ſtead.* A little after he reporteth the caſualties which happened after his flight, in this ſort: *About ſun-ſet, I was led by the ſouldiers together with my company, unto* Taposiris, *but* Timothy *(as God would) was neither preſent, nor taken. At length when he came, he found the houſe deſolate, the ſervants keeping it, but he perceived that we were taken and gone.* Again after a few lines: *And what a wonderfull chance was that? I will truly report it you: One met* Timothy *by the way as he fled, and ſeeing him troubled and diſquieted in mind, demanded of him the cauſe of his ſo quick ſpeed, who forthwith openeth unto him the whole matter: the which when the paſſenger had learned, he paſſeth by, and goeth ſtill on his journey, which was to a banquetting bride-houſe (* the manner was at ſuch meetings to watch all night) and being come thither, he told the gueſts at table, all that he had heard by the way. They all together headily, as it had been a made match, roſe up, and with all ſpeed purſued us with a clamorous tumult: and when the ſouldiers which guarded us fled away, they fell upon us as we lay in our beds. I (God knows) at the firſt took them for thieves, and becauſe I thought their coming was to rob and ſpoil, as I lay in my naked bed, I wrapped me in the ſheet, and reached them the reſt of my bedding. But they commanded me to ariſe and quickly to depart. Then underſtanding their drift, I cryed out, praying and beſeeching them that they would ſuffer us to be gone. If they would benefit me at all, I prayed them to prevent ſuch as would bring*

Dionyſius Biſhop of *Alexandria* unto *Germanus*.

Dionyſius Biſhop of *Alexandria* was married.

* This cuſtom in divers places is now adayes in ure.

me forth, and to behead me themſelves. When I had cryed thus, as my companions and partakers do very well know, they ruſhed out violently. I truly then caſt my ſelf proſtrate upon the pavement, they took me by hand and foot, they lugged me forth and carryed me away. There followed after ſuch as can teſtifie all theſe things; namely Gaius, Fauſtus, Peter *and* Paul, *which led me out of my loding, and laid me upon the bare back of an Aſs.* Thus *Dionyſius* wrote of himſelf.

Chap. 41. in the Greek.

Chap. XL.

Dionyſius *Biſhop of* Alexandria *reporteth the conſtancy of ſuch as were martyred at* Alexandria *under* Decius.

Dionyſius unto *Fabius* Biſhop of *Antioch.*

THe ſame *Dionyſius* in his Epiſtle unto *Fabius* Biſhop of *Antioch*, deſcribeth the ſundry torments of them which ſuffered Martyrdom at *Alexandria* under *Decius*, writing thus: *This perſecution was not begun by the Emperors Edict, but one whole year before. For there came unto this City a certain ſouthſayer and inventer of miſchief, who moved and ſtirred up the whole multitude of the heathens againſt us, and excited them to defend the ſuperſtition of their native ſoil: by whom they being thus provoked, and having won to their ſide ſuch as were of power and authority, to perpetrate all impious acts, they perſwaded themſelves, that the only worſhip of Devils and our ſlaughter, was piety it ſelf. Firſt then they apprehend a certain Miniſter whoſe name was* Metras, *and command him to utter blaſphemy, who for diſobedience therein is beaten with clubs, his face and eyes they pricked with ſharp quils, afterwards they led him forth into the ſuburbs and ſtoned him to death. Again, they bring into the Temple of Idols a faithfull woman named* Quinta, *and conſtrained her to worſhip, who contrarying and abhorring their Idols, had her feet bound together, and by them trailed and lugged all along the ſtreets, which were paved with ſharp ſtones, and withall being beaten againſt mil-ſtones and ſore ſcourged, ſhe was brought forth to the place, and executed. Which being done, they all with one accord violently ruſh into the houſes of the religious, and every one of the wicked leadeth the heady multitude unto their neighbours houſes whom they knew to be godly and well diſpoſed; and they deſtroy, ſpoil, ſteal and bear away the precious jewels: but the vile, the baſe, and the wooden ſtuff, they throw out into the ſtreet and burn it to aſhes: ſhewing forth thereby a reſemblance or ſpectacle of a City taken and ranſacked by the enemy. But the brethren gave back, and withdrew themſelves aſide, taking in good part and very chearfully the loſs of their gods, much like unto them of whom* Paul *hath teſtified. Neither do I remember any (one onely excepted) of them which were apprehended unto this day, that denyed the Lord. Furthermore, they laid hold upon the elderly and renowned Virgin* Apollonia, *they beat her cheeks, and knock out all the teeth in her head. Over againſt the City they prepare a pile; and thereaten to burn her quick, unleſs ſhe would together with them utter blaſphemy. But ſhe lingring a little while, as though ſhe would take further deliberation, ſuddenly leaps into the fire, and is conſumed to aſhes. To be ſhort, they laid hold upon* Serapion, *who continued in his own houſe, whom they vex with ſundry grievous and bitter torments, bruſing all the members of his body, and throwing him down headlong from an upper chamber. There was no way left for us to paſs, no not the common high way, nor any paſſage, either by day or by night; they cryed out all, and exclaimed every where, there was no other choice but either to utter blaſphemy, or to be drawn and burnt at the ſtake. And theſe things (the more is the pity) endured too too long. But in the end, this ſedition and civil war overtook the ſeditious perſons themſelves, and turned upon them the ſelf ſame cruelty which they had practiſed upon us. So that for a little ſeaſon, we refreſhed our ſelves, their fury wherewith they raged againſt us being ſomewhat abated: but a while after, the alteration of the Imperial Scepter was made known unto us, which aforetime was very favourable unto us, but now threatened great miſchief to enſue. For the Emperors Edict is proclaimed, and that moſt dreadfull ſaying of our Saviour prognoſticated long ago now taketh place, that if it were poſſible, the very elect themſelves ſhould be offended. All do tremble and quake for fear, ſome forthwith of the meghtier ſort flye away, doubting what would befall them; ſome of their own accord are carryed away with their worldly affairs; ſome are perſwaded by their neighbours, and being called by their names, are preſent at their profane and impious ſacrifices; ſome waxed pale and trembled, not as though they would ſacrifice, but like to become*

Metras after torment is ſtoned to death.

Quinta ſtoned to death.

Apollonia is burned.

Serapion was thrown down and his neck broken.

The Edict of *Decius* againſt the Chriſtians. Matth. 24.

ſacrifices

ſacrifices and oblations to the Idols, ſo that the whole multitude in compaſs derided them: for they ſeemed manifeſtly to be timorous, both to dye, and alſo to do ſacrifice: ſome went ſtoutly unto the altars and affirmed boldly, that they were never Chriſtians; of whom the Lord hath moſt truly foretold, That ſuch ſhould hardly be ſaved. *Some other there were that held with both ſides: ſome fled, and ſome were taken, whereof divers endured fetters and impriſonment. Others ſome after long impriſonment, before they came unto the tribunall ſeat renounced their faith: ſome after they had ſtoutly endured torments, in the end denied Chriſt. But others that were bleſſed and valiant, as pillars or bulwarks of the Lord, being ſtrengthened by him, and ſtout in proteſting their faith, having gotten unto themſelves worthy conſtancy and courage ſufficient, became renowned Martyrs of the Kingdome of Heaven. The firſt was* Julianus *a gouty man, not able either to ſtand or go, he was brought forth by two which bare him on their ſhoulders, whereof the one afterwards fell from the faith, but the other called* Cronion, *whoſe ſirname was* Eunus, *together with the old* Julianus, *confeſſed and acknowledged the Lord (as it was meet) with a perfect and ſound faith. They were both laid upon Camels, and ſcourged aloft, and in the end being thrown into the flaſhing fire, they were burned to aſhes, in preſence of the people which compaſſed them round about. Whenas they were brought forth, a certain ſouldier rebuked ſuch as reviled them, wherefore they exclaimed againſt him, ſo that this valiant warriour of the Lord was brought forth to fight, who after that he had ſtoutly behaved himſelf in that great skirmiſh for the Chriſtian faith, was beheaded. After him another, by Nation a* Lybian, *by appellation and bleſſing the true* Macar, *was often admoniſhed by the Judge to deny Chriſt and renounce his faith, and for not conſenting unto it, was burned quick. After them* Epimachus *and* Alexander, *when they had been long puniſhed with fetters, tormented with ſharp razors and bitter ſcourges, were thrown into a fiery pile, together with four women.* Ammonarion *alſo a holy Virgin, whom the Judge grievouſly tormented, for that ſhe foretold him ſhe would obey him in nothing, (which indeed ſhe performed) was brought forth to execution. The reſt as* Mercuria *a very honeſt Matron, and* Dionyſia *a very fruitfull woman for childbearing (the which children notwithſtanding ſhe preferred not before the Lord) when they had confounded the Judge which uſed all kind of perſwaſions, and now was of the women overcome, after they were ſo tormented, that they were paſt all ſenſe and feeling, they were beheaded with a ſword: but* Ammonarion *paſſed them all, notably enduring all kind of torment.* Heron *alſo and* Ater, *and* Iſidorus, *being* Egyptians, *together with* Dioſcorus, *a young man of fifteen years old, were committed. Firſt of all the Judge took the young man in hand with fair ſpeeches, as though he were eaſie to be intreated; afterwards with torments, as though he were ſoon terrified; but he for all his perſwaſions, would neither bow at his flatteries, or break at his threats. The reſt, after they had endured the moſt cruell rending and diſ-joynting of their bodily members, he commanded to be burned with fire; but* Dioſcorus *he ſet at liberty, wondring at his gracious countenance which gave a gliſtring ſhine, and the wiſe anſwers which proceeded out of his mouth, ſaying, he would grant him longer ſpace to repent and remember himſelf, for his tender years ſake. So that even at this day, the moſt renowned* Dioſcorus *remaineth among us, waiting for larger and longer combat.* Nemeſion *alſo an* Egyptian *is accuſed of theft: whereof after he had openly purged himſelf before the Centurion, again he is accuſed of Chriſtianity, wherefore he was bound and brought before the Preſident. But the moſt cruell and unjuſt Judge delivered him among the thieves, to be twice more grievouſly tormented and vexed, making him thereby the more bleſſed and honoured after the example of Chriſt. There ſtood before the tribunal ſeat certain ſouldiers:* Ammon, Zenon, Ptolomeus, Ingenuus, *and together with them old* Theophilus, *who (when any of the Chriſtians came to hear the ſentance or judgment, and now were ready to ſhrink) ſo ſtrugled, that they were ready to burſt within themſelves; they nodded with their countenance, and beckned with their hands, exhorting them to conſtancy, with all ſigns and geſtures of the body. The which when the multitude in compaſs had perceived, before that any laid hands on them, preventing their doings, they ſtep forth before the bar, and proclaim themſelves to be Chriſtians: ſo that the Preſident and his Aſſiſtants were amazed, and the Chriſtians upon whom the ſentence had paſt, were thereby emboldned to ſuffer, and the Judges marvellouſly afraid. Theſe therefore departed from the tribunall ſeat very chearfull, and rejoyced in the teſtimony of their faith, God glorioſly triumphing in them.*

Matth. 19.

Julianus burned.

Cronion was burned.

A Souldier beheaded.

Macar is burned.

Epimachus is burned.

Alexander is burned.

Four women burned.

Ammonarion is burned.

Mercuria and *Dionyſia* beheaded.

Heron burned.

Ater burned.

Iſidorus burned.

Dioſcorus a Confeſſor.

Nemeſion a Martyr.

Ammon, Zenon Ptolomaus, Ingenuus, and *Theophilus* Confeſſors.

CHAP.

Chap. 42. after the Greek.

Chap. XLI.

Of Iſchyrion *the Martyr with others. Of receiving after repentance ſuch as fell in perſecution.*

Dionyſius Biſhop of *Alexandria*, unto *Fabius* Biſhop of *Antioch*. *Iſchyrion* was beaten to death with a cudgel.

MAny others (ſaith *Dionyſius*) throughout the Cities and Villages were quartered and diſmembred by the Ethnicks, whereof for examples ſake I will rehearſe one. Iſchyrion being a Noble mans hired ſervant, and by Office his Steward, was commanded by his Maſter to do ſacrifice, and when he obeyed not, he was contumeliouſly reviled. The heathen Maſter ſeeing his Chriſtian Servant ſo conſtant, perſiſting in his former opinions, taketh a great cudgell in his hand, and beats his body and bowels till breath departed. What ſhall I ſay of the multitude of them which wander in the deſert and waſt mountains, conſumed with famine, hunger, cold, and diſeaſes, ſpoiled by thieves, and devoured of beaſts, whoſe bleſſedneſs and victories they that remain alive are able to teſtifie? Of theſe alſo I will alledge one for example; There was one Chæremon a very old man, Biſhop of a City called Nilus, who together with his wife, fled unto the mountains of Arabia, and returned home no more, nor could ever afterwards be ſeen. And though they were often ſought for of the brethren, yet could neither they nor their carkaſſes ever be found. Many alſo in theſe mountains of Arabia, were taken captives of the barbarous Saracens, whereof ſome were hardly ranſomed for great ſums of money, ſome not as yet, no, never unto this day appeared. And theſe things (brother) I write not in vain, but that thou mayeſt underſtand what and how great evils and miſchiefs have happened amongſt us, whereof they know more, which among all others have felt moſt. And after a few lines again he writeth thus: The Martyrs themſelves which lived amongſt us, now aſſociates with Chriſt, co-heirs of his Kingdome, and partakers of his Judgment, in that they ſhall judg together with him, have received again certain of the brethren which ſwerved from the faith, and fell to offer ſacrifice unto Idols; and beholding their converſion and repentance, knowing for ſurety, that they were to be received, inſomuch as God will not the death of a ſinner, they embraced them, retained them, and made them partakers of their prayers and trade of life. But what will ye adviſe us my brethren concerning ſuch? What have we to do in this caſe? Shall we be of one and the ſame mind with them? Shall we retaine their ſentence and favour, and ſhall we tender ſuch as they have pitied? Or ſhall we reject their cenſure, and ſit in judgment upon their ſentence? Shall we requite kindneſs with injury? Shall we deſtroy order? Shall we provoke God againſt us? Theſe things to good purpoſe hath *Dionyſius* mentioned, touching them which fell in time of perſecution.

Chæremon Biſhop of *Nilus* was married.

Ezek. 8.

Chap. 43. after the Greek.

Chap. XLII.

Of receiving again ſuch as fell. The teſtimony of Cornelius *Biſhop of* Rome. *The hereſie of* Novatus, *and his impiety. A Synod held at* Rome *for the condemning of his hereſie.*

NOvatus a Prieſt of *Rome*, puffed up with pride againſt ſuch as fell in time of perſecution through infirmity of the fleſh, as though there were no hope of ſalvation left for them, yea though they performed all that appertained unto true converſion and right confeſſion of the faith: became himſelf the auther and ringleader of his own hereticall ſect, to wit, of ſuch as through their ſwelling pride do call themſelves *Puritans*. Wherefore there was a Synod gathered together at *Rome* of threeſcore Biſhops, beſides many Miniſters and Deacons. Again, there met ſeverally many Paſtors of other Provinces, determining what was to be done in this caſe; where by uniform conſent of all, it was decreed, that *Novatus* together with ſuch as ſwelled and conſented unto this unnatural opinion, repugnant to brotherly love, ſhould be excommunicated and baniſhed the Church, and that the brethren fallen through the infirmity of the fleſh in the troubleſom times of perſecution, ſhould be received after that the ſalve of repentance and medicine of confeſſion were applied unto their maladies. There came to our hands the Epiſtles of *Cornelius* Biſhop of *Rome*, written unto *Fabius* Biſhop of *Antioch*, touching that Synod held at *Rome*, ſhewing therein what was decreed by all the Biſhops of *Italy* and *Africk*, and of other Provinces. Again, other Epiſtles of *Cyprian* in the *Roman* tongue, with the ſuperſcription of divers other Biſhops, wherein they ſhewed their conſent in this behalf: that ſuch as ſhrinked were to be upholden and cured: and that according

The *Novatians* call themſelves καθαρούς, that is, *Puritans*. *Novatus* is excommunicated.

according unto justice, the author of this heresie together with his adherents, was to be banished the Catholick Church. Unto these there was annexed another Epistle of *Cornelius* of the Synods Decrees. Again, another of the cause that moved *Novatus* thus to fall from the Church, whereof it will not be amiss, here to alledge some part, that the Reader may understand what manner of man he was. And to the end he would certifie *Fabius* of *Novatus* his disposition, *Cornelius* writeth thus: *I give thee to understand, that this jolly* Novatus *longed of old after a Bishoprick, and to the end he might conceal this his peevish desire, used this cloak of arrogancy. But first I will declare how he linked to his side certain Confessors.* Maximus *one of our Ministers, and* Urbanus, *who by confession of their faith procured unto themselves twice a notable name and estimation among us: again* Sidonius *and* Celerinus, *who through the goodness of God endured constantly all kind of torments, confirming the weakness of the flesh by the strength of his faith, and valiantly overcame the adversary: these men when they had considered better of him, and perceived his guile and inconstancy, his perjury and falshood, his inhumanity and suspicious head, returned unto the holy Church, revealed and detected unto many Bishops, and Elders, and lay-people which then were present, all his slights and devillish subtilties, the which of long time they had concealed, weeping and wailing that they had believed this deceitfull and malicious monster, and that they had forsaken the Church, yea, although it was but a little while.* Again, after a few lines in the same Epistle he saith: *We have seen in him (welbeloved brother) a wonderfull alteration and sudden change in a short space. This good man when he had protested with certain dreadfull oaths, that he never coveted any Bishoprick, suddenly as it were, by certain jugling feats, he stepped forth a Bishop. This Law-maker and Protector of the Ecclesiastical Science, when that he presumptuously endeavoured to challenge unto himself the title of a Bishop, not granted unto him from above, chose two men of a desperate condition, to be partakers of his heresie, whom he might send to a certain corner or lesser part of* Italy, *and thence to seduce three Bishops, plain, simple, and countrey men, by some crafty means, avouching and affirming, that they must in all the haste come to* Rome, *faining, that they together with other Bishops meeting for the same purpose, should appease and remove a certain schisme raised in the City. These being simple men, (as we said before) not knowing their crafty and mischievous fetches, after their coming were enclosed by such lewd persons as were suborned for the purpose, and about ten of the clock, whenas they were somewhat tipsie, and well crammed with victuals, were constrained to create him Bishop with imaginative and frivolous laying on of hands, the which craftily and subtilly, not compatible for his person, he challenged unto himself. One of them afterwards repented him, and returned into the Church, bewailing his fall, and confessing his fault, the whole multitude also intreating him, whom he had received unto the company and Communion of the Laity. In the rooms of the other Bishops we ordained and sent from us such as should succeed them. Wherefore this jolly defender of the Gospel was ignorant that there ought to be but one Bishop in the Catholick Church, in the which he knoweth (for how should he be ignorant) that there are six and fourty Priests, seven Deacons, seven sub-Deacons, two and forty Acolytes, two and fifty Exorcists, and Readers, with Porters, Widows and impotent persons, about a thousand and fifty souls, who all are relieved through the grace and goodness of Almighty God: whom so great a multitude and so necessary in the Church, and by the providence of God so copious and infinite, yea, a number of innumerable people, could not convert and turn to the Church, from this his desperate and damnable presumption.* Again a little after he writeth thus: *Now forwards I will orderly declare by what means, and by what trade of life he purchased unto himself the title of a Bishop. Think you that it was because of his conversation in the Church from the beginning, or because he endured many skirmishes and conflicts for his name, or that he stood in manifold and great perils for pieties sake? None of all these was true in him. The occasion of believing he took of Satan, which entred into him, and made there long abode. When he was delivered by the Exorcists, he fell into a dangerous disease, and because he was very like to dye, was baptized in the bed where he lay, if it may be termed a baptism which he received. For he obtained not after his recovery that which he should have done according unto the Canon of the Church, to wit, Confirmation by the hands of the Bishop. Insomuch then as he obtained not that, how came he by the holy Ghost?* And again a little after he saith: *He being loth to dye, and desirous of life, in the time of persecution denyed himself to be Priest. When he was intreated by the Deacons, and admonished to come forth out of the house wherein he had inclosed himself, and to minister unto the necessity of the brethren which wanted, he was so farre from yielding to the Deacons, that he went away and departed in a chafe, saying, that he would*

Cornelius Bishop of *Rome*, unto *Fabius* Bishop of *Antioch*.

Maximinus. Urbanus. Sidonius and *Celerinus* forsook *Novatus*.

The qualities of *Novatus*.

How *Novatus* the heretick was made Bishop.

The order of the Clergy, in the Church of *Rome* in the time of *Cornelius*.

Novatus fell in time of persecution, and denied his order.

no longer play the Prieſt, but addict himſelf unto another trade of Philoſophy. And again to this he annexeth that which followeth: *This good man forſook the Church of God, wherein he was baptized, and where alſo he took prieſthood upon him, by favour of the Biſhop, which through the laying on of hands allotted him thereunto, and (though all the Clergy, yea, and many of the Laity withſtood it, becauſe it was not lawfull to admit into the Clergy any that had been baptized in bed as he was) requeſted that he might be permitted to allow only this one.* Another inſolency of this man paſſing all the former, he reporteth thus: *When he diſtributed the oblation, and deliverid to every man part thereof, he addeth this withal (conſtraining the ſilly ſouls before they received of his oblation, to ſwear, holding both their hands together, not looſed before they had thus ſworn, I will uſe their own words) ſwear unto me by the body and bloud of our Lord Jeſus Chriſt, that thou wilt never forſaken me, and flye unto* Cornelius. *The wretched man taſted not of the Bread before he had vowed unto him, and inſtead of that, when he receiving the Bread ſhould have ſaid* Amen, *he anſwered, I will not go unto* Cornelius. Again a little after he ſaith: *Now that thou mayeſt underſtand, that he is all bare and forſaken, rejected and left of the brethren, who daily return unto the Church, whom bleſſed* Moſes *(a Martyr who of late endured amongſt us a marvellous and notable martyrdom, being alive and perceiving his temerity and arrogancy) did excommunicate, together with five other Prieſts, which ſevered themſelves with him from the Church.* In the end of the Epiſtle he reciteth the Catalogue of Biſhops, who at their being at *Rome*, condemned the mad fantaſie of *Novatus*, writing both their names, and the Provinces where they governed. He citeth alſo the names and Cities of ſuch as were abſent, and had ſubſcribed by their letters. Theſe things hath *Cornelius* ſignified by his letters unto *Fabius* Biſhop of *Antioch*.

The Communion was then miniſtred and delivered into their hands, not popt in their mouths.

Moſes a Martyr.

Chap. 44. after the Greek. Chap. XLIII.

Dionyſius *Biſhop of* Alexandria *reporteth of* Serapion *that fell in perſecution, how at his end he was deſirous to receive the Sacrament of the Lords Supper.*

Dionyſius alſo Biſhop of *Alexandria* in his letters to the aforeſaid *Fabius*, who in a manner yielded unto the ſchiſm, wrote many things of repentance, painting forth their patience which lately had been martyred at *Alexandria*. Whereof omitting many things, this one ſtrange act worthy of memory we have thought good to publiſh in this our Hiſtory: for thus he wrote, *I will certifie thee* (ſaith he) *of this one example which happened amongſt us. There was one* Serapion *dwelling among us, a faithfull old man, which of a long time lived without reprehenſion: but being tempted in perſecution, fell from the faith. He intreated very often that he might be received again, but none gave eare unto him, for he had done ſacrifice: and falling into a dangerous diſeaſe, lay ſpeechleſs and benummed of all his ſenſes the ſpace of three dayes; the fourth day after, being ſomewhat recovered, he called unto him a Nephew of his, his daughters ſon, and ſaid unto him: How long (ô my ſon) do ye withhold me? I beſeech you make haſt, and abſolve me quickly: Call unto me one of the Prieſts; the which as ſoon as he had ſpoken he was ſpeechleſs again. The boy ran unto the Prieſt. But it was night, and the Prieſt was ſick, and could not come with him. Yet (becauſe I gave commandement, that ſuch as were about to dye, if humbly they requeſted, ſhould be admitted, to the end, that being ſtrengthened in faith, they might depart in peace) he delivered unto the boy a little of the Euchariſt, and commanded him to crimble or ſoke it, and ſo drop it by a little and a little into the old mans mouth. The boy returneth, and brings with him the Euchariſt. When he was hard by, before he came in,* Serapion *ſaid: Comeſt thou my ſon? the Prieſt cannot come, therefore diſpatch thou that which he commanded thee to do, and let me depart. The boy immixed or ſoaked the Euchariſt, and withall let it by drop meal into the old mans mouth: whereof when he had taſted a little, forthwith he gave up the ghoſt. Is it not manifeſt, that this old man was ſo long held back, untill he were abſolved and looſed from the link of ſin, by confeſſing in the preſence of many the fault he had committed?* Thus far *Dionyſius*.

Dionyſius Biſhop of *Alexandria*, unto *Fabius* Biſhop of *Antioch*.

Men of old received the Communion a little before their deaths.

Chap. XLIV.

Chap. 45. after the Greek.

The Epistle of Dionysius *Bishop of* Alexandria *unto* Novatus.

NOw let us see what he wrote unto *Novatus*, who at that time molested the Church of *Rome*. Because that he pretended the cause of his fall, and the occasion why he embraced that apostasie and schisme, to rise through the perswasion of certain brethren, as if he were thereunto compelled by them, mark how he writeth unto him: Dionysius *unto the brother* Novatus *sendeth greeting. If thou wast constrained against thy will (as thou sayest) thou wilt declare the same, if thou return willingly. Thou shouldest have suffered any thing rather than to rend asunder the Church of God. Neither is this martyrdome which is suffered for not severing and dividing the Church, of less glory than that which is tollerated for deniall of sacrifice unto devils. Yea in my judgment, it is of far greater glory. For in the one, martyrdom is suffered for one soul, in the other for the universall Church. But if thou either perswade the brethren, or constrain them to return to unity, this notable act will be far greater than the fault that went before, and the one will not be imputed, the other will be commended. If thou canst not perswade the rebellious and disobedient, save at leastwise thine own soul. I desire thy health in the Lord, and thy imbracing of peace and unity.* Thus he wrote to *Novatus*.

Dionysius Bishop of *Alexandria*, unto *Novatus* the heretick.

Chap. XLV.

Chap. 46. after the Greek.

The Catalogue of Dionysius Alexandrinus *Epistles concerning repentance.*

HE wrote an Epistle of repentance unto the brethren throughout *Ægypt*, wherein he layeth down his censure of such as fell, and describeth means to correct vices. Of the same matter there is extant an Epistle of his unto *Conon* Bishop of *Hermopolis*, and an exhortation unto his flock of *Alexandria*. Among these there is another written unto *Origen*, of martyrdome. Likewise he wrote of repentance unto the brethren of *Laodicea*, whose Bishop was *Thelymidres*, and to the brethren throughout *Armenia*, whose Bishop was *Merusanes*. Moreover, he wrote unto *Cornelius* Bishop of *Rome*, approving his Epistle against *Novatus*: where he reporteth, that he was called of *Elenus* Bishop of *Tarsus* in *Cilicia*, and other his companions: *Firmilianus* Bishop of *Cappadocia*, and *Theoctistus* Bishop of *Palastina*, to meet them at the Synod held at *Antioch*, where divers went about to establish the schism of *Novatus*. He addeth besides, how he signified *Fabius* there to have deceased, and *Demetrianus* to have succeeded him Bishop of *Antioch*. He wrote of the Bishop of *Jerusalem* these words: *The renowned* Alexander *died in prison*. There is extant another Epistle of *Dionysius* unto the *Romans*, delivered by *Hippolytus*. Again he wrote another of peace and repentance. Another unto the confessors which cleaved unto the opinion of *Novatus*. Again other two Epistles unto such as were converted unto the Church. And to many others he wrote very profitable Tracts for the studious Readers to peruse.

Conon Bishop of *Hermopolis*.

Thelymidres.
Merusanes.
Cornelius.
Elenus.
Firmilianus.
Theoctistus.
Fabius.
Demetrianus.
Alexander.
Hippolytus.

The End of the Sixt Book.

THE

THE SEVENTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

CHAP. I.

The wickedness of Decius *and* Gallus *the Emperors. The death of* Origen.

* Chap 1. in the Greek. *Gallus* was created Emperor, *Anno Dom.* 255. *Origen* dieth. *Dionysius* Bishop of *Alexandria* in his Epistle to *Hermammon*.

NOw taking in hand the Seventh Book of the Ecclesiastical History, the great *Dionysius* Bishop of *Alexandria* shall stand us in good stead with his Commentaries and Epistles, wherein he described all the severall acts of his time. Herebence will I begin this present Book. * When *Decius* had not raigned full two years, he was slain together with his sons, whom *Gallus* succeeded: at what time *Origen* of the age of threescore and nine years, departed this life. But of the aforesaid *Gallus*, *Dionysius* wrote unto *Hermammon* in this manner: *Neither did* Gallus *perceive the impiety of* Decius, *neither did he foresee what seduced him, but stumbled at the same stone which lay right before his eyes, who when the Imperiall Scepter prosperously fell unto him, and his affairs went luckily forwards, chased away the holy men which prayed for peace and his prosperous estate, and so together with them he banished the prayers continually poured unto God for him.* And thus much of him.

The Translator unto the Reader.

INsomuch as Eusebius *throughout his Sixt Book almost in every Chapter, hath written at large of the famous Clerk and great Doctor of* Alexandria, *by name* Origen, *and now also in the beginning of his Seventh Book reporteth of his end, and that in few words: I thought good for the Readers sake, for the more absolute and perfect deliverance of the story, and for the further knowledg of his end, to annex hereunto, a worthy History out of* Suidas *a Greek Writer, who lived about a thousand years ago, touching the things which happened unto* Origen *a little before his death.* His words are these.

The Life of *Origen* out of *Suidas*.

Suidas in the life of *Origen*.

Origen *is said to have suffered much affliction for Christs sake, being famous, eloquent, and trained in the Church even from his youth up: but through envy he was brought before the Rulers and Magistrates, and through the despitefull subtilty and crafty invention of Satan, he was brought into great slander and blemish of infamy. They say, the authors of iniquity devised that a man should work the feat, that is, they prepared an* Ethiopian *or fowl black Moor, beastly to abuse his body. But he not able to away with, neither willing to hear of so horrible an act, brake out into loud speeches, and exclaimed at both the things which were given him in choice, rather than the one that he would do the other: and in the end he consented to sacrifice. Wherefore when they had put Frankincense in his hand, they threw it into the fire upon the altar. By this means he was by the Judges put from martyrdome, and also banished the Church. When he had thus done, he was so ashamed, that he left* Alexandria, *and got him to* Judea: *being come to* Jerusalem, *and well known for his learned expositions and gifts of utterance, he was intreated of the Priests to bestow a Sermon upon the people in the Church and open Assembly, for he was then a Minister. After great intreaty, and in a manner constrained by the Priests, he rose up, took the Bible, opened it, and happened upon this parcel of Scripture:* Unto the ungodly said God, why doest thou Preach my Laws, and takest my Covenant into thy mouth? *When he had thus read, he clasped the Book, sat down, and burst out into tears, together with all the audience which wept with him. He lived unto the time of* Gallus *and* Volusianus, *that is, untill he was threescore and nine years old: he resteth at* Tyrus, *where he was also buried.* So far *Suidas*.

The choice was, that either a black-Moore should play the *Sodomite* with him, or he himself should sacrifice unto Idols. Psal. 50.

The

The Translator unto the Reader.

I Have thought good also, here to to lay down his *Lamentation*, the which *Origen* himself wrote in the Greek tongue with his own hand, when after his fall, and the deniall of his Master *Christ Jesus*, he wandered to and fro with great grief and torment of conscience, the which S^t *Jerome* translated into Latine, and is found extant among the Works of *Origen*, He lamented as followeth.

The Lamentation of *Origen*.

The Lamentation of Origen.

In the bitter affliction and grief of mind, I go about to speak unto them which hereafter shall read me thus confusedly and without order, furiously disposed to sit upon the tribunall seat of Christ, together with the Saints in heaven: and how can I speak whenas the tongue is tyed, and the lips dare not once move or wagge? The tongue doth not his office, the throat is dammed up, all the senses and instruments are polluted with iniquity. But I will proceed on; And first, I will fall to the ground on my bare knees, and make mine humble supplications unto all the Saints and blessed of God, that they will help me silly wretch, which by reason of the superfluity of my sinne, dare not crave ought at the hands of God. O ye Saints, and blessed of God, with wateriſh eyes and wet cheeks, soked in dolour and pain, I beseech you to fall down before the mercy seat of God for me miserable sinner. Woe is me, because of the sorrow of my heart: Woe is me, that my soul is thus afflicted: Woe is me, that am compassed thus on every side, and shut up in my sinne, and that there is no health in me: Woe is me, O mother, that ever thou broughtest me forth, for a skilfull Lawyer to be overthrown in his unrighteous dealing: for a righteous man to fall into extream impiety: Woe is me, O mother, which broughtest me forth, a righteous man to be conversant in unrighteousnes: an heir of the kingdome of God, but now an inheritour of the kingdome of the devil: a perfect man, yet a Priest found wallowing in impiety: a man beautified with honour and dignity, yet in the end blemished with shame and ignominy: a man beset with many evils, and choaked with infamous doings: Woe is me, O mother, which broughtest me forth as an high and lofty turret, yet suddenly turned down to the ground: as a fruitfull tree, yet quickly withered: as a burning light, yet forthwith darkned: as a running fountain, yet by and by dried up. Woe is me, that ever I was bedicked with all gifts and graces, and now seem pitifully deprived of all. But who will minister moisture unto the temples of my head, and who will give streams of tears unto mine eyes, that I may bewail my self in this my sorrowfull plight? Alas, O Priest-hood, how shall I bewail thee? Alas, O Ministery, how shall I lament thee? O all you my friends, tender my case, pity my person, in that I am dangerously wounded. Pity me, O all ye my friends, in that I am now become an abject person. Pity me, O ye my friends, in that I am now with sorrow come to nought. Pity me, O ye my friends, in that I have now trodden under foot the seal and cognisance of my profession, and joyned in league with the Devil. Pity me, O ye my friends, in that I am rejected and cast away from the face of God: it is for my lewd life that I am thus polluted, and noted with open shame. Bewail me, whom the Angels have bewailed: Bewail me, whom all the Saints have bewailed: Bewail me, whom every man hath bewailed: Bewail me, O all ye the Nations under heaven, in that I am fallen from my glory. The Lord hath made and engraffed me a fruitfull vine, but instead of pleasant clustered grapes, I brought forth pricking thorns. Bewail me also, for that instead of grapes I brought forth brambles. But let the well-springs of tears be stirred up, and let my cheeks be watered, let them flow upon the earth and moisten it, for that I am soaked in sinne, and born in mine iniquities. I see my Priest-hood lament over me, I see all joy sorrowing over me, I see the spider over my seat building his cobwebbe, I see and behold my self all sorrowfull and pensive; every creature sorroweth at my case, for that I was wont heretofore to pour out praises unto God for them all. Alas, what have I felt, and how am I fallen? Alas, how am I thus come to nought? There is no sorrow comparable unto my sorrow, there is no affliction that exceedeth my affliction, there is no bitterness that passeth my bitterness, there is no lamentation more lamentable than mine, neither is there any sinne greater than my sinne, and there is no salve for me. Where is that good shepherd of souls? Where is he that went down

He calleth upon the Saints, in the same sense as he doth in his sorrowfull plight upon all other creatures under heaven.

from Jeruſalem *to* Jericho, *which alſo ſalved and cured him that was wounded of the thieves? Seek me out, O Lord, which am fallen from the higher* Jeruſalem, *which have broken the vow I made in Baptiſme, which have profaned my cogniſance, in that I dealt injuriouſly with thy bleſſed name. Alas that ever I was Doctor, and now occupy not the room of a Diſciple. Thou knoweſt, O Lord, that I fell againſt my will; whenas I went about to enlighten others, I darkned my ſelf: when I endeavoured to bring others from death to life, I brought my ſelf from life to death: when I minded to preſent others before God, I preſented my ſelf before the Devil: when I deſired to be found a friend and favourer of godlineſs, I was found a foe, and a furtherer of iniquity: when that I ſet my ſelf againſt the aſſemblies of the wicked, and reproved their doings, there found I ſhame, and the moſt peſtilent wound of the Devil: When that I was ignorant and unskilfull in the divers ſleights of ſtrivers, which commonly intrap men, I allured and exhorted them to the knowledge of the Sonne of God. Wherefore after much ſifting, they promiſed me (unhappy man) craſty conveyances to avoid the ſubtilty of Satan. But after that I departed from them, the Devil in the ſame night transformed himſelf into an Angel of light, and reaſoned with me: ſaying, When thou art up in the morning, go on, and perſwade them, and bring them unto God if they demand ought of thee. If in caſe they condeſcend and hearken unto thee, do it and ceaſe not, ſtaggering nothing at the matter, to the end many may be ſaved. And again, the Devil going before to prepare the way, whetted their wits to deviſe miſchief againſt me, ſilly wretch, and ſowed in their minds hypocriſie, diſſimulation and deceit. But I, O unhappy creature, ſkipping out of my bed at the dawning of the day, could not finiſh my wonted devotion, neither accompliſh my uſuall prayer, but wiſhing that all men might be ſaved, and come unto the knowledge of the truth, folded and wrapped my ſelf in the ſnares of the Devil. I got me unto the wicked, I required of them to perform the covenant made the night before, (I ſilly ſoul not knowing of any thing) and we came unto the Baptiſme. O blinded heart, how didſt thou not remember! O fooliſh minde, how didſt thou not bethinke thy ſelf! O witleſſe brain, how didſt thou not underſtand! O thou ſenſe of underſtanding, where didſt thou ſleep! But it was the Devil which provoked thee to ſlumber and ſleep, and in the end ſlew thy unhappy and wretched ſoul. He bound my power and might, and ſpoiled me of my knowledge: he bound my power and might, and wounded me. I anſwered but in a word, and became reproachfully defamed. I ſpake without malice, yet felt I ſpight. The Devil raiſed an aſſembly about me, and pronounced againſt me that unjuſt ſentence:* Origen *(ſaith he) hath ſacrificed. O thou Devil, what haſt thou done unto me! O thou Devil, how haſt thou wounded me! I bewailed ſometime the fall of* Sampſon, *but now have I felt farre worſe my ſelf: I bewailed heretofore the fall of* Solomon, *yet now am I fallen farre worſe my ſelf. I have bewailed heretofore the ſtate of all ſinners, yet now have I plunged in them all.* Sampſon *had the hair of his head clipt and cropt off, but the crown of glory is fallen from off my head.* Sampſon *loſt the carnall eyes of his body, but my ſpirituall eyes are digged out. It was the wylineſſe of a woman that brought him to his confeſſion, but it was mine own tongue that brought me to this ſinfull fall. And even as he wanted after the loſſe of his earthly poſſeſſion: ſo my tongue having bolted out this wicked ſaying, deprived me of the ſpirituall gifts, which ſometime have flowed with heavenly riches. And even as he being ſevered from the* Iſraelites, *and cleaving unto forreiners, endured theſe things: ſo I going about to ſave notorious ſinners, brought my ſelf captive unto captives, and the bondſlave of ſin. Alas, my Church liveth, yet am I a widower. Alas, my ſons be alive, yet am I barren. Alas, every creature rejoyceth, and I alone forſaken and ſorrowfull. Alas, O Church, wherein I was gladſome. Alas, O ſeat, wherein I ſate full merry. Alas, O Spirit, which heretofore cameſt down upon me, why haſt thou forſaken me? I am forſaken and become deſolate, becauſe of the corruption and filth of mine iniquity. Bewail me that am deprived of all goodneſſe. Bewail me, O ye bleſſed people of God, which am baniſhed from God. Bewail him that is bereaved of the holy Ghoſt. Bewail me, that am thruſt out of the wedding chamber of Chriſt. Bewail me, who once was thought worthy of the Kingdome of God, but now altogether unworthy. Bewail me, that am abhorred of the Angels, and ſevered from the Saints of God. Bewail me, for that I am condemned to eternal puniſhments. Bewail me, for that I am here on earth, and now tormented with the prick of conſcience. I do fear death, becauſe it is wicked. I do fear the dreadfull day of judgment, for that I am damned for ever. I do fear the puniſhment, for that it is eternall. I do fear the Angels which over-ſee the puniſhment, becauſe they are void of mercy. I do fear out of meaſure all the torments, and what I ſhall do I wot not, being*

The policy of Satan was, to have *Origen* to confirme the Chriſtians at the time of ſacrifice, not to the end they might be ſaved (as his pretence was) but that *Origen* might be taken with the manner, and preſently conſtrained either to ſacrifice or deny his Maſter, which fell out in the end. It ſeemeth by this, that ſome promiſed *Origen* they would be baptized, but when it came to the pinch, they made him to ſacrifice.

Origen bewaileth his excommunication.

*being thus on every side beset with misery. If there be any man which can, I beseech him now to assist me with his earnest prayers, and with his sorrowfull tears. For now it behoveth me to shed infinite tears for my great sin. Who knoweth whether the Lord will have mercy upon me, whether he will pitty my fall, whether he will tender my person, whether he will be moved with my desolation, whether he will shew mercy unto me, whether he will have respect unto my humility, and incline his tender compassion towards me? But I will prostrate my self before the thresholds and porches of the Church, that I may intreat all people both small and great, and I will say unto them: Trample and tread me under foot, which am the foolish salt, and unsavoury salt; tread me which have no taste or relish of God; tread me which am fit for nothing. Now let the Elders mourn, for that the staffe whereto they leaned is broken. Now let the young men mourn, for that their Schoolmaster is fallen. * Now let the virgins mourn, for that the advancer thereof is defiled. Now let the Priests mourn, for that their patron and defender is shamefully fallen. Now let all the Clergy mourn, for that their Priest is fallen from the faith, woe is me that I fell so lewdly. Woe is me that I fell most dangerously, and cannot rise again. Assist me, O holy Spirit, and give me grace to repent. Let the fountains of tears be opened, and gush out into streams, to see if that peradventure I may have the grace worthily and throughly to repent, and to wipe out of the book of the conscience, the accusation printed against me. But thou, O Lord, think not upon polluted lips, neither weigh thou the tongue that hath uttered lewd things: but accept thou repentance, affliction, and bitter tears, the dolour of the heart, and the heaviness of the soul, and have mercy upon me, and raise me up from out of the mire of corruption, for the puddle thereof hath even choaked me up. Woe is me that sometime was a pearl glistering in the golden garland of glory, but now thrown into the dust, and trodden in the mire of contempt. Woe is me, that the salt of God now lieth in the dunghill. But how great streams of lamentations shall wipe and purifie mine humble heart? Now I will address my self, and turn my talk unto God. Why hast thou lifted me up, and cast me down? For as thou hast exalted me with the divine word of thy heavenly wisedom, so methinks I stick in the depth of sinne, which my self have wrought. I had not committed this impiety, unless thou haddest withdrawn thine hand from me. But it is thy pleasure, O Lord, which art good, to do all things graciously, and I on the other side being a fool, have foolishly fallen. But why, O Lord, hast thou shut up my mouth by thy holy Prophet* David? *Have I been the first that sinned? or am I the first that fell? Why hast thou thus forsaken me, being desolate and rejected, and banished me from among thy Saints, and astonied me to preach thy laws? What man is he born of a woman that sinned not? What man is he that ever was conversant here upon earth, and did no iniquity? This I say, because thou hast forsaken me.* David *himself first, who shut up my mouth, sinned too bad in thy sight; yet after his repentance, thou receivedst him to mercy. Likewise Saint* Peter, *the pillar of truth, after his fall wiped away that bitter passion with salt tears, slaying sinne, and purging away the venome of the serpent, not continuing long in the puddle of infidelity. But they in favour were thought worthy of mercy: and this I speak, to the end these things may take effect. Woe is me that I fell thus most wickedly. Woe is me that mine adventure in these things was so unfortunate. But now I humbly beseech thee, O Lord, insomuch as I have felt farre worse, call me back, O Lord, for that I tread a most perilous and ruinous way. Grant me that good guide and teacher the holy Ghost, that I be not made a pricking hedg-hog, and become an habitation for devils, but that I may tread under foot the devil which trode me, and overcoming his slights, may be restored again to the former health and salvation: Remember not, O Lord, the iniquity of thine humble suter, who sometime have celebrated unto thee the function of priesthood. Remember not, O Lord, the iniquity of me, who made answer with wicked language. Now, O all you which behold my wound, tremble for fear, and take heed that ye slumber not, neither fall into the like crime: but come joyntly, which have the same measure of faith, let us assemble together, and rend our hearts, and provoke streams of tears to gush out of the temples of our heads. For when these run and flow upon the face of the earth, there will follow remission of sins, the pains will be avoided, and the torments shall not be felt. I mourn and am sorry from the heart root (O ye my friends) that ever I fell from aloft, I have fallen, and am bruised, there is no health in me. Let the Angels lament over me, because of this my dangerous fall. Let the garlands and crowns of the Saints lament over me, for that I am severed from among their blessed assemblies. Let blessed* Aaron *lament over me his priesthood. Let the holy Church lament over me, for that I am ruinously decayed. Let all the people*

* *Origen* gelded himself to imbrace virginity, therefore justly may he be termed an advancer: in the end, he did sacrifice, and committed whoredom with the devil, then was he defiled.

Psal. 102.

Psal. 50.

Psal. 51.

Matth. 26.

lament over me, for that I have my deaths wound. I ſee the clouds in the skies ſhadowing the light from me, and the Sun hiding his bright beams. But now you do all ſee and perceive the Prophet David *hath ſhut the door of my mouth. I was conſtrained of the holy Biſhops to break out into ſome words of exhortation, and taking the book of* Pſalms *into my hand, I prayed, and opened: and I lighted upon that ſentence, the which I am aſhamed to repeat, yet compelled to pronounce:*

Pſal. 50. Unto the ungodly ſaid God: Why doeſt thou preach my laws, and takeſt my covenant in thy mouth? *But bewaile me, and lament this my bitter ſorrow. Bewail me, who am in like caſe with the reprobate* Jews. *For that which was ſaid unto them by the Prophet, now ſoundeth alike in mine ears. What ſhall I do, that am thus beſet with many miſchiefs? Alas, O death, why doeſt thou linger? To wit, that thou mayeſt ſpite and bear me malice. O Satan, what miſchief haſt thou wrought unto me? How haſt thou pierced my breſt with thy poiſoned dart? Thinkeſt thou that my ruine will avail thee any thing at all? Thinkeſt thou to procure unto thy ſelf eaſe and reſt, while that I am grievouſly tormented? Who is able to ſignifie unto me, whether my ſins be wiped and done away? Whether that I have eſcaped the pains which greatly I feared? Who is able to ſignifie unto me, whether again I ſhall be coupled and made companion with the Saints?*

Luke 16. *O ye the Saints of God, for that I am not worthy to hear the meſſage of them that bring ſuch tidings (but preſuming farre worſe practices) have heard the terrible threats of the Evangeliſts. Alas, O the boſome of* Abraham, *the which I am deprived of. Alas that I became partaker with the rich man of his condemnation in the horrible pit, and partner of his thirſt, in the bitter place full of all ſorrow and heavineſs. Alas, O father* Abraham, *intreat for me, that I be not cut off from thy coaſts, the which I have greatly longed after, yet not worthily, becauſe of my great ſin.*

Pſal. 80. *But, O Lord, I fall down before thy mercy ſeat, have mercy upon me, which mourn thus out of meaſure, which have greatly offended, which have ſhed many ſalt and bitter tears, whoſe miſe-*

Luke 15. *rable caſe every creature hath lamented. Why haſt thou broken down my hedg and ſtrong holds? The wild Boar out of the wood hath deſtroyed me, and the wild beaſt of the field hath eaten me up. Rid me, O Lord, from the roaring Lion. The whole aſſembly of Saints doth make interceſſion unto thee for me, which am an unprofitable ſervant. The whole quire of Angels do intreat thee for me, which have grievouſly offended: that thou wilt ſhew mercy unto the wandring ſheep, which is ſubject to the rending teeth of the ravenous Wolf. Save me, O Lord, out of his mouth: ſuffer me not to become the ſacrifice of ſin, but let down upon me thine holy Spirit, that with his fiery countenance he may put to flight the crooked fiend of the Devil: that I may be brought home*

Pſal. 30. *again unto thy wiſdom: that the bill of ſin written againſt me may be blotted out: that my lamentation may ceaſe in the evening, and receive joy in the morning. Let my ſackcloth be rent aſunder, and gird me with joy and gladneſs. Let me be received again into the joy of my God: let me be thought worthy of his kingdom, through the prayers and interceſſion of the Saints, through the earneſt petitions of the Church, which ſorroweth over me, and humbleth her ſelf unto Jeſus Chriſt; To whom with the Father and the holy Ghoſt, be all glory and honour for ever and ever, Amen.* So far *Origen.*

Chap. II.

Of the Biſhops of Rome, *and of the controverſie then raiſed of Baptiſm.*

Lucius Biſhop of *Rome.* *Steven* Biſhop of *Rome.*

When *Cornelius* had ended full three years in the Biſhops See of *Rome*, *Lucius* ſucceeded, who enjoyed the room not fully eight moneths, and after him was *Steven* choſen Biſhop. Unto this *Steven*, *Dionyſius* wrote his firſt Epiſtle of Baptiſme, whenas at that time there was no ſmall controverſie raiſed: whether they which returned from any hereſie whatſoever, ſhould be rebaptized, or after the ancient manner be received with prayer and laying on of hands.

Chap.

Chap. III.

Steven *Bishop of* Rome *reprehendeth* Cyprian *Bishop of* Carthage *for rebaptizing of heretick.*

THen first of all *Cyprian* Bishop of *Charthage* thought the hereticks no other way to be admitted and purged from their error, than by baptism. But *Steven* thought good that nothing should be innovated, prejudicial to the tradition prevailing of old: for which cause he was greatly offended with *Cyprian.* The error of *Cyprian.*

Chap. IV.

Dionysius *writeth unto* Steven *Bishop of* Rome, *of the matter in controversie, and of the peace which followed after persecution.*

Dionysius when he had often written unto him of this matter, at length certifieth him, that persecution being ceased, all the Churches enjoyed peace, embraced unity, and detested the erroneous novelties of *Novatus*: he writeth thus,* *Understand now, ô brother, that all the Churches throughout the East, yea, and beyond, are united together, which aforetime were divided and at discord among themselves. All the governors of the Churches every where are at one, rejoycing exceedingly at the peace which happened beyond all expectation.* Demetrianus *of* Antioch, Theoctistus *of* Cæsarea, Mezabanes *of* Jerusalem, Marinus *of* Tyrus, Alexander *who is dead,* Heliodorus *of* Laodicea, *which succeeded after the death of* Thelymidres, Helenus *of* Tarsus, *all the Churches of* Cilicia, Firmilianus *and all* Cappadocia. *I have only recited the most famous Bishops, lest my Epistle become over large, and the reading be over tedious. All* Syria *and* Arabia, *two wherewith ye are pleased, and to whom presently ye write, and* Mesopotamia, Pontus *and* Bithynia: *and that I may utter all in one word, every one, every where rejoyceth, glorifying God in concord and brotherly love.* So far *Dionysius. Steven* when he had been Bishop of *Rome* two years, died, and after him came *Xystus* in place. And to him wrote *Dionysius* another Epistle of Baptism, laying down the censure of *Steven* and other Bishops. Of *Steven* he saith thus: *He wrote an Epistle touching* Helenus *and* Firmilianus, *and all* Cilicia, Cappadocia, Galatia, *and the bordering nations, that he would not communicate with them for that cause, to wit, for that they rebaptized hereticks. Consider that this is a weighty matter. For truly, as I hear, in the greatest Synods of Bishops it is decreed: that such as renounce any heresie should first again be instructed, then be washed and purged of the dregs of the old and impure leven. And hereof I wrote unto him, requesting him to certifie me again: and to our welbeloved fellow ministers* Dionysius *and* Philemon *who at the first gave their censure with* Steven, *and now they write unto me, to whom at the first I wrote briefly, but now at large.* So far presently of this question in controversie.

* Chap. 5. in the Greek. *Dionysius* Bishop of *Alexandria,* unto *Steven* Bishop of *Rome.*

Xystus Bishop of *Rome.*

Dionysius Bishop of *Alexandria,* unto *Xystus* Bishop of *Rome.*

Chap. V.

Of the Sabellian heresie.

Chap. 6. in the Greek.

MAking relation of the Sabellian hereticks then prevailing, he writeth thus: *Forasmuch as many brethren of both parts have presented their books and disputations in writing unto me, touching the impious doctrine lately sown at* Pentapolis *in* Ptolemais, *containing many blasphemies against the Almighty God, and Father of our Lord Jesus Christ, and withall much incredulity touching his only begotten Son, and first begotten of all creatures, and the Word incarnate, and senseless ignorance of the holy Ghost; Some of them I have written out as God gave me grace, with greater instruction, and sent the copies unto you.*

Dionysius Bishop of *Alexandria,* unto *Xystus* Bishop of *Rome.*

Chap. VI.

Chap. 7. after the Greek.

Dionysius *being warned from above, read with great profit the books of hereticks. He thinketh that such as return from their heresies, should not be rebaptized.*

Dionysius in his third Epistle of Baptisme, writeth thus unto *Philemon* a *Roman* Minister: *I have read over the traditions and commentaries of hereticks, not infecting my mind with*

Dionysius Bish. of *Alexandria,* epist. 3. of

baptiſme, unto *Philemon* a Miniſter of *Rome*.

with their impure cogitations, but profiting my ſelf ſo much thereby, that I reprehended them with my ſelf, and deteſted them utterly. And when I was brotherly and charitably forbidden by a certain Miniſter, who feared leſt I ſhould wallow in the puddle of their malicious writings, whereby my ſoul might periſh, (who, as I thought, ſaid the truth) a certain viſion came unto me from above, plainly commanding, and ſaying, Read all whatſoever cometh into thine hands: for thou ſhalt be able to weigh, to prove and try all; and by this means at the firſt, thou cameſt unto the faith. I thankfully received the viſion, as agreeable unto the voice of the Apoſtle ſpeaking unto mightier men: Be you tryed ſtewards or diſpoſers of the myſteries of God. Again, after he had ſpoken ſomewhat of all the hereſies before his time, he proceedeth on thus: *I have received this Canon and rule of bleſſed* Heraclas *our Pope:* Such as returned from hereticks, whether they fell from the Church or fell not, but were ſuſpected to participate with them, and being diſcovered to have frequented the company of one that publiſhed falſe doctrine, he excommunicated, neither admitted though they intreated, before they had openly pronounced all they had heard of the adverſaries; and then at length he gathered them together, not requring that they ſhould be baptized again. For a good while before, they had obtained the holy Ghoſt by his means.* Again, when he had largely intreated hereof, he writeth thus: *And I am ſure of this, that not only the Biſhops of* Africk *have practiſed the like, but alſo the Biſhops our predeceſſors of old in the moſt famous Churches, and in the Synods of the brethren at* Iconium *and* Synadis, *with the advice of many have decreed the ſame. Whoſe ſentences to overthrow, and raiſe contention and brawling among the brethren, I cannot away with. Thou ſhalt not (as it is written) alter the bounds of thy neighbour, which thy fathers have limited.*

1 Pet. 4.

Heraclas Biſhop of *Alexandria* called a Pope, *ergo*, it was not the peculiar title of the Biſhop of *Rome*.

* The Canon of *Heraclas*.

Deut. 19. Prov. 22.

Chap. VII.

The ſame Dionyſius *of the* Novatian *hereſie.*

His fourth Epiſtle of Baptiſm is written unto *Dionyſius* then a *Roman* Miniſter, but afterwards there placed Biſhop. Whereby we may conjecture, how he was counted wiſe and famous, by the teſtimony of *Dionyſius* Biſhop of *Alexandria*. He wrote unto him after other things, in this manner of *Novatus*.* *We are not without juſt cauſe offended with* Novatus, *which hath rent aſunder the Church of God, and drawn divers of the brethren unto impiety and blaſphemies, and hath publiſhed of God a moſt impious and prophane kind of doctrine, charging the moſt loving and merciſull God with the title of ſlander and unmercifulneſs. And moreover he hath renounced Baptiſm: he hath made ſhipwrack of his former faith and confeſſion: he hath chaſed away the holy Ghoſt from them, though there remain ſome hope of the tarying or returning of the holy Ghoſt into them again.*

* Chap. 33 in the Greek. *Dionyſius* Biſhop of *Alexandria*, unto *Dionyſius* a Miniſter of *Rome*, but afterwards Biſhop, *epiſt.* 4. of Baptiſme. Chap. 9. in the Greek.

Chap. VIII.

Dionyſius *reporteth of one that ſorrowed, becauſe he had received Baptiſme of hereticks.*

Dionyſius Biſhop of *Alexandria*, *epiſt.* 5. unto *Xyſtus* Biſhop of *Rome*.

The firſt ſemi that ſpread Pop in the Church

The firſt Epiſtle of *Dionyſius* is extant unto *Xyſtus* Biſhop of *Rome*, where after he had written many things againſt hereticks, he reporteth this one thing which happened in his time, writing thus: *In goodſooth (brother) I ſtand in need of advice and counſel, and I crave your opinion, for that a certain thing happened unto me, wherein I fear leaſt I be deceived. When the brethren were gathered together, a certain man, to all mens thinking of the faith, an ancient Miniſter, of the Clergy before my time, and as I ſuppoſe before bleſſed* Heraclas, *being preſent when ſome were baptized, and hearing the interrogatories and anſwers, came unto me, weeping and wailing, and falling proſtrate before my feet, confeſſed and proteſted, that the baptiſm wherewith he was baptized of the hereticks was not the true baptiſm, neither had it any agreement with that which is in ure among us, but was full of impiety and blaſphemies. He ſaid he was ſore pricked in conſcience, yet durſt not preſume to lift up his eyes unto God, for that he was chriſtened with thoſe prophane words and ceremonies. Wherefore he prayed that he might obtain this moſt ſincere purification, admiſſion, and grace: the which thing I durſt not do, but told him, that the daily communion many times miniſtred, might ſuffice him. When he had heard thankſgiving*

ſounded

ſounded in the Church, and himſelf had ſung thereunto Amen : *when he had been preſent at the Lords table, and had ſtretched forth his hand to receive that holy food, and had communicated, and of a long time had been partaker of the body and blood of our Lord Jeſus Chriſt, I durſt not again baptize him, but bad him be of good chear, of aſure faith, and boldly to approach unto the communion of the Saints. But he for all this mourneth continually, horrour withdraweth him from the Lords table, and being intreated, hardly is perſwaded to be preſent at the Eccleſiaſticall prayers.* There is another Epiſtle of his, and of the Congregation under his charge, unto *Xyſtus* and the Church of *Rome*, where at large he diſputeth this queſtion. Again, there is another under his name, touching *Lucianus* unto *Dionyſius* Biſhop of *Rome*. But of theſe things thus much.

Chap. IX.

Chap. 10. in the Greek.

How Valerianus *raiſed perſecution againſt the Chriſtians.*

THey that ruled the Empire with *Gallus*, enjoyed it not full two years, but were deprived of this life : and *Valerianus* together with his ſon *Galienus* ſucceeding in the Empire. What *Dionyſius* wrote of him, it may be gathered by his Epiſtle unto *Hermammon*, where he ſaith : * *It was revealed unto* John, *for a month was given unto him (ſaith he) to utter proud ſpeeches and blaſphemies, and power was given him, and two and fourty moneths. Both things are wonderfull in* Valerianus, *and we have to conſider how that above all his predeceſſors he was diſpoſed at the firſt gentle towards all the men of God, meek and friendly minded. For there was none of all the Emperors before him ſo courteous and friendly affected towards them, no not they which openly were counted Chriſtians. He at the firſt embraced our men moſt familiarly, moſt lovingly, and that openly, ſo that his palace was repleniſhed with profeſſors of the faith, and accounted for the Church of God. But the maſter and ruler of the* Ægyptian *ſorcerers ſynagogue, perſwaded him afterward to ſlay and perſecute thoſe ſincere men, and Saints of God, as adverſaries and impugners of their moſt impure and deteſtable ſorceries : for the godly then prevailed ſo much, and do prevail at this day, that being preſent, and with their countenance only blowing the contrary, and reſiſting as it were with a little ſpeech, ſcattered the bewitchings of thoſe deteſtable devils) he brought to paſs impure ceremonies, execrable enchantments, and abominable ſacrifices: he made a ſlaughter of miſerable children: he ſacrificed the ſons of infortunate parents: he ſearched the bowels of the newly born babes, ſpoiling and rending aſunder the ſhaped creatures of God, as if by ſuch hainous offences he ſhould become fortunate.* Again after a few lines he ſaith : Macrinus *offered up unto them gratulatory gifts, and preſents for good luck of the hoped Empire. For before it was commonly blazed that he ſhould be created Emperor, he reſpected not the conſonancy of reaſon, neither the publick or common affairs, but was ſubject unto the curſe of the Prophet, ſaying :* Woe be unto them which propheſie after their own hearts deſire, and reſpect not the publick profit. *He underſtood not the univerſall providence and wiſdom of him which is before all in all, and above all. Wherefore he is become a deadly foe unto the Catholick and Chriſtian faith. He out-lawed and baniſhed himſelf from the mercy of God : and as he fled fartheſt from the Church, ſo hath he anſwered the etymology of his name.* Again, he ſaith : Valerianus *was by his means driven and given over unto ſuch reproachfullneſs and abominations, that the ſaying of* Eſay *was verified in him : And they (ſaith he) chuſe their own wayes and abominations, which their ſouls luſted after, and I will ſelect them their own illuſions, and recompence them their own ſins. This Emperor was mad, and doting over the Empire otherwiſe than becams his Majeſty, not able by reaſon of his maimed body, to wear the Imperiall robes, brought forth two ſons, followers of the fathers impiety. In them was that prophecy manifeſt, where God promiſed to puniſh the ſins of the fathers upon the children, unto the third and fourth generation of ſuch as hate him. He poured his impious deſires (whereof he could not be ſatisfied) upon the pates of his ſons, and poſted over unto them his malice and ſpite againſt God.* So far *Dionyſius* writeth of *Valerianus*.

Valerianus created Emperor together with *Galienus* his ſon.

* *Anno Domini* 256.

Under him was raiſed the eighth perſecution againſt the Church of God.

* *Dionyſius* Biſhop of *Alexandria*, unto *Hermammon*.

Apoc. 13. Satan.

Macrinus fi… fieth one ſtan… ding a far off. Eſay 66.

Exod. 20.

CHAP.

Chap. X.

Of the danger that Diouyſius *himſelf ſtood in.*

But of the perſecution wherewith himſelf was ſore afflicted, and what things together with others he ſuffered for his conſcience Godwards, his words do teſtifie, where he inveyeth againſt *Germanus* one of the Biſhops which at that time backbited him, his words are theſe: *I fear me leaſt that of neceſſity I fall into great fooliſhneſs and temerity, declaring the wonderfull pleaſure of God in our behalf.* * *Inſomuch as it is commendable to conceal the ſecrecy of the King, and glorious to publiſh abroad the works of God, forthwith then I will ſhew the wilfulneſs of* Germanus. *I came unto* Æmilianus, *not alone, for there accompanied me my fellow Miniſter* Maximus, *and the Deacons* Eauſtus, Fuſebius, Chæremon. *Alſo there came with us one of the brethren of* Rome, *all which then were preſent.* Æmilianus *ſaid not unto me ſpecially, Raiſe no conventicle: for this would have been ſuperfluous, and the laſt of all, he having recourſe unto that which was firſt. His ſpeech was not of making no conventicles, but that we ſhould be no Chriſtians at all, and commanded me to ceaſe henceforth from Chriſtianity. For he thought, that if I altered mine opinion, divers other would follow me. I made him anſwer neither unreverently nor tediouſly: That we ought to obey God rather than men. Yea I ſpake with open proteſtation: I worſhip God, which is only to be worſhipped, and none other, neither will I be changed, neither ceaſe henceforth from being a Chriſtian. This being ſaid, he commanded us to depart to a certain village adjoyning upon the deſert called* Cephro. *Now hear what is recorded to have been ſaid of either pars: when* Dionyſius, *and* Fauſtus, *and* Maximus, *and* Marcellus, *and* Chæremon *were brought forth,* Æmilianus *ſate in the Preſidents room. I have ſignified (ſaith he) by word here unto you, the clemency of our lieges and lords the Emperors towards you. They have granted your pardon, ſo that you return unto that which nature it ſelf bindeth you unto, ſo that you adore the gods which guard this Empire, and forget [illegible]ings which repugne nature. What anſwer make you unto theſe? I hope you will not ungratefully refuſe their clemency, inſomuch as they counſel you to the better.* Dionyſius *anſwered: All men do not worſhip all gods, but ſeverall men ſeverall gods, whom they think good to be worſhipped. But we worſhip and adore the one God the worker of all things, who committed this Empire unto the moſt clement Emperors,* Valerianus *and* Galienus, *unto whom alſo we pour inceſſant prayers for their reign, that it may proſperouſly continue. Then* Æmilianus *the Preſident ſaid: What let is there, I beſeech you, but that naturally you adore that your god (inſomuch as he is a God) together with theſe our gods?* Dionyſius *anſwered: We worſhip no other God. To whom* Æmilianus *the Preſident ſaid: I ſee you are altogether unthankefull, you perceive not the clemency of the Emperors, wherefore ye ſhall not remain in this City, but ſhall be ſent into the parts of* Lybia, *unto a place called* Cephro. *This place by the commandment of our Emperors, I have picked out for you. It ſhall not be lawfull for you and others to frequent Conventicles, neither to have recourſe (as they call them) unto Churchyards. If any of you be not found in that place which I have appointed for you, or in any Conventicle, let him under his peril. There ſhall not want ſufficient proviſion: depart therefore whither ye are commanded. But he conſtrained me, although ſickly, to depart with ſpeed, deferring no not one day, how then could I raiſe or not raiſe a Conventicle?* Again after a few lines he ſaith: *Truly we are not abſent, no not from the corporall Congregation of the Lord: for I gather ſuch as are in the City, as if I were preſent, being indeed abſent in the body, but preſent in the ſpirit. And there continued with us in* Cephro *a great Congregation, partly of the brethren which followed us from out of the City, and partly of them which came from* Egypt. *And there God opened unto me a door unto his Word: yet at the beginning we ſuffered perſecution and ſtoning, but at the length, not a few of the* Painims *forſaking their carved Images, were converted. For unto ſuch as before had not received, then firſt of all we preached the Word of God. And inſomuch as therefore God had brought us among them, after that the miniſtery was there compleated, he removed us unto another place: for* Æmilianus *would tranſport us unto more rough places of* Lybia, *as he thought, and gave commandment, that all from every where ſhould repair unto* Mareôta, *where he alloted unto ſeverall men, the ſeverall villages of that place, and commanded that we chiefly among all the reſt, ſhould be prevented in our journey. For by taking us up by the way, the reſt would eaſily follow after. But I hearing we muſt depart from*

* Chap. 11. in the Greek. Tob. 12.

Dionyſius Biſhop of *Alexandria*, againſt *Germanus* epiſt. *ad Hermammon.*

Acts 5.

Dionyſius with his company is baniſhed into a certain deſert called *Cephro.*

from Cephro, *and knowing not the place whither we were commanded to go, neither remembred I that ever afore I heard it named, for all that took my journey willingly and chearfully. But when I understood we must remove unto* Colluthio, *how I was then affected, my companions do know very well. And here I will accuse my self. For at the first I fretted, and took it very grievously. If places better known and more frequented had fallen unto our lot, it should never have grieved me. But that place whither I should repair, was reported to be destitute of all brotherly and friendly consolation, subject to the troublesome tumult of travellers, and violent invasion of thieves. Yet I took no small comfort in that the brethren told me it was nigh to a City. For* Cephro *brought me great familiarity with the brethren of* Egypt, *so that our Congregation increased. But there I supposed it might fall out (for that the City was nigh) that we should enjoy the presence of familiar, friendly, and beloved brethren, which would be frequent unto us and refresh us, and that particular Conventicles in the farther suburbs might be raised, which indeed came to pass.* Again of other things which happened unto him, thus he writeth : Germanus *peradventure glorieth of many confessions, and can tell a long tale of the afflictions which he endured. But what can be repeated on our behalf ? sentences of condemnation, confiscations, proscriptions, spoiling of substance, deposition of dignities, no regard of worldly glory, contempt of the praises due unto Presidents and Consuls, threatnings of the adversaries, the suffering of reclamations, perils, persecutions, errors, griefs, anguishes, and sundry tribulations which happened unto me under* Decius *and* Sabinus, *and hitherto under* Æmilianus. *Now I pray you where appeared* Germanus ? *What rumour is blazed of him ? But peradventure I bring my self into great folly for* Germanus *sake.* The same *Dionysius* in his Epistle unto *Domitius* and *Didymus*, made mention again of them who then were persecuted : saying, *It shall seem superfluous to recite the names of our men, in that they were many, and to me unknown. Notwithstanding take this for certain ; There were men, women, young men, old men, virgins and old women, souldiers and simple men, of all sorts and sects of people : whereof some after stripes and fire were crowned Victors, some after sword, some other in small time sufficiently tried, seemed acceptable sacrifices unto the Lord. Even as hitherto it hath appeared to suffice me, because he hath reserved me unto another fit time known unto himself : who saith,* In a time accepted have I heard thee, and in the day of salvation have I holpen thee. *And because you are desirous to understand of our affairs, I will certifie you in what state we stand. You all heard, how I, and* Cajus, *and* Faustus, Peter *and* Paul, *when we were led bound by the Centurion, Captains, souldiers and servants, certain men inhabiting* Marcota, *rushed out, set upon us, and drew us away by violence, although we were not willing to follow them. But I truly and* Cajus, *and* Peter, *alone among all the rest, deprived of the other brethren, were shut up in a close dungeon, distant three dayes journey from* Paretonium, *in the waste desert and noisome countrey.* Afterwards he saith : *In the City there hid themselves certain of the brethren which visited us secretly ; of the Ministers,* Maximus, Dioscorus, Demetrius, Lucius, *and they that were more famous in the world, as* Faustinus *and* Aquila, *these now wander I wot not where in* Egypt. *And of the Deacons there remained alive after them which died of diseases,* Faustus, Eusebius, *and* Chæremon. *God strengthened and instructed this* Eusebius *from the beginning, to minister diligently unto the Confessors in prison, and to bury the bodies of the blessed Martyrs, not without great danger. And yet unto this day the President ceaseth not cruelly to slay some that are brought forth : to tear in pieces other some with torments : to consume other with imprisonment and fetters, commanding that none come nigh them, and enquiring daily if any such men be attainted. Yet for all that God refresheth the afflicted with chearfullness and frequenting of the brethren.* These things hath *Dionysius* written in the aforesaid Epistle. Yet have we to understand, that this *Eusebius* whom he calleth a Deacon, was in a while after chosen Bishop of *Laodicea* in *Syria* ; and *Maximus*, whom he calleth a Minister, succeeded *Dionysius* in the Bishops See of *Alexandria* : and *Faustus* who then endured confession with him, was reserved unto the persecution of our time, a very aged man, having lived many dayes, at length among us was beheaded and crowned a Martyr. Such were the things which happened unto *Dionysius* in those dayes.

What *Dionysius* suffered for the faith.

Dionysius Bishop of *Alexandria*, unto *Domitius* and *Didymus*.

Isai. 49.
2 Cor. 6.

Of *Eusebius* Bishop of *Laodicea*, read the last Chapter of this seventh Book.

Maximus.

Faustus.

CHAP.

Chap. 12. after the Greek.

Chap. XI.

Of the Martyrs in Cæſarea.

Priſcus, Malchus, and *Alexander* torn in pieces of wild beaſts.

AT *Cæſarea* in *Paleſtina*, in the perſecution under *Valerianus*, there were three famous men, for their faith in Chriſt Jeſu, delivered to be devoured of wild beaſts, and beautified with divine martyrdom: whereof the firſt was called *Priſcus*, the ſecond *Malchus*, the third *Alexander*. The report goeth, that theſe men leading an obſcure and countrey life, firſt of all blamed themſelves for negligence and ſlothfulneſs, becauſe they ſtrove not for the crown of martyrdome, but deſpiſed thoſe maſteries, which that preſent time diſtributed to ſuch as coveted after celeſtial things; and taking further adviſement therein, they came to *Cæſarea*, went unto the Judg, and enjoyed their deſired end. Moreover they write, a certain woman of the ſame City, in the ſame perſecution, with like triall to have ended her life, who as they report was inclined to the hereſie of *Marcion*.

A woman torn in pieces of wild beaſts.

Chap. 13. after the Greek.

Chap. XII.

How that peace inſtead of perſecution, was reſtored by the benefit of Galienus *the Emperor.*

An. Dom. 262.

NOt long after *Valerianus* having ſubdued the *Barbarians*, his ſon got the ſupremacy, and ruled the Empire with better adviſement: and forthwith releaſed and ſtayed the perſecution raiſed againſt us, by publick Edicts; and to the end, that the Preſidens and chief Governors of our Doctrine might freely after their wonted manner execute their office and function, he gave them his letters, commanding that it ſhould be ſo, which are as followeth: *The Emperor* Cæſar, Publius, Licinnius, Galienus, *Virtuous, Fortunate,* Auguſtus: *unto* Dionyſius, Pinna, Demetrius, *together with the reſt of the Biſhops, ſendeth greeting. The benefit of our gracious pardon we command to be publiſhed throughout the whole world, that they which are detained in baniſhment, depart the places inhabited of Pagans. For the execution whereof, the copy of this our Edict ſhall be your diſcharge, leaſt any go about to moleſt you: and this which you now may lawfully put in ure, was granted by us long ago. Wherefore* Aurelius Cyrenius *our high Conſtable, hath in his keeping the copy which we delivered unto him.* There is extant alſo another conſtitution of his unto other Biſhops, wherein he permitteth them to enjoy and frequent the places called Churchyards.

Galienus the Emperor, in the behalf of the Chriſtians.

Chap. 14. after the Greek.

Chap. XIII.

The famous Biſhops of that time.

ABout that time was *Xyſtus* Biſhop of *Rome*: *Demetrianus* after *Fabius* Biſhop of *Antioch*: *Firmilianus* of *Cæſarea* in *Cappadocia*: *Gregorius* over the Churches thorowout *Pontus*, and his brother *Athenodorus*, familiars of *Origen*. At *Cæſarea* in *Paleſtina* after the death of *Theoctiſtus*, *Domnus* was choſen Biſhop, whom in a ſhort time after, *Theotecnus* ſucceeded, who alſo was at the ſchool of *Origen*. And at *Jeruſalem* (*Mazabanus* being departed this life) *Hymenaus* enjoyed the Biſhoprick, who lived with us many years.

Chap. 15. after the Greek.

Chap. XIV.

How that Marinus *a ſouldier, through the perſwaſion of* Theotecnus *ſuffered Martyrdome at* Cæſarea.

Marinus was beheaded.

ABout that time whenas the Church enjoyed peace thorowout the world, at *Cæſarea* in *Paleſtina* there was one *Marinus* a famous ſouldier for feats of arms, of noble linage, and great ſubſtance, beheaded for the teſtimony of Chriſt. The cauſe was this: There is a certain dignity among the *Romans* called the *Centurions Vine*, the which whoſoever doth obtain, is called a *Centurion*. When the room was void, the company called *Marinus* to this degree: *Marinus* being preferred, another came before the tribunal ſeat, and accuſed him, affirming that it was not lawfull by the antient laws for him to enjoy that *Roman* dignity, becauſe he was a Chriſtian, and ſacrificed not unto the Emperors, and

and that it was his turn next to come in place. The Judge being very much moved with this (his name was *Achajus*) firſt demanded what opinion *Marinus* was of: and when he ſaw him conſtantly confeſſing himſelf to be a Chriſtian, he granted him three hours ſpace to deliberate. This being done, *Theotecnus* Biſhop of *Cæſarea* calleth unto him *Marinus* from the tribunall ſeat, taketh him in hand with exhortations, leadeth him by the hand into the Church, ſetteth him down in the Chancel, laieth his cloak aſide, ſheweth him the ſword that hung by his ſide, afterwards pulleth out of his pocket a *New Teſtament*, ſetteth it over againſt the ſword, and bad him chuſe whether of thoſe two he preferred or liked beſt, for the health of his ſoul. When he immediately ſtretching out his hand, had taken up the Book of holy Scripture; Hold faſt then, ſaith *Theotecnus* unto him, cleave unto God, and thou ſhalt enjoy the things thou haſt choſen, being ſtrengthned by him, and go in peace. After he had returned thence, the crier lifted his voice, and called him to appear at the bar, the time granted for deliberation being now ended. Standing therefore at the bar, he gave tokens of the noble courage of his faith, wherefore in a while after, as he was led, he heard the ſentence of condemnation, and was beheaded.

A notable perſwaſion unto martyrdome.

Chap. XV.

Chap. 16. after the Greek.

Of the favour which Aſtyrius *a noble man bare towards the Martyrs.*

HEre is mention made of *Aſterius*, becauſe of his moſt friendly readineſs and ſingular good will he bare unto the perſecuted Chriſtians. This man was one of the Senators of *Rome*, well accepted of the Emperors, in good eſtimation with all men for his noble ſtock, and well known for his great ſubſtance: who being preſent at the execution of the Martyr, took up his body, laid it on his ſhoulders, being arraied in gorgeous and coſtly attire, and provided for him a moſt noble funeral. Infinite other things are reported by his familiars to have been done of him, whereof divers lived unto this our time.

Aſtyrius a Senator of *Rome*, and a favourer of the Chriſtians.

Chap. XVI.

Chap. 17. after the Greek.

Aſtyrius *by his prayers repreſſed and bewraied the juggling and deceit of Satan.*

ANother ſtrange fact is reported to have been practiſed at *Cæſarea Philippi*, which the *Phœnicians* call *Paneas*, at thoſe fountains which ſpring out of the foot of the mount *Panejus*, whence the river *Jordan* hath his original: they report, that the inhabitants of that place have accuſtomed upon a feſtival day to offer ſome ſacrifice or other, which thorow the power of the Devil never afterwards appeared, which alſo ſeemed in the ſight of the beholders a notable miracle. *Aſtyrius* on a time being preſent at the miracle, perceiving that many at the ſight thereof were amazed, pitied their erroneous eſtate, lifted his eyes up unto heaven, and prayed Almighty God in Chriſt Jeſus his name, that Satan the ſeducer of that people might be bewraied, and reſtrained from ſeducing any longer of mortal men. Which when he had prayed (as the report goeth) forthwith the ſacrifice ſwam on the top of the water, and the beholders ceaſed to wonder, ſo that from that time forth, there was no ſuch miracle ſeen in that place.

The Devil is put to flight by faſting and prayer.

Chap. XVII.

Chap. 18. after the Greek.

Of the image of the woman cured of the bloudy-flux, the image of Chriſt and of ſome of the Apoſtles.

INſomuch as we have made mention of this City *Paneas*, I think I ſhall offend if I paſs over with ſilence a certain Hiſtory worthy to be related to the poſterity. The report goeth, that the woman whoſe bloudy-flux we learn to have been cured by our Saviour in the Goſpel, was of the aforeſaid City, and that her houſe is there to be ſeen, and a worthy monument yet there to continue, of the benefit conferred by our Saviour upon her. That there ſtandeth over an high ſtone, right over againſt the door of her houſe, an image of braſs reſembling the form of a woman kneeling upon her knees, holding her hands before her, after the manner of ſupplication. Again, that there ſtandeth over againſt this another image of a man molten of the ſame mettal, comely arrayed in a ſhort veſture, and ſtretching forth his hand

Luke 8. Matth. 9.

Monuments of memory, and not for ſuperſtition.

hand unto the woman, at whoſe feet in the ſame pillar there groweth up from the ground a certain unknown kind of herb, in the height unto the hem of the braſen Images veſture, curing all kind of maladies. The picture of the man, they report to be the image of *Jeſus*. It hath continued unto our time, and is to be ſeen of travellers that frequent the ſame City. Neither is it any marvel at all, that they which of the *Gentiles* were cured by our Saviour, made and ſet up ſuch things, for that we have ſeen the pictures of his Apoſtles, to wit, of *Paul*, of *Peter*, and of *Chriſt* himſelf, being graven in their colours, to have been kept and preſerved. For the men of old, of a heatheniſh cuſtome, were wont to honour after this manner, ſuch as they counted Saviours.

To erect an image is an hetheniſh cuſtome.

The cenſure of the Tranſlator, touching the aforeſaid Images.

TOuching the truth of this Hiſtory, we may not doubt but that there was ſuch a town, ſuch a woman, and of ſuch a diſeaſe cured by our Saviour, for the holy Evangeliſts do report it. And that there were ſuch images reſembling Chriſt and the woman (monuments of memory and not of ſuperſtition) and that there was ſuch an herb of ſo wonderfull an operation, we cannot deny, inſomuch that many do teſtifie the ſame, ſome by hear-ſay, and ſome other that they ſaw it. Yea thus much we may note with Euſebius *in the ſame Chapter, that the original erection of theſe and ſuch like images was derived from the* Gentiles, *who of a heatheniſh cuſtome were wont to adore ſuch as of old time had benefited them, with the ſetting up of their pictures, for monuments, in remembrance of them. Touching the miraculous operation of the herb, we may aſſure our ſelves, that it proceedeth neither by virtue of the picture, neither by the prayer of the other, being both dumb pictures, but by ſome ſecret permiſſion of the wiſdom of God. Either to reduce the Infidels at that time to the belief of the ſtory, or to admoniſh the Chriſtians, that health was to be looked for only of Chriſt, and no other advocate. After the death of* Euſebius, Sozomenus (*l. 5. Eccl. hiſ. c. 20.*) *reporteth that* Julian *the apoſtata took down the image of Chriſt, and ſet up his own in the ſame place, which with violent fire that fell from heaven, was cleft aſunder in the breſt, the head broken off with the neck, and ſticked in the ground. For* Julian *had taken down the image of Chriſt, not to withdraw the people from idolatry, but in malice and deſpite of that new religion, and erected up his own image, to the intent the people ſhould worſhip it, purpoſely to deface Chriſt (even as they do now, that willingly break Gods Commandments, to maintain and uphold their own Traditions.) Therefore God ſtrake* Julians *image from heaven with lightning, and rent it in pieces, ſo that there remained of it (as* Sozomenus *writeth) reliques long after. This God did, not that he was pleaſed with the ſetting up of pictures, but in token of his wrath and diſpleaſure againſt* Julian, *for committing ſo deſpitefull a deed.*

Chap. 19. after the Greek.

Chap. XVIII.

Of the Biſhops See of Jeruſalem.

The See of *Jeruſalem* long preſerved and continued.

THe Biſhops See of *James*, who firſt by our Saviour and his Apoſtles was placed Biſhop of *Jeruſalem*, (whom the holy Scriptures do honour with the title of Chriſts brother) was unto this time preſerved, which thing the brethren there ordinarily ſucceeding, have manifeſtly ſhewed unto all men. Inſomuch that the Elders of old, and the men alſo of theſe our dayes, have honoured holy men, and do ſtill honour them for pities ſake, with convenient reverence. And theſe things go after this ſort.

Chap. 20. after the Greek.

Chap. XIX.

Dionyſius *Biſhop of* Alexandria *wrote of Holydaies and* Eaſter.

Dionyſius beſides the aforeſaid Epiſtles, wrote at that time alſo ſuch Epiſtles as are extant of Holydaies, where he intreateth of the feaſt of *Eaſter*, with ſolemn Sermons in praiſe thereof. The one of them he entituled to *Flavius*, the other to *Domitius* and *Didymus*, where he expounded the Canon, continuing the ſpace of eight years; allowing the feaſt of *Eaſter* to be celebrated at no time, but after the ſolſtitiall Spring. Moreover, he wrote another Epiſtle unto his fellow-Miniſters throughout *Alixandria*. Again unto others ſeverally when the time of perſecution was now at hand.

Chap.

Chap. XX.

Chap. 21. after the Greek.

Dionysius *writeth of the sedition in* Alexandria.

WHenas now peace in manner prevailed, he returned to *Alexandria*, where again that City was so troubled with sedition and civil wars, that it was unpossible for him to visit all the brethren throughout the City, which were divided into both the seditious parts. And again, upon the Feast of *Easter*, as if he had been in exile, he sent unto them his Epistles, even out of *Alexandria*. Afterwards he wrote another Epistle of *Holydays* unto *Hierax* Bishop of *Ægypt*, where he maketh mention of the sedition raised at *Alexandria* in this sort: *It is no marvel at all, if it be grievous for me to confer by Epistles with them which are far distant, whenas even with my self, it is become impossible for me to consult with my self, and to confer with mine own proper soul. For I am constrained to write unto mine own bowels, my companions, and consenting brethren, Citizens of the same Church, and how my writings may be conveyed unto them, seems very difficult. A man may easier take his journy, I say not without the compasse of these Coasts, but from East unto West, than travel from* Alexandria *it self to* Alexandria. *For the mid way of this City is more unpassible and unmeasurable than that vast and croß wildernesse which the* Israelites *wandered in the continuance of two generations, and then the Sea, which divided it self, and walled them in compasse, deep and penetrable, in whose high way the* Ægyptians *were drowned: the calm and quiet shores resembling oftentimes the red Sea, for the slaughters committed upon them. The flood that relieved the City, seemed sometime drier and noisomer than the dry and stony wilderneſſe, where* Israel *passing, thirsted so much that he murmured against* Moses, *and the drink by the power of God (which only worketh marvellous things) gushed out of the high rock: sometime again it so overflowed, that the whole region in compasse, both way and field, were aflote, and threatned the violence of mighty waters, even such as were in the time of* Noah. *This flood continually slideth, being polluted with blood and slaughter, and drowned carcasses, much like that which in the time of* Moses *was changed for* Pharaohs *sake into blood and putrifaction. And what other floods can purifie this wave, when all things are to be cleansed with water? And how can the Ocean-sea being wide and vast, compassing the whole world, season the bitterness of this Sea? How can the flood running out of Paradise, whose fountain is fourfold, into the which it is divided, flow into one heap, and wash away this shed blood? And when can the air be purged of these noisom and contagious vapours? Such fumigations are lifted from off the earth, such winds from out of the Sea, such air from out of floods, such exhalations from out of havens, as if certain putrified issue distilled out of rotten carkasses, and mingled it self with all the four elements. And as yet they wonder and enquire, whence proceed these continual plagues and grievous diseases: whence proceed these infections which prevail among us: whence come these sundry and manifold destructions of mortal men: and wherefore this great City cannot contain henceforth as many Citizens, if they were numbred from the cradle to dotage, as heretofore it hath bred (as they call them) gray heads. There were in times past so many from fourty to seventy, as now the number of all sorts cannot answer; and of them also who heretofore from fourteen to fourscore years were assigned and allotted for distribution of publick relief. Again, they which were young in sight behaved themselves like elderly men. And though they see mankind without intermission to diminish and consume from off this earth, they tremble not, though their general rooting out and destruction increase and prevail daily.*

Dionysius Bish. of *Alexandria* unto *Hierax* Bishop of *Ægypt.*

Chap. XXI.

Chap. 22. after the Greek.

Of the Plague at Alexandria, *and the humanity which the Christians shewed unto the Heathen.*

WHen the noisome infection had overtaken these civil wars, and the Feast of *Easter* now drew nigh, he wrote Letters unto the brethren, and mentioned those lamentable afflictions in these words: *Other men think these times not fit for any feast, no more are they indeed, and yet not these only, but others also whatsoever, not only of the rest, but also if any seem most pleasant unto them. Now all is replenished with lamentations, every man doth nothing but mourn and howl throughout the City, by reason of the multi-*

Dionysius Bish. of *Alexandria* his Epistle unto the brethren in *Ægypt.*

Exod. 12.

tude of dead carkaſſes and the daily dying. As it is written of the firſt begotten of the Ægyptians, ſo now a great clamour is heard. There is no houſe where a dead carkaſſe is not found, and truly not without cauſe. For the calamities which happened before were grievous and intolerable, and firſt provoked us. And we alone, though baniſhed from the company of all men, and being delivered over to death, yet nevertheleſſe at that time celebrated the Feaſt. And every place of ſeveral afflictions, ſeemed unto us ſolemn and commendable, the field, the wilderneſſe, the ſhip, the Inne, the priſon. But the moſt joyfull feaſt the bleſſed Martyrs did celebrate, triumphing in Heaven. Afterwards there enſued wars and famine, which together with the Heathen we endured, ſuffering alone their injuries towards us, and partakers with them accordingly of their private malice and miſeries which they ſuffered. Again, we were cheriſhed with the peace which Chriſt ſent for our ſakes. But after that they and we had breathed a little, this peſtilent calamity befell, a thing more terrible unto them than any terrour, and more lamentable than any calamity: and (as a certain Hiſtoriographer of their own reported) which alone exceeded the hope and expectation of all: yet of us not ſo counted, but an exerciſe and trial inferiour to none of the reſt. Yet for all that it ſpared not us, but it lighted far heavier in the neck of the Heathens. Again, after a few lines, he writeth: *Many of our brethren, by reaſon of their great love and brotherly charity, ſparing not themſelves, cleaved one to another, viſited the ſick without wearineſſe or heed taking, and attended upon them diligently, cured them in Chriſt, which coſt them their lives, and being full of other mens maladies, took the infection of their neighbours, and tranſlated of their own accord the ſorrows of others upon themſelves, cured and confirmed other ſick perſons, and died moſt willingly themſelves, fulfilling indeed the common ſaying, That only friendſhip is always to be retained, and departing this life they ſeemed the off-ſcouring of others. In this ſort the beſt of our brethren departed this life, whereof ſome were Miniſters, ſome Deacons, in great reverence among the common people, ſo that this kind of death, for the great piety and ſtrength of faith, may ſeem to differ nothing from martyrdom. For they took the dead bodies of the Saints, whoſe breſts and hands and faces lay upwards, and cloſed their eyes, ſtut their mouths, and jointly with one accord being like affectioned, imbraced them, waſhed them, and prepared their funerals, and a little while after they enjoy the like themſelves. For the living continually traced the ſteps of the dead. But among the Heathen all fell out on the contrary. For ſcarce had the peſtilence taken place among them, but they diverted themſelves, and fled from their moſt loving and deareſt friends, they threw them half dead into the ſtreets, the dead they left unburied to be devoured of dogs, to the end they might avoid the partaking and fellowſhip of death, which for all that they deviſed they could not eſcape.* After this Epiſtle, when the City enjoyed peace, he wrote unto the brethren in *Ægypt* touching Holy-days. And afterwards other Epiſtles again. There is extant an Epiſtle of his of the Sabboth: another of *Exerciſe*. Again writing unto *Hermammon* and the brethren in *Ægypt*, he maketh mention at large of the malice of *Decius* and his ſucceſſours, and of the peace granted under *Galienus*. There is no cauſe to the contrary, but that the Reader may be made partaker thereof.

Plague. Warres. Famine.

Miſery maketh the wicked to deſpair, but trieth the godly as the gold in the fornace. The Chriſtians in the plague time loved not only their brethren, but alſo their enemies.

The Heathenish inhumanity.

Chap. 23. after the Greek.

Chap. XXII.

Dionyſius *cenſure of* Macrinus *and* Galienus *the Emperors, and of the hereſie of the* Chiliaſts.

Dionyſius Alexandrinus unto *Hermammon.*

Galienus was Emperor together with his father *Valerianus*, but after his father was taken captive of the *Perſians*, he ruled alone. Iſa. 43. Apocal. 21.

MAcrinus *after that he had fore-run one of the Emperors, and followed after another, immediatly he is rooted out with all his kindred, and* Galienus *is proclaimed and crowned Emperor by the conſent of all men, both an ancient and a new Emperor, being before them, but appearing after them. According unto the ſaying of the Prophet* Eſay: The things of old are paſt, and behold new things now come in place. *For even as a cloud darkneth a little the Sun beams, and ſhadoweth the Sun it ſelf ſhining in his ſphear, and after the cloud is diſſolved and vaniſhed away, the Sun which roſe before the cloud, ſhineth and taketh his courſe: ſo* Macrinus, *who intruded himſelf before the preſent reign of* Galienus, *is now no Emperor, no more he was not then. But this man like himſelf, as he was then, ſo is he now. And the Empire it ſelf laying aſide heavy and wrinkled old age, and purged of the former malice, now flouriſheth afreſh, is heard and ſeen farther, pierceth and prevaileth over all.* Then he ſheweth the time of his writ-

ing,

ting, saying thus: *It cometh in my mind to consider the years of these Emperors reign. For I see how those most impious were famous, but in a short while after they became obscure. Yet this holy and blessed Emperor having past the seventh, now endeth the* ninth year of his reign, the which we will celebrate for holy days.* Besides all these, he wrote two Books *of the promises of God:* the occasion whereof was such. One *Nepos* a Bishop of *Egypt* taught, that the promises of God made unto holy men in the Scriptures, were to be understood after the *Jewish* manner, savouring too much of *Judaism.* He laid down for good doctrine, that after the resurrection we should lead a life here on earth in corporal pleasures the space of a thousand years. And because he supposed he was able to justifie this his opinion out of the *Revelation* of S^t^ *John*, he wrote a Book thereof, and intituled it, *The reprehensions of Allegorizers.* This Book doth *Dionysius* in his works (intituled *of the promises of God*) confute. In the first he layeth down his censure of that doctrine, in the second he intreateth of the *Revelation* of S^t^ *John* in the beginning of which Book he writeth thus of *Nepos.*

An. Dom. 266.

Nepos a Chiliast.

Chiliasts of the *Grecians*, and *Milenarij* of the *Latins* were so called, because that like hereticks they dreamed that Christ should personally reign as King here on earth a thousand years.

CHAP. XXIII.

Chap. 24. in the Greek.

Of the Book of Nepos *the* Chiliast: *the quiet conference and disputation between* Dionysius Coracion *the* Chiliast, *with the fruit thereof.*

Dionysius Bish. of *Alexandria* l. 2. of the promises of God.

* Here busie bodies and stinging wasps may learn a lesson which reprehend every thing, and like of nothing.

THey alledge (saith *Dionysius*) *a certain book of* Nepos, *wherupon they ground, that without all peradventure the Kingdom of Christ to be come here on earth, may be proved.* * *For sundry other his gifts I commend and imbrace* Nepos, *partly for his faith, his diligence, and exercise in holy Scriptures, partly also for his pleasant psalmody, wherewith at this day many of the brethren are delighted. I highly esteem and reverence the man, specially for such a one as now is departed to rest: yet the truth is our friend, and afore all to be reverenced. And if any thing be well spoken, it deserveth commendation, and is charitably to be accepted: if ought seem not soundly to be written, it is to be searched out and refuted. If he were present, and avouched his doctrine by word of mouth, it should suffice without writing to confer by objections and resolutions to refell and reconcile the adversaries. But insumuch as there is extant a book thereof, as some suppose very probable, and many Doctors set nought by the Law and Prophets, take scorn to be tried by the Evangelists, contemn the works of the Apostles, alledging the doctrine of this writer, as a thing most notable and an hid mystery, they suffer not the simpler sort of the brethren to know any high or magnifical thing, neither of the glorious and heavenly coming of our Lord, neither of our resurrection from the dead, our gathering together and uniting with him, but trifling toyes and moral affairs, perswading these present things to be hoped for in the Kingdom of God; it is necessary we deal by way of reasoning with our brother* Nepos, *as if he were present.* Unto these he addeth: *When I was at* Arsenoita, *where as thou knowest this doctrine first sprang, so that schisms and manifest falling away from the Church fell out in those Congregations, I called together the Elders and Doctors inhabiting those villages, in presence of as many of the brethren as willingly came, and exhorted them openly to sift out this doctrine. And when as they brought me forth this Book, as an armed fence and invincible fortress, I sate with them from morning to night whole three days, discussing those things which therein were written: where I wondred at the constancy, desire of the truth, intelligence or capacity, and the tractableness of the brethren, how orderly, and with what moderation they objected, answered and yeelded, neither endeavoured they by any kind of way contentiously to retain their positions if they were proved false, neither bolted they contradictions, but as much as in them lay, stuck fast and confirmed their purpose: and yet again where reason required, they changed their opinion, and were not ashamed to confesse the truth together with us, but with good conscience all hypocrisie laid aside, their hearts made manifest unto God, they imbraced such things as were proved by demonstrations and doctrine of holy Scripture. And at length the grand captain and ring-leader of this doctrine, called* Coracion, *in presence of all the Auditors then in place, confessed and promised unto us, that thenceforth he would never consent unto this opinion, neither reason of it, neither mention, neither teach it, for that he was sufficiently convinced with contrary arguments. And the rest of the brethren then present rejoyced at this conference, at this his submission and consent in all things.*

Where the error of the *Chiliasts* first sprang. *Dionysius* disputed with the *Chiliasts.*

Coracion the *Chiliast* was confuted and converted by *Dionysius.*

Chap. 25. after the Greek.

Chap. XXIV.

The cenſure of Dionyſius *touching the* Revelation *of Saint* John. *The hereſie of* Cerinthus.

Dionyſius Biſh. of *Alexandria* in his ſecond book of the promiſes of God.

Some of old thought the *Revelation* to have been written by *Cerinthus*.

The hereſie of *Cerinthus*.

The reverend judgment of *Dionyſius* touching the *Revelation* of S^t^ *John*.

COnſequently in diſcourſe he writeth thus of the *Revelation* of S^t^ *John*: *Divers of our Predeceſſors have wholly refuſed and rejected this Book, and by diſcuſſing the ſeveral Chapters thereof, have found it obſcure and void of reaſons, and the title forged. They ſaid it was not* Johns, *nay it was no revelation which was ſo groſſe a veil of ignorance, and that there was none, either of the Apoſtles, or of the Saints, or of them which belonged to the Church, the author of this Book, but* Cerinthus *the author of the* Cerinthian *hereſie, entituling this as a figment under the name of* John, *for further credit and authority. The opinion of* Cerinthus *was this, That the Kingdom of Chriſt ſhould be here on earth; and look what he himſelf being very carnal luſted after for the pampering of his paunch, the ſame he dreamed ſhould come to paſſe, to wit, the ſatisfying of the belly, and the things under the belly, with meats, drinks, marriages, feſtival dayes, ſacrifices and ſlaughters for oblations, whereby he imagined he ſhould conceive greater joy and pleaſure. But I truly durſt not preſume to reject this Book, becauſe that many of the brethren read it diligently, and conceived a greater opinion thereof, than the underſtanding of my capacity attained unto. I ſurmiſe there is a certain hid and wonderfull expectation of things to come, contained in the ſeveral Chapters thereof. For where I underſtand him not, I bethink my ſelf the words contain a deeper ſenſe, or more profound underſtanding: neither do I ſift or pronounce ſentence of theſe after mine own underſtanding, but reſting rather with faith, do think they are higher than may be underſtood of me: neither do I unadviſedly refute the things I perceived not, but rather marvel that I my ſelf have not manifeſtly ſeen them.* After theſe things *Dionyſius* alloweth of all the doctrine contained in the *Revelation*, and declareth that it is impoſſible to underſtand the meaning thereof by light reading over of the letter, writing thus: *When he had finiſhed (as I may ſo term it) all the Prophecy, the Prophet pronounceth them happy which keep it, yea himſelf too.* Happy *(ſaith he)* is he which keepeth the words of the prophecy of this book. And I John which ſaw and heard theſe things. *Wherefore I deny not but that his name was* John, *and that this work is* Johns. *I think verily the Book is of ſome holy man endued with the holy Ghoſt: but that it is the Apoſtles, the ſon of* Zebede, *the brother of* James, *whoſe is the Goſpel entituled after* John, *and the Catholick Epiſtle, I can hardly be brought to grant. For I conjecture by the behaviour of both, by their phraſe of writing, and drift of the Book, that he was not the ſame* John. *The Evangeliſt laid down no where his name, neither preached he himſelf either by Goſpel or Epiſtle.* Again after a few lines he ſaith: John *no where made mention of himſelf, or of any other, but the author of the* Revelation *forthwith in the beginning of the Book prefixeth his name, ſaying:* The Revelation of Jeſus Chriſt, which he gave him, that he ſhould ſhew unto his ſervants things which ſhortly muſt be done, which he ſent and ſhewed by his Angel unto his ſervant *John*, who bare record of the Word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw. *Again* John *writeth an Epiſtle unto the ſeven Churches in* Aſia: Grace be with you and peace. *The Evangeliſt prefixed not his name, no not to his Catholick Epiſtle, but orderly beginneth of the myſtery of Gods ſecrets after this manner:* That which we heard, that which we ſaw with our eyes. *For the like revelation the Lord pronounced* Peter *bleſſed, ſaying:* Happy art thou Simon Bar Jona, for fleſh and bloud hath not revealed that unto thee, but my Father which is in Heaven. *And yet neither in the ſecond, nor in the third Epiſtles commonly under his name, notwithſtanding the ſhortneſſe thereof, is his name prefixed, but without name, wrote himſelf an Elder. The author hereof was not content after once naming himſelf to proſecute the matter he had in hand, but again repeateth, and ſaith:* I John your brother and partner in tribulation, and in the kingdom and patience of Jeſu, was in the Iſle of Pathmos for the Word of God, and the teſtimony of Jeſu. *And about the end he writeth thus:* Happy is he that keepeth the words of the prophecy of this book; and I John heard and ſaw theſe things. *Wherefore we have to believe that one* John *wrote theſe things, according unto this his ſaying, but what* John *he was it is uncertain. He named not himſelf, as in ſundry places of the Goſpel, the Diſciple beloved of the Lord, neither him which leaned on his breſt, neither the brother of* James, *neither himſelf which ſaw and heard the Lord. No doubt he would have uttered one or other of theſe,*

Apocal. 22.

Apocal. 1.

1 John 1.

Mat. 16.

Apocal. 1.

Apocal. 22.

had

had he been disposed to reveal himself. He laid down not one of these, but called himself our brother and partner, the witness of Jesu, *and happy because of the vision and hearing of the* Revelation. *I suppose there were many of the same name with the Apostle* John, *who for the love they bare unto him, and for that they had him in admiration, and imitated his steps, would be loved alike of the Lord, and therefore usurped this name, even as* Paul *and* Peter *are often repeated of faithfull Writers. There is another* John *in the Acts of the Apostles, whose firname was* Mark, *whom* Barnabas *and* Paul *took together with them, of whom he saith afterward, they had* John *to their Minister. And whether this were he that wrote the* Revelation, *I dare not affirm. For it is not recorded that he came with them into* Asia: But when they losed *(saith he)* from Paphos, they which accompanied Paul came to Perga in Pamphilia. And John departed from them, and returned to Jerusalem. *But I take him to be some other of them, which were in* Asia. *The report goeth, that there are two Monuments at* Ephesus, *and either of them bears the name of* John. *Again, if thou consider and weigh the sense, the words, and the phrase of them, not without just cause shall he be found another, and not the Evangelist. The Gospel and the Epistle do answer one another, their beginnings are alike. The Gospel:* In the beginning *(saith he)* was the Word. *The Epistle:* That which was *(saith he)* from the beginning. *The Gospel:* And the Word *(saith he)* became flesh and dwelt among us, and we saw the glory thereof, as the glory of the only begotten of the Father. *The Epistle hath the like, but otherwise placed:* That which we heard *(saith he)* that which we saw with our eyes, that which we beheld, and our hands have handled of the Word of life, and the life was made manifest. *For to this end he used this Preface, as in process more plainly appeareth, to impugn the hereticks, which affirm that Christ was not come in the flesh. Wherefore diligently he joyned these together:* And we testifie unto you that we saw, and shew unto you the everlasting life which was with the Father, and appeared unto us, which we saw and heard that declare we unto you. *Here he stayeth, and swerveth not from the purpose, but throughout all the several Chapters inculcateth all the names, whereof some briefly I will repeat. He which diligently readeth, shall often find in both, life, often light, dehorting from darkness, very oft truth, grace, joy, the flesh and blood of our Lord, judgment, remission of sins, the love of God towards us, a commandment to love one another, that all the commandments are to be kept, reprehension of the world, the Devil and Antichrist: promise of the holy Ghost, adoption of God, faith every where required of us, every where the Father and the Son: and if throughout all, the character of both were noted, the phrase of the Gospel and Epistle, shall be found altogether one. But the* Revelation *far differeth from both, resembleth not the same, no not in one word, neither hath it any one syllable correspondent to the other writings of* John. *For the Epistle (I will say nothing of the Gospel) never thought upon, neither made any mention of the* Revelation, *neither the* Revelation *on the other side of the Epistle, whereas* Paul *gave us an inkling, or somewhat to understand in his Epistles of his* Revelations, *yet not entituling them so, that he would call them* Revelations. *Moreover by the phrase thereof we may perceive the difference between the Gospel, the Epistle, and the* Revelation. *For they are written so artificially according unto the Greek phrase, with most exquisite words, syllogisms, and setled expositions, that they seem far from offending, in any barbarous term, solœcism, or ignorant errour at all. For the Evangelist had (as it appeareth) both the gift of utterance, and the gift of knowledge, forasmuch as the Lord had granted him both the grace of wisdom and science. As for the other, I will not gainsay, but that he saw a revelation, and that also he received science and prophecy, yet for all that, I see his Greek not exactly uttered, the dialect and proper phrase not observed, I find him using barbarous phrases, and in some places solœcisms, which presently to repeat, I think it not necessary, neither write I these things, finding fault with ought; let no man accuse me thereof, but only I do weigh the diversity of both works.*

Act. 13.

The difference gathered first by the sence.

2. By the words often repeated in both.

3. No mention in either of each other.

4. By the phrase.

John was both learned and eloquent.

Chap. XXV.

Chap. 26. after the Greek.

The Epistles and Works of Dionysius *Bishop of* Alexandria.

Besides these there are extant other Epistles of *Dionysius*, whereof some he wrote against *Sabellius* unto *Ammon* Bishop of *Bernice*: afterwards one to *Telesphorus*, one to *Euphranor*, another to *Ammon* and *Euphorus*. Of the same argument he wrote four Books, and dedicated them to *Dionysius* (of the same name with him) Bishop of *Rome*. Again, sundry other Epistles and Volumes in form of Epistles, as his *Physicks*, dedicated unto his son *Timotheus*.

Another Tract of *Temptations*, the which alſo he dedicated to *Euphranor*. And writing to *Baſilides* Biſhop of *Pentapolis* Dioceſſe, he reporteth himſelf in the beginning to have publiſhed Commentaries upon *Eccleſiaſtes*. He left behind him ſundry Epiſtles for the poſterity. But ſo far of *Dionyſius* works. Now it remaineth that we deliver unto the poſterity the Hiſtory of this our age.

Chap. 27. after the Greek.

Chap. XXVI.

Of Dionyſius *Biſhop of* Rome. *Of* Paulus Samoſatenus *the heretick, denying the Divinity of Chriſt, and the Synod held at* Antioch, *condemning his hereſie.*

Dionyſius Biſh. of *Rome*. *Paulus Samoſatenus* Biſhop of *Antioch*, and an heretick.

WHen *Xyſtus* had governed the Church of *Rome* eleven years, *Dionyſius* (of the ſame name with him of *Alexandria*) ſucceeded him. About that time alſo when *Demetrianus* Biſhop of *Antioch* was departed this life, *Paulus Samoſatenus* came in his place. And becauſe he thought of Chriſt baſely, abjectly, and contrary to the Doctrine of the Church, to wit, that he was by nature a common man as we are: *Dionyſius* Biſhop of *Alexandria* was ſent for to the Synod, who by reaſon of his great age, and the imbecillity of his body, deferred his coming, and in the mean while wrote his cenſure of the ſaid queſtion in an Epiſtle. The other Biſhops, one from one place, another from another place haſtened to *Antioch*, and met with the rotten ſheep, which corrupted the flock of Chriſt.

Chap. 28. after the Greek.

Chap. XXVII.

Of the famous Biſhops whoch were preſent at the Synod held at Antioch.

Firmilianus, *Gregor. Neocæſarien.* *Athenodorus.* *Elenus.* *Nicomas.* *Hymenaus.* *Theotecnus.* *Maximus.* *Dionyſius* Biſh. of *Alexandria* died *An. Dom.* 267.

AMong theſe as chief flouriſhed *Firmilianus* Biſhop of *Cæſarea* in *Cappadocia*: *Gregorius* and *Athenodorus*, who were brethren and Biſhops of the Churches in *Pontus*. Beſides theſe *Elenus* Biſhop of *Tarſus*, and *Nicomas* Biſhop of *Iconium*. Moreover *Hymenæus* Biſhop of *Jeruſalem*. *Theotecnus* Biſhop of *Cæſarea* in *Paleſtina*, and *Maximus* Biſhop of *Boſtra*. I might have repeated infinite moe, both Miniſters and Deacons, who met for the ſame cauſe at *Antioch*, but theſe afore-named were the moſt famous among them. When all came together, at ſeveral times and ſundry ſeſſions they did argue and reaſon hereof. *Samoſatenus* together with his complices endeavoured to cover and conceal the variableneſs of his opinion: but the reſt practiſed with all might poſſible to lay bare and ſet wide open his blaſphemy againſt Chriſt. In the mean while *Dionyſius* Biſhop of *Alexandria* departed this life the twelfth year of *Galienus* his reign, after he had governed the Church of *Alexandria* ſeventeen years: and after him ſucceeded *Maximus*.

Chap. 29. after the Greek.

Chap. XXVIII.

Of Claudius *the Emperor, and the ſecond Synod held at* Antioch, *where* Malchion *confuted* Samoſatenus.

Claudius was created Emperor *An. Dom.* 271. *Aurelianus* was crowned Emperor *An. Dom.* 273. under whom was raiſed the ninth perſecution.

WHen *Galienus* had held the regal Scepter the ſpace of fifteen years, *Claudius* his Succeſſor was created Emperor. This *Claudius* having continued two years committed the Empire to *Aurelianus*, under whom was ſummoned the laſt and the greateſt Synod of all, celebrated of many Biſhops, where the author of that hereſie and ſtrange doctrine was taken ſhort, publickly condemned of all, ſevered, baniſhed and excommunicated the Catholick and univerſal Church under Heaven. And among all the reſt *Malchion*, a man beſides ſundry other his gifts, very eloquent and skilfull in Sophiſtry, Moderator in moral diſcipline of the School at *Antioch*, and for his ſincere faith in Chriſt made Miniſter there of the ſame Congregation, reproved him in reaſoning, for a ſlippery, wavering and obſcure merchant. He ſo urged with reaſons this *Samoſatenus*, and the Notaries penned them (which unto our time were extant) that alone of all the reſt he was able to tois and wring this diſſembling and wily hereticke.

CHAP.

Chap. XXIX.

Chap. 30. after the Greek.

The Epistle of certain Bishops, containing the Acts of the Synod held at Antioch *against* Paulus Samosatenus, *and of the hereticks life and trade of living.*

WIth uniform consent of all the Bishops then gathered together, they wrote an Epistle unto *Dionysius* Bishop of *Rome*, and *Maximus* Bishop of *Alexandria*, and sent it abroad into all Provinces, in the which they revealed unto the world their great labour and industry, the perverse variablenes of *Paulus*, the reprehensions and objections purposed against him, his conversation and trade of living: whereof for memories sake I think it not amiss to alledge some part for the posterity, which is thus written: *Unto* Dionysius *and* Maximus, *and all our fellow Bishops, Elders and Deacons throughout the world, and to the whole universal and Catholick Church under Heaven:* Helenus, Hymenæus, Theophilus, Theotecnus, Maximus, Proclus, Nicomas, Æmilianus, Paulus, Bolanus, Protegenes, Hierax, Eutychius, Theodorus, Malchion, Lucius, *With all the other Bishops, who with us inhabit the bordering Cities, and oversee the Nations, together with the Elders and Deacons, and holy Churches of God, to the beloved brethren in the Lord, send greeting.* Unto this salutation after a few lines, they added as followeth: *We have cited hither many Bishops from far, to salve and cure this deadly and poisoned doctrine, as* Dionysius *Bishop of* Alexandria, *and* Firmilianus *Bishop of* Cæsarea *in* Cappadocia, *men blessed in the Lord, whereof the one writing hither to* Antioch, *vouchsafed not once to salute the author of errour, for he wrote not to his person, but to the whole Congregation, the Copy whereof we have here annexed. But* Firmilianus *came twice, and condemned this strange doctrine, as we know very well, and testifie which were present, together with many other besides us: for when* Paulus *promised to recant, and this man believed and hoped he would redresse and prevent this occasion without all contumely and reproach which might redound unto the true Doctrine, he deferred and posted over his opinion from time to time, being seduced no doubt by him, which denied his God and Lord, and swerved from the faith he held at the beginning. This* Firmilianus *in his journey to* Antioch, *came as far as* Tarsus, *having experiment in Christ of his malicious spite, wherewith he denied God; but whilest we assemble together, whilest we summon him, and wait for his coming, he departed this life.* Again of the life of *Samosatenus* and his conversation, they write thus in the same Epistle: *After that he forsook the ecclesiastical Canon, he fell unto unlawfull and forged doctrine. Neither is it behovable for us now to judge of an alient, neither to shew how at the first he was poor, and nothing bequeathed him of his Parents, and that neither by art, trade or exercise he attained unto the abundance of wealth which he enjoyed, but with lendings and sacriledge, by injurious and tyrannical oppression of the brethren, whom he made to tremble for fear, with his guilefull gain and wily promise of hired patronship, by which subtilty and deceit he gained so much, that he procured the givers to be liberal, to the end they might be delivered from their adversaries, and so he turned godliness into gain. Neither need we* 1 Tim. 6. *to declare how that he being puffed up with pride usurped secular dignities, and would rather be called a warlike Captain than a Bishop of the Church, walking stately through the streets and market-place, reading letters, and withall openly inditing, maintaining about him a great troop to guard his person, some going before, and some coming after, so that our Faith and Religion run to great spite, slander and hatred by reason of his swelling pride and haughty disdain. Neither will we rehearse the monstrous figments which he feigned, his glorious brags, the ugly some spectacles he devised to amaze the minds of the simpler sort. He made for himself a lofty seat and high Throne, not like the Disciple of Christ, but severed in shew and title after the manner of the Princes of this world, smiting the thigh with the hand, pouncing the footstool with his feet. If any extolled him not as the use is upon theaters, with clapping of their hands, with shouting and hurling of their caps: if any also both of men and women had not skipped to and fro with base bodies and undecent obeysance: if any as in the house of God had behaved themselves honestly and decently, the same he chucked and all to be revited. He inveyed without all reason in the open Assemblies against the Expositors of holy Scripture, which then were deputed to rest; bragging of himself more like a Sophister and Sorcerer than a Bishop. The Psalms sung in the Church to the laud of our Lord Jesus Christ, he removed, counting them new found figments of late Writers; in stead whereof, in the midst of the Church upon the high feast of* Easter *he suborned certain women which sounded out sonets to his praise, the which if any now heard his hair would stand staring on his head. He licensed the Bishops and Ministers of the adjoyning Villages and Cities;*

The Bishops assembled at *Antioch*, unto *Dionysius* Bishop of *Rome*, and *Maximus* Bishop of *Alexandria*.

The subtilty of the heretick

Samosatenus the heretick is here painted in his colours.

Such a proud preacher was *Herod* in Act. 12.

Cities, which honoured him, to preach unto the people. He ſtaggereth at confeſſing with us, that the Son of God deſcended from Heaven. And that we may borrow ſomewhat of that which hereafter is to be ſpoken of us, it ſhall not be barely avouched, but proved out of the Commentaries publiſhed by us unto the whole world, ſpecially where he ſaith, that Chriſt Jeſus *is of the earth. They which found out his commendation, and extol him among the people, affirm this wicked and moſt deteſtable varlet to be an Angel that came down from Heaven. Neither forbiddeth he theſe things, but ſtandeth arrogantly to the things ſpoken of him. What ſhall I ſpeak of his entertainment of aſſociated and cloſely kept women, as they of* Antioch *term them, and of the Elders and Deacons which accompany him; wherewith wittingly he cloaked this and ſundry other hainous, incurable and well known offences, to the end he may withhold them alſo faulty together with him in thoſe things, the which both in word and deed he offendeth in daring not to accuſe him, inſomuch as they themſelves are guilty in their conſciences of the ſame crime. For he enricheth them, wherefore he is both beloved and honoured of them that gape after the like gudgeons. We know beloved brethren that a Biſhop, and the whole order of Prieſthood ought to be a patern of good works unto the common people; neither are we ignorant of this, that many are fallen by reaſon of the cloſely kept women, and many again are ſubject to ſuſpition and ſlander. Wherefore admit that he committed no lewd wantonneſſe with them, yet ſhould he have feared the ſuſpition and ſurmiſe which ariſeth thereof, leſt that either he ſhould offend any, or bolden any to the imitation of ſo lewd an example. For how can he reprehend and admoniſh another, that (as it is written) he uſe no longer the company of another woman, and that he take heed he fall not, which now abſtaineth from one, and inſtead thereof retaineth two luſtier and livelier pieces at home, and if he travel any whither, he leadeth them with him, being alſo ſet upon the full and delicate pleaſure: for which cauſe all do ſob and ſigh ſecretly, trembling at his power and tyranny, and dare not accuſe him. But theſe things (as we have ſaid before) are of ſuch importance, that they would cauſe a catholick perſon, were he never ſo dear a friend unto us, to be ſharply rebuked. As for him which fell from the myſtery of our faith, and deſcried the deteſtable hereſie of* Artemas *(nothing amiſſe if now at length we name the father of the child) we think him never able to render accounts for his miſchievous acts.* Again about the end of the Epiſtle they write thus: * *Wherefore neceſſity conſtraining us ſo to do, we excommunicated the ſworn adverſary of God, which yeelded not a jot, and placed in his room* Domnus, *a man bedecked with all gifts required in a Biſhop, ſon to* Demetrianus *of worthy memory the predeceſſor of* Paulus, *and him as we are perſwaded by the providence of God, we ordained Biſhop, and certified you to write unto him, to the end ye likewiſe might receive from him again letters of friendly conſent and amity. Now let* Paulus *write unto* Artemas, *and let the complices of* Artemas *communicate with him.* But of theſe things thus far. *Paulus* together with his right faith was deprived alſo of his Biſhoprick, and *Domnus* (as it is written before) ſucceeded him, being choſen by the Synod Biſhop of *Antioch*. And when *Paulus* would not depart the Church, neither void the houſe, the Emperor *Aurelianus* being beſought, decreed very well, and commanded by Edict, the houſe ſhould be allotted for ſuch as the Biſhops of *Italy* and *Rome*, with uniform conſent in doctrine appointed for the place. After this ſort was *Paulus* with great ſhame baniſhed the Church by ſecular power. And thus was *Aurelianus* then affected towards us, but in proceſs of time he ſo eſtranged himſelf, that welnigh through the lewd motion of ſome men, he moved perſection againſt us, and much talk was blazed far and nigh touching him. * But when he had raiſed perſecution againſt us, and now welnigh ſubſcribed to a publick Edict prejudicial to our affairs, the juſt judgment of God overtook him, and hindered his purpoſe, cramping (as it were) his knuckles, making manifeſt unto all men, that the Princes of this world have never any power to practiſe ought againſt the Church of God, unleſs the invincible might of God, for diſcipline and converſion of his people, according unto his divine and celeſtial wiſdom, grant licence to bring any thing about, in what time it ſhall pleaſe him beſt. When *Aurelianus* had held the Imperial Scepter the ſpace of ſix years, * *Probus* ſucceeded him. And again after ſix years *Carus* came in his place, together with *Carinus* and *Numerianus* his ſons. Again when theſe had continued ſcarce three years, *Diocleſianus* was choſen Emperor: and by his means they were promoted, under whom perſecution and the overthrow of the Churches prevailed. A little before the reign of this *Diocleſian*, *Dionyſius* Biſhop of *Rome* died, when he had governed the Church nine years, whom *Felix* ſucceeded.

* *Paulus Samoſatenus* was excommunicated by the Council, and *Domnus* placed in his room.

* *Aurelianus* was not able to ſubſcribe to an Edict againſt the Chriſtians. *Tacitus* was Emperor ſix moneths, and *Florianus* 80 days, although there is here no mention made of them.

* *Probus* was crowned Emperor *Anno Domini* 279. *Carus* began to reign *Anno Dom.* 285. *Diocleſian* was choſen Emperor *An. Dom.* 287. under whom the tenth perſecution of the primitive Church was raiſed.

Chap. XXX.

Chap. 31. after the Greek.

Of Manes, *whereof the* Manichees *are called, whence he was, his converſation and hereſie.*

About the year 281. (*Euſeb. in Chron.*) the heretick *Manes* lived.

Manes the heretick choſe twelve Apoſtles.

ABout that time *Manes* (after the etymology of his name) in no better taking than a mad man, was armed and inſtructed with a deviliſh opinin, through the perverſity of his mind, the Devil and Satan the adverſary of God, leading and procuring him to the perdition of many ſouls. He was in tongue and trade of life very barbarous, by nature poſſeſſed and frantick, he practiſed things correſpondent unto his wit and manners, he preſumed to repreſent the perſon of *Chriſt*, he proclaimed himſelf to be the *Comforter*, and the *holy Ghoſt*, and being puffed up with this frantick pride, choſe as if he were Chriſt, twelve partners of his new found doctrine, patching into one heap falſe and deteſtable doctrines, of old, rotten and rooted out hereſies, the which he brought out of *Perſia*, for no other than deadly poiſon into the world, whence that abominable name of *Manichees* hath had his original.

Chap. XXXI.

Chap. 32. after the Greek.

Of the Biſhops, Miniſters, and other famous men flouriſhing at that time in the Church of Rome, Antioch *and* Laodicea.

Eutychianus Biſh. of *Rome.*

Cajus Biſh. of *Rome.*

Marcellinus Biſh. of *Rome.*

Timæus.

Cyrillus.

Dorotheus Miniſter of *Antioch*, afterwards Biſh. of *Tyrus.*

Tyrannus.

Socrates.

Euſebius.

SUch a feigned name of falſe ſcience ſprung up in thoſe times, in the which after *Felix* had governed the Church of *Rome* five years, *Eutychianus* ſucceeded: who continuing ſcarce ten moneths, committed his Clergy unto *Cajus*, in this our time: and fifteen years after *Marcellinus* followed, whom alſo the perſecution overtook. In the Church of *Antioch* after *Domnus* ſucceeded *Timæus*: after him in our time *Cyrillus* was choſen Biſhop, under whom we remember one *Dorotheus* then Miniſter of the Church of *Antioch* to have been a very eloquent and ſingular man. He applied holy Scripture diligently, he ſtudied the Hebrew tongue, ſo that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race, he was expert in the chief diſcipline of the *Grecians*, by nature an Eunuch, ſo diſpoſed from his nativity. For which cauſe the Emperor for rareneſſe thereof appropriated him, placing and preferring him to the purple Robe in the City of *Tyrus*. We heard him our ſelves expounding holy Scripture with great commendation in the Church of God. *Tyrannus* ſucceeded *Cyrillus* in the Church of *Antioch*, in whoſe time the ſpoil of Churches was very rife. *Euſebius* which came from *Alexandria*, governed the Church of *Laodicea* after *Socrates*. The ſtir about *Paulus Samoſatenus* was the cauſe of his removing, for whoſe ſake he went into *Syria*, where of the godly he was hindred that he could not return home again, becauſe he was the deſired jewel and hoped ſtay of our Religion, as by the teſtimony of *Dionyſius* hereafter alledged ſhall manifeſtly appear. *Anatolius* ſucceeded him, the good (as they ſay) after the good, who alſo was of *Alexandria*. For his eloquence and skill in the *Grecians* diſcipline and philoſophical literature, he bare the bell among all the famous of our time: He excelled in Arithmetick, Geometry, Aſtronomy, Logick, Phyſical contemplation, and Rhetorical exerciſes: for which his excellency he was choſen Moderator of *Ariſtotles* School by the Citizens of *Alexandria*. They report at *Alexandria* many other famous acts of his, ſpecially his behaviour at the ſiege of *Pyruchium*, where he obtained a ſingular prerogative of principality: of whoſe doings one thing for example ſake I will rehearſe. When victual (as they ſay) failed ſuch as were beſieged, and famine preſſed them ſorer than forreign enemies, this ſame *Anatolius* brought this device to paſſe. Whereas the one part of the City held with the *Roman* hoaſt, and therefore out of the danger of the ſiege, he gave information to *Euſebius*, who then was at *Alexandria* (it was before his departure into *Syria*) and converſant among them which were not beſieged, in great eſtimation and credit with the *Roman* Captain, how that ſuch as were beſieged almoſt periſhed for famine. He being made privy to their miſery by the meſſengers of *Anatolius*, craved pardon of the *Roman* Captain for ſuch as left and forſook the enemy: which ſute when he had obtained, he communicated with *Anatolius*. He forthwith accepting of his promiſe, aſſembleth together the Senate of *Alexandria*, and firſt requeſteth of them all, that they will joyn in league with the

Anatolius Biſh. of *Laodicea.*

The policy deviſed by *Anatolius.*

the *Romans*. When he ſaw them all ſet in a rage at this his requeſt, he ſaid: But yet in this I ſuppoſe you will not reſiſt, no if I counſel you to permit ſuch as ſtand you in ſtead, as old men, and old women, and children to depart the City, and to repair whither pleaſe them: for to what purpoſe do we retain theſe among us now ready to yeeld up the ghoſt? To what purpoſe do we preſs with famine ſuch as are maimed and wounded in body? When as men only, and young men, are to be relieved and retained, and proviſion of neceſſary food is to be found for them which keep the City with contiuual watch and ward. When he had perſwaded the Senate with theſe and the like reaſons, firſt of all he roſe and pronounced, that all ſuch of what age ſoever as were not fit for feats of arms, were they men or women, might boldly paſſe and depart the City, affirming that if they would remain and linger in the City like unprofitable members, there was no hope of life, they muſt needs periſh with famine. To which ſaying the whole Senate condeſcended; ſo that he delivered from danger of death in manner as many as were beſieged, but ſpecially thoſe that were of the Church. Again, he perſwaded to flight all the Chriſtians throughout the City, not only ſuch as were within the compaſs of the Decree, but infinite mo under colour of theſe, privily arraied in womens attire: and carefully he provided that in the night ſeaſon they ſhould convey themſelves out at the gates, and fly unto the *Romans* Camp, where *Euſebius* entertained all them that were afflicted with long ſiege, after the manner of a Father and Phyſician, and refreſhed them with all care and induſtry. Such a couple of Paſtors, orderly ſucceeding one another, did the Church of *Laodicea* (by the divine providence of God) enjoy, who after the wars were ended came thither from *Alexandria*. We have ſeen many pieces of *Anatolius* works, whereby we may gather how eloquent he was, how learned in all kind of knowledge, ſpecially in thoſe his books of *Eaſter*, whereof at this preſent it may ſeem neceſſary that we alledge ſome portion of the Canons touching *Eaſter*:

Anatolius Biſh. of *Laodicea* in his books of *Eaſter*.

The new Moon of the firſt moneth, and the firſt year (ſaith he) *compriſeth the original compaſs of nineteen years, after the* Ægyptians *the ſix and twentieth day of the moneth* Phanemoth: *after the* Macedonians *the two and twentieth day of the moneth* Dyſtros: *after the* Romans *before the eleventh of the Kalends of* April. *The Sun is found the* xxvi. *of* Phanemoth *to have aſcended not only the firſt line, but alſo to have paſſed therein the fourth day. This ſection, the firſt twelfth part, they term the equinoctial ſpring, the entrance of months, the head of the circle, the ſevering of the planets courſe. But that ſection which foregoeth this, they term the laſt of the month, the twelfth part, the laſt twelfth part, the end of the planets courſe. Wherefore they which appointed the firſt month for the ſame purpoſe, and celebrated the feaſt of* Eaſter *the fourteenth day after the ſame calculation, have erred in our opinion not a little. And this have we not alledged of our own brain, yea it was known of the* Jews *of old, and that before the coming of Chriſt, and chiefly by them obſerved. The ſame may be gathered by the teſtimonies of* Philo, Joſephus, Muſæus, *and yet not only of them, but of others far more ancient, to wit, of both the ſirnamed* Agathobulus, *Schoolmaſters unto the famous* Ariſtobulus, *one of the ſeventy that were ſent to tranſlate the ſacred and holy Scripture of the* Hebrews *unto the gracious Princes* Ptolomæus, Philadelphus, *and his Father, unto whom he dedicated his Expoſitions upon the Law of* Moſes. *All theſe in their reſolutions upon* Exodus *have given us to underſtand that we ought to celebrate the feaſt of the Paſchal Lamb proportionably after the equinoctial ſpring, the firſt month coming between, and this to be found when the Sun hath paſſed the firſt ſolar ſection, and as one of them hath termed it, the ſignifer circle.* Ariſtobulus *hath added, that it is neceſſary for the celebration of the feaſt of* Eaſter, *that not onely the Sun but the Moon alſo have paſſed the equinoctial ſection. Inſomuch as there are two equinoctial ſections, the one in Spring-time, the other in Autumne, diſtant diameterwiſe one from the other, and the day of* Eaſter *allotted the fourteenth of the moneth after the twilight: without all fail the Moon ſhall be diameterwiſe oppoſite to the Sun, as ye may eaſily perceive in the full Moons: ſo the Sun ſhall be in the ſection of the equinoctial Spring, and the Moon neceſſarily in the equinoctial Autumne. I remember many other proofs, partly probable, and partly laid down with ancient Aſſertions, whereby they endeavour to perſwade, that the feaſt of* Eaſter *and of Sweetbread, ought ever to be celebrated after the equinoctial ſpace. I paſſe over ſundry their proofs and arguments, whereby they confirm the veil of* Moſes *Law to be removed and done away, and the face now revealed, Chriſt himſelf, the preaching and paſſions of Chriſt are to be beheld. Anatolius* left behind him unto the poſterity, ſundry Expoſitions and precepts of *Enoch*, ſhewing that the firſt moneth after the *Hebrews*, fell ever about the Equinoctial ſpace. Again, *Arithmetical Introductions* comprized in ten Books, with divers other Monuments of his diligence and deep judgement in holy Scripture. *Theotecnus* Biſhop of *Cæſarea* in *Paleſtina*

Between the 10, and 20 day

In Spring about the eighth kalends of *April*: In Autumn about the eighth kalends of *October*.

stina was the first that created him Bishop, and promited that he should succeed him in that See after his death, though both they governed that Church but a short while. For he passing to the Synod summoned at *Antioch* against *Paulus*, came to the City of *Laodicea*, where by reason that *Eusebius* their Bishop was dead, the brethren there stayed him. After the death of *Anatolius*, *Stephanus* was the last Bishop of *Laodicea* of all them that went before the persecution, a man very famous for his Philosophy and knowledge in the *Grecians* discipline, yet not like affectionated towards the faith in God, as the heat of persecution in process of time did prove, shewing this man rather a timerous and fearfull person than a true Philosopher. For when the Ecclesiastical affairs were like to be in great hazard under him, yet were they upholden by God himself the Saviour of the whole world. For as soon as *Theodotus* was proclaimed Bishop of that See, he expressed the true etymology of his name, and title of his office. First he practised the physick of the body, next the cure of the soul, having no peer for the courtesie of his person, sincerity of mind, compassion and care to help such as stood in need. His diligence was great about holy Discipline, and such a man he was as is described of us. At *Cæsarea* in *Palestina*, when *Theotecnus* had plaied the part of a good diligent Bishop, and ended his mortal race, *Agapius* succeeded, whom we have known to have laboured diligently, to have governed prudently, and distributed liberally, but especially to the poor. In his time also we have known *Pamphilus* a very eloquent man, in life a true Philosopher, made Minister of that Church, whose life and linage if we should declare, a small volume would not suffice. Yet have we penned in a particular and peculiar volume, his whole trade of life, in what school he was trained, his wrestling and combats suffered at sundry confessions in the time of persecution, and how last of all he received the crown of Martyrdom. He was the famousest man of that time. Of the rare men of our time among the Ministers of *Alexandria*, we knew one *Pierius*: among the Bishops of *Pontus* one *Meletius*. *Pierius* was proved a spare man of life, and singular in Philosophy, spent and worn in the contemplation of heavenly things, famous for his expositions and preaching unto the people. *Meletius* whom the learned did term the hony of *Attica*, was such a man as may be counted absolute for all kind of knowledg. His rhetorical eloquence passed, and one may say that by the benefit of nature he was born a Rhetorician. And if any weigh his other knowledg and skill, and have tasted but a little thereof, besides his profound Logick, he will count him both passing witty and most sage. Whose life was also correspondent to his learning. We have known this man seven years together, for that he came to *Palestina* in the time of persecution. In the Church of *Jerusalem* after *Hymenæus* (mentioned a little before) *Zambdas* was placed Bishop: after his death *Hermon* the last of them which went before the persecution of our time, who enjoyed the Apostolick See, which unto this day is there continued. At *Alexandria* after *Maximus* who succeeded *Dionysius*, and continued Bishop eighteen years, followed *Theonas*, in whose time *Achillas* was made Minister at *Alexandria*, together with *Pierius*, and took the school of Divinity to his charge, and practised the most rare work of Philosophy, the lively conditions of Evangelical conversation. When *Theonas* had been Bishop of *Alexandria* eleven years, *Peter* came in place, and continued there twelve years, three years before the persecution, the rest of his life he led more strait and severally, but yet generally he cared for the common profit of the Church, and for this cause the ninth year of the persecution he was beheaded and crowned a Martyr.

Stephanus Bish. of *Laodicea.*

Theodotus a Physician and Bishop of *Laodicea.*

Agapius Bishop of *Cæsarea* in *Palestina.* *Pamphilus* a Martyr.

Pierius a Minister of *Alexandria.* *Meletius* Bish. of *Pontus.*

Zambdas Bish. of *Jerusalem.* *Hermon* Bish. of *Jerusalem.* *Theonas* Bish. of *Alexandria.* *Achillas* and *Pierius* ministers of *Alexandria.* *Peter* Bishop of *Alexandria* beheaded.

Hitherto have we intreated of the succession of Bishops, from the birth of our Saviour unto the overthrow of the Oratories, which lasted five and thirty years: now consequently the conflicts of such as manfully strived in our age for the truth, who and what men they were, as far forth as came to our knowledge, we mind to pen for the posterity to come.

The end of the seventh Book.

THE

THE EIGHTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus* Bishop of *Cæsarea* in *Palestina*.

CHAP. I.

Of the peace and prosperous successe of Christian affairs, before the persecution raised by Diocletian.

The Greek begins with a Proeme, and not with a Chapter. *Eusebius* now beginneth the History of his time.

THE succession of Bishops from the Apostles unto our time, we have hitherto comprised in the seven former Books; in this eighth Book presently in hand, we purpose to pen unto the posterity, the famous acts worthy of memory, done in these our days. And even here let our preamble enter into his purpose. How great, and what manner of glory and liberty, the doctrine of piety due unto Almighty God, preached in this world by Christ, hath obtained before the persecution of our time, among all mortal men both *Grecians* and *Barbarians*: it requireth a greater labour to declare, than easily for the worthiness thereof may be accomplished of us. We have sufficient tokens thereof, in that the clemency of the Emperors towards the Christians was so increased, to whom also they committed the Government of the *Gentiles*, and for the great favour they bare to our doctrine, they granted liberty and security to the professors of Christian Religion: What shall I say of them, who in the very Palace of the Emperors, and in the presence of Princes lived most familiarly? which esteemed of their Ministers so highly, that they granteth them in their presence freely to deal in matters of Religion, both by word and deed, together with their wives, and children, and servants: and not only this, but also permitted them to glory and boast of the liberty of their faith; whom also they deemed worthy of more credit, and far better estimation than their fellow servants. Of which number *Dorotheus* was one among all the rest best accepted, and best trusted, for which cause he was in the greatest credit with Princes and Presidents, and with him also the renowned *Gorgonius*, * and as many other together with these as have been honoured and reverenced for the glad tidings of the Kingdom of Heaven. After which sort a man might then have seen the Bishops of all Churches in great reverence and favour among all sorts of men, and with all Magistrates. Who can worthily describe those innumerable heaps and flocking multitudes throughout all Cities and famous Assemblies, frequenting the places dedicated unto prayer? Because of which circumstances, they not contented with the old and ancient buildings (which could not receive them) have throughout all Cities builded them from the foundation wide and ample Churches. These things thus prevailed in processe of time, and daily increased far and nigh, so that no malice could intercept, no spitefull fiend bewitch, no wight with subtil slight, hinder at all, as long as the divine and heavenly hand of God upheld and visited his people, whom as yet he worthily accepted. But after that our affairs through too much liberty, ease and security, degenerated from the natural rule of piety: and after that one pursued another with open contumely and hatred: and when that we impugned our selves by no other than our selves, with the armour of spite, and sharp spears of opprobrious words, so that Bishops against Bishops, and people against people, raised sedition: Last of all, when that cursed hypocrisie and dissimulation had swum even to the brim of malice, the heavy hand of Gods high judgment, after his wonted manner (whilest as yet the Ecclesiastical companies assembled themselves nevertheless) began softly by a little and a little to visit us, so that the persecution that was raised against us took his first original from the brethren which were under banner in Camp. Whenas we were touched with no sense or feeling thereof, neither went about to pacifie God, we heaped sin upon sin, thinking like careless Epicures, that God neither cared, neither would visit our sins. And they which seemed our Shepherds, laying aside the rule of piety, practised contention and schism among themselves, and

Dorotheus.
Gorgonius.
* Chap. 1. in the Greek.

An. Dom. 301. *Verturius* the Captain persecuted the souldiers in Camp

and whilest they aggravated these things, that is, contention, threatnings, mutual hatred and enmity, and eve-y one proceeded in ambition much like tyranny it self, then, I say, then the Lord, according to the saying of *Jeremy*, *Made the daughter Sion obscure and overthrew from above the glory of Israel, and remembred not his foot-stool in the day of his wrath. The Lord hath drowned all the beauty of Israel, and overthrown all his strong holds.* And according unto the Prophecies in the *Psalms*: *He hath overthrown and broken the covenant of his servant, and prophaned his Sanctuary, casting it on the ground by the overthrow of his Churches. He hath broken down all his wals, he hath laid all his fortresses in ruine. All they that passed by spoiled him, and therefore he is become a rebuke unto his neighbours. For he lifted up the right hand of his enemies, and turned the edge of his sword, and aided him not in the time of battel, but caused his dignity to decay, and cast his throne down to the ground, the days of his youth shortned, and above all this he covered him with shame.*

Lam. 2.

Psal. 89.

Chap. II.

How the Temples were destroyed, holy Scripture burned, and the Bishops ill intreated, and of the purpose of Eusebius *in this Story.*

ALl these aforesaid were in us fulfilled, when we saw with our eyes the Oratories overthrown down to the ground, yea and the very foundations themselves digged up, the holy and sacred Scriptures burned to ashes in the open market place, and the Pastors of the Churches, some shamefully hid themselves here and there, some other were ignominiously taken and derided of the enemies; and according unto another Prophecy, *Shame is powred upon the pates of their Princes, he made them wander in the crooked and unknown way.* Yet is it not our drift to describe the bitter calamities of these men which at length they suffered; neither is it our intent to record their dissention and insolency, practised among them before the persecution, but only to write so much of them, whereby we may justifie the divine judgment of God. Neither have we purposed to mention them which were tempted fore with persecution, or altogether suffered shipwrack of their salvation, and willingly were swallowed up in the deep gulfs of unconstant waves, but only to graff in our History such things as first of all may profit our selves, next the posterity in time to come. We will proceed then, and paint forth the happy combats of the blessed Martyrs.

Churches overthrown. Scriptures burned. Bishops persecuted.

Psal. 107.

Chap. III.

A recital of certain Imperial Edicts against the Christians. The constancy of certain faithfull persons. The beginnings of the butcherly slaughter.

IT was the 19th year of *Diocletians* reign, and the moneth *Dystros*, after the *Romans*, *March*, the feast of *Easter* then being at hand, when the Emperors Proclamations were every where published, in the which it was commanded: That the Churches should be made even with the ground, the holy Scriptures by burning of them should be abolished, such as were in honour and estimation should be contemned, and such as were of families, if they retained the Christian Faith, should be deprived of their freedom. And such were the contents of the first Edict. But in the Proclamations which immediatly followed after, it was added: That the Pastors throughout all Parishes, first should be imprisoned, next, with all means possible, constrained to sacrifice. Then, I say, then, many of the chief Governors of the Churches enduring (and that chearfully) most bitter torments, shewed examples of most valiant and noble conflicts: many others fainting for fear, at the first onset were quite discouraged: all the rest tried the experience of sundry torments: one scourged from top to toe: another tortured and lanced with more intollerable pain: some failed of the purposed end: some other were found constant and perfect: one was drawn to the foul and filthy sacrifices, and dismissed as if he had done sacrifice, whenas in very deed he had not: another when he had neither approached nor touched ought of their detestable offerings, and such as were present affirmed, that he had sacrificed, departed with silence, patiently suffering this false accusation: another half dead, was born away, being thrown of them for dead. Again, there were some prostrate upon the pavement, trailed and lugged all along by the feet, and recounted for sacrificers. One reclaimed, and with a loud voice denied that ever he sacrificed: another lifted up his voice, and confessed himself to be a Christian, and gloried in the faith of that gladsom title: another again protested, that he had neither sacrificed, nor ever would do sacrifice. These were beaten on the

An. Dom. 306. The persecution under *Diocletian* waxed hot, whenas these cruel Edicts were every where proclaimed.

face and buffeted on the cheeks, their mouths were ſtopped by the ſouldiers hands, an whole band being appointed for the purpoſe, which violently thruſt them out at the doors. So the enemies of the truth triumphed, if at leaſt wiſe they might but ſeem to bring their purpoſe to effect. But their purpoſe prevailed not againſt the bleſſed Martyrs of God, whoſe conflicts no tongue can ſufficiently declare.

Chap. 3. in the Greek.

Chap. IV.

Of the Perſecution firſt raiſed by Veturius *the Captain againſt the Chriſtian Souldiers, at the beginning privily, afterward openly.*

THere are many to be ſeen which bare ſingular good will and affection to the ſervice of Almighty God, not only in the time of perſecution, but long before, when peace prevailed. For of late, I ſay of late, at the firſt the chief Governor ſtarting up, as it were, out of a profound drunkenneſs, levelled at the Church privily and obſcurely, (ſince the time which paſſed after the reign of *Decius* and *Valerianus*) and waged battel with us, not ſuddenly, but firſt aſſailed only the Chriſtians which were in Camp. By this means he thought he could eaſily ſnare the reſt, if that firſt he conquered theſe. And here might you ſee many of the ſouldiers deſirous to lead a private and ſolitary life, fearing they ſhould faint in the ſervice of Almighty God. For when the Captain (whoſoever he was) firſt went about to perſecute his hoſt, and to try and ſift as many as were brought unto him throughout every Ward, and to give them in choice either to obey and enjoy their dignity, or to reſiſt, and of the contrary be deprived: many of the ſouldiers which were of the Kingdom of *Chriſt*, without any delay or doubt, preferred the Faith of *Chriſt* before the favour and felicity they ſeemed to enjoy. And now one or two of them very heartily not only contemned their dignities, but alſo endured bitter death for their conſtancy in the ſervice of God, becauſe that the Captain as yet exerciſed his malice by little and little: and though he durſt ſhed the bloud of a few innocents, yet ſtaggered he at the multitude of believers, fearing (as it is moſt like) ſuddenly to give battel unto all, and that univerſally. * But when he took in hand more manifeſtly to perſecute the Church of God, it cannot be told or expreſſed with tongue, how many, and what manner or ſort of Martyrs were to be ſeen throughout all Cities and Villages.

The policy of Satans meſſengers.

* Chap. 4. in the Greek.

Chap. V.

A noble man of Nicomedia *rent in pieces in the preſence of many: the Wicked Edict of the Emperor publiſhed againſt the Chriſtians.*

ONe of *Nicomedia*, no obſcure perſon, but according unto the account of the world, of great nobility, who, as ſoon as the Edict againſt the Churches of God was publiſhed in *Nicomedia*, being moved with zeal to Godwards, and fervency of faith, took into his hands, and tare in pieces the profane and moſt impious Proclamation, paſted to an open and publick poſt, in the preſence of both the Emperors, and of him which among the reſt was moſt honourable, and was the fourth perſon in the Empire. But he which firſt practiſed this noble act, endured (as it is moſt like) the penalty of ſo bold an enterprize, retaining a valiant and invincible mind unto the laſt gaſp.

Chap. VI.

The Martyrdome of certain Courtiers in Nicomedia, *with others both there and in other places.*

ALl the renowned men that ever were either of the *Grecians* or *Barbarians*, commended for noble proweſſe and fortitude, are not to be compared to the divine and famous Martyrs of this our age. I ſpeak of them, who, together with *Dorotheus*, being the Emperors pages, in chiefeſt credit with their Lords, and were no leſſe unto them than dear and natural ſons, yet counted they thoſe reproaches, calamities, and new-found torments for the truth in *Chriſt*, greater riches than the glory and pleaſure of this preſent life. Of theſe for examples ſake, I will propound one, with the end he made, that the Reader may conjecture by his hap what befell unto the reſt. One of the aforeſaid noble men was brought forth at *Nicomedia* into the open Aſſembly, and enjoyned to ſacrifice, who ſtoutly refuſing, commandment was given that he ſhould be hoiſed up on high naked, and his whole body to be ſcourged, and the fleſh rent in pieces with the laſh of the whip,

whip untill he being overcome should be inforced to yeeld unto their sacrifice. When that he had endured these torments, and persisted constant, and the bones lay all bare, they pour vinegar mixt with salt into the festred wounds and bruised parts of the body. When he had overcome also these torments, and rejoyced greatly thereat, a Greediron with hot burning coals is prepared, and that which remained of his body, was laid thereon to be broiled, a slow fire being made under, to consume it by little and little, lest death should quickly deliver him of his pain. So that they which had the charge of the fire, would release him of no part of his pain, unlesse he promised to yeeld in the end unto the Emperors Decree. But he holding fast his former opinion, overcame them, and yeelded up the ghost in the midst of those torments. So valiant (as you hear) was the Martyrdom of one of the Emperors pages, correspondent unto his name, for he was called *Peter*. These things which happened to the rest were nothing inferiour to these, the which, according to our former promise, we will leave untouched, adding onely this to that which went before, how that *Dorotheus* and *Gorgonius*, with many others of the Emperors family, after sundry torments, ended their lives on the gallows, and bare away the garland of victory. At this time also was *Anthimus* Bishop of *Nicomedia* beheaded for the Christian Faith, and with him a great multitude of Martyrs. For I wot not how in the Emperors Palace at *Nicomedia*, some part of the house was all on fire, and when the Christians were taken in suspition to be the authors thereof, by the Emperors commandment the whole troop generally of all the godly there at that time was executed, whereof some with a sword were beheaded, some others burned with fire: where also by the secret and divine Providence of God (as the report goeth) both men and women skipped and leaped into the flaming fire. Another company the Sergeants set in a boat, and threw into the deep sea. The Emperors pages, after their death decently buried, and resting in their graves, were digged up, and by the commandment of their Lords cast into the sea, lest any adored them in their sepulchers, and took them for gods, as they dreamed of us. And such were the practises in the beginning of the persecution at *Nicomedia*. But in a while after, when that some in the region called *Melitis*, and again some others in *Syria* were found ready to rebel, the Emperor commanded all the Pastors throughout every Church to be imprisoned and kept in hold. The spectacle of the practises was so cruel to behold, that it exceeded all that thereof may be spoken. Infinite multitudes were every where inclosed, and the prisons of old appointed and ordained for murderers, diggers up of sepulchers, and rifflers of graves, were then replenished with Bishops, Ministers, Deacons, Readers and Exorcists, so that there was no room in the prison for such as were condemned for hainous offences. Again, when the former Edicts had taken place, there followed others, by virtue of which, such as sacrificed were set at liberty, and such as resisted were commanded to be tormented with a thousand kind of torments. But who is able here also to number the multitude of the Martyrs in all places? specially throughout *Africk*, and among the *Moors*, throughout *Thebais* and *Egypt*, from whence passing into other Cities and Provinces, they suffered glorious martyrdom.

Peter the Emperors page after sundry torments broiled to death.
Dorotheus hanged.
Gorgonius was hanged.
Anthymus Bishop of *Nicomedia* beheaded.
A certain number beheaded.
A certain company burned.
A number drowned.
The dead digged up.
All prisons were filled with Christians.

Chap. VII.

The constancy of certain Martyrs, devoured of wild beasts in Palæstina *and* Phœnicia.

WE have known divers of these to have flourished in *Palestina*, and some others in *Tyrus* of *Phœnicia*, whose infinite stripes who would not be amazed to behold? And in their stripes marvellous constancy, and after their stripes their sudden bickring with ravening beasts, and in that bickring their valiant courage in withstanding the force of fierce Libbards, the rage of Bears, of wild Boars and Buls, provoked with hot burning irons? At the doing of all which we were present our selves, and saw with our eyes the divine power of our Saviour *Jesus Christ* (for whose sake they suffered these things) present and manifestly aiding these Martyrs. Neither durst these ravening beasts, of a long time drawn nigh, and approach unto the bodies of the blessed Saints, but ranged about, and devoured such as set them on without the ring, touching by no means among all the rest the blessed Champions, though their bodies were bare, though they provoked them with the stretching forth of their hands, as they were commanded. And if sometime violently they fell upon them,

Brute beasts spared such as men would not spare:

they retired back again, as if they had been repelled by divine power from above: which continuing a long time, brought great admiration unto the beholders. When the firſt beaſt ranged about to no purpoſe, the ſecond and third beaſt were let looſe at one and the ſame Martyr. The ſufferance of thoſe Saints was to be wondred at, and their conſtancy firm and immovable in their freſh and green bodies. For then might a man have ſeen a young ſtripling under twenty years of age, ſtanding ſtill without any holding, ſtretching forth his hands in form of a croſſe, making earneſt ſupplication unto God with a ſetled and immovable mind, not wagging himſelf at all, or pointing any whither from his ſtanding place, yea though the Bears and Libbards breathed out preſent death, and were now ready to tear his fleſh in pieces with their teeth, yet I wot not how, as if their jaws had been glued together, they recoyled back again. Again, ye might have ſeen others, in number five, thrown at the feet of a fierce Bull, which toſſed into the air, and tore in pieces with his horns ſuch as ſtood without the ring, and left them as dead: only the holy Saints he had no power to hurt with his furious and cruel threats, though he threw up the earth with his feet, and fanned the air with his horns, though he were provoked to fierceneſs with ſearing irons, and fomed out preſent death, yet by the divine providence of God he was puſhed back. When this beaſt could nothing prevail againſt the holy Martyrs, others were let looſe: at length after ſundry bitter torments and violence of wild beaſts, all were beheaded, and inſtead of ſtill earth and quiet ſepulcher, they were thrown into ſurging waves of the Seas.

The conſtancy of a young man.

Five Martyrs after ſundry torments beheaded and thrown into the ſeas.

Chap. VIII.

Of the Martyrs in Ægypt.

THe like bickering had they of *Tyrus* in *Egypt*, the which they ſuffered for the ſervice of God. Then wouldſt thou have marvelled at their Martyrdoms, ſuffered upon their own native ſoil, where infinite both men, women and children, for the ſalvation procured by our Saviour Jeſus Chriſt, contemning this tranſitory life, have endured ſundry kinds of torments: Whereof ſome after maiming, racking and ſcourging, and thouſands of other vexations (horrible to be heard of) were burned to aſhes, others drowned in the Seas, others manfully laid their necks to the block, others hanged on the gallows, ſome as hainous offenders, ſome other far worſe, tied to the tree with their heads downward, and ſo long beſet with a watch till famine had bereaved them of their lives.

Chap. IX.

The conſtancy of the Martyrs throughout Thebais.

BUt no ſpeech can ſufficiently declare the puniſhments and torments endured of the Martyrs throughout *Thebais*, having their bodies torn in peeces with ſhels of Sea-fiſh, inſtead of the talons of Beaſts, the women tied by the leg were liſted into the Air, and their heads downwards, with a certain Engine of wood, and there hanged all bare and uncovered, yeelding unto the beholders a foul, filthy, cruel and unnatural ſpectacle. Again, others ended their lives upon boughes and branches of Trees. They linked together with certain inſtruments, the tops of the boiſterous and mightier boughs, and tied them unto either of the Martyrs thighs, afterwards looſing the boughs to ſpirt and ſpring into their growing place, ſuddenly rent aſunder the members of their bodies, for which purpoſe they invented this pain. All theſe miſchiefs continued not a few dayes, or for a ſhort ſpace, but the term of many years. Sometime more than ten, ſome other time more than twenty were executed, one while not under thirty, another while welnigh threeſcore. Again, at another time, an hundred in one day, of men, women, and very young children, after the bitter taſte of ſundry kinds of torments, were put to death. We our ſelves, being then preſent at the execution, ſaw with our eyes a great multitude, whereof ſome were burned, others beheaded, untill the ſword became blunt, and the tormentors wearied, ſo that others came in place, and executed by turns. Where we beheld alſo the noble cheer and countenance, the divine power and valiantneſſe of mind, in ſuch as builded their Faith on Jeſus Chriſt our Saviour. As ſoon as the ſentence was pronounced, and judgment given upon the former, there ſtepped forth others and ſtood at the Bar, proteſting their Faith, and publiſhing themſelves to be Chriſtians, not fearing at all the bitter-

Martyrs in *Thebais*, their ſkins razed and ſcorched, tied by the one leg, and their head downward.
Hanged upon boughs.
10 Martyrs.
20.
30.
60.
100.
Some burned.
Some beheaded.

neſſe

nesse of manifold and sundry torments, but with invincible minds, laying their whole trust and confidence upon God, joyfully, merrily and chearfully took the last sentence of condemnation, singing Psalms and hymns, and thanksgiving unto God, even to the last gasp. These were truly to be wondred at: but those were especially to be admired, who being renowned for their riches, nobility, honour, eloquence and Philosophy, yet preferred before all these, the piety and faith in our Lord and Saviour Jesus Christ: of which sort *Philoromus* a Governor of *Alexandria* of no small account, put in trust with weighty matters of the Empire, being guarded after the *Roman* dignity and honour, with a troop of souldiers to his train, was daily sifted and examined. Such a one also was *Phileas* Bishop of the people of *Thmuitæ*, a famous man for the politick government of his Country, for the oversight of the publick Lyturgies and study of Philosophy. These men though they were intreated of many their kinsfolks, and otherwise their familiar friends, of many of the chief Rulers, and last of all of the Judg himself, that they would tender their own case, that they would consider their calling, that they would pity their wives and children: yet could not they for all the perswasion of such great personages, be brought (by preferring this present life) to contemn the faith of Christ, and to renounce his Laws, but with constant and philosophical minds, yea rather divine, enduring all the threats and contumelies of the Judge, ended their lives with the losing of their heads.

Philoromus Governor of *Alexandria* beheaded.

Phileas Bishop of *Thmuis* beheaded.

Chap. X.

The testimony of Phileas *touching the constancy of the Martyrs of* Alexandria; *and the cruelty of the enemies.*

For asmuch as we have said that *Phileas* was famous for his skill in profane literature, let him be brought a witnes of himself to declare what he himself was, and withall what Martyrdoms hapned in his time at *Alexandria*, who will describe the same more exactly than we use to do, which we will take out of his own words, writing unto the *Thmuitans* in this manner: *For asmuch as all these things are published in holy Scripture for patterns, examples and monuments for our learning: the blessed Martyrs which lived among us, lifting up the eye of their mind, and beholding with clear sight the universal God, settled their minds to endure any kind of death for the service and Religion due unto God, and held fast their vocation, knowing that the Lord Jesus for our sake took the nature of man upon him, to the end he might cut off wholly all sin, and aid us to enter into everlasting life. For he thought it no robbery to be equal with God, but made himself of no reputation, taking on him the form of a servant, and was found in his shape as man. He humbled himself, and became obedient unto the death, even the death of the crosse. Wherefore the blessed Martyrs of God reposed Christ in their brest, being desirous of more excellent gifts, indured not once but some of them twice all pain and punishments that could be invented, and all the threats of souldiers practised against them either by word or by deed, with an invincible courage, excluding fear, by reason of the fulnesse of love, whose manhood and valiantnesse in all their torments, what man is able with mouth to expresse? And because it was permitted and lawfull for every man to torment them as him pleased best: some smote them with clubs and cudgels, some with sharp twigs, some with whips, some with leathern thongs, some other with whip-cord. The spectacle was pitifull, both for the variety of torment, and superfluity of malice. Some with their hands tied behind them were stretched along, and racked in every joynt throughout the body, and as they hung and lay in the Rack, the tormentors were commanded to torment all their bodies over: not plaguing them as thieves are commonly handled with the only renting of their sides, but they had the skins of their bellies, and their shins, and of their eye-lids razed all off with rugged hoofs, with the talents and claws of wild beasts. Some were seen to hang by the one hand at an hollow vault, and to endure that way far more bitter racking of the joynts and members of the body, some were tied to pillars and their faces writhed backward to behold themselves, their feet standing them in no stead: but they violently wagging by the weight and poise of their bodies, were thus grievously tormented, by reason of their stretching and hard binding in bonds. This they suffered not only while they were examined, and whilst the President dealt with them, but throughout the whole day. And when that he passed from the former unto the latter, he gave his Ministers charge to oversee them behind, if that peradventure any of them being overcome with the grievous torments, did yeeld. He commanded also if that any were in danger of death by reason of cold, that their fetters and bonds*

Phileas Bishop of *Thmuis* writeth this Epistle out of prison unto his flock.

Phil. 2.

1 John 4.

ſhould ſpeedily be releaſed, and they to be laid on the ground, to be lugged and trailed all along, to get them heat. They had not one ſparkle of compaſſion on us, but thought of duty they ſhould thus be affected, and furiouſly rage againſt us, as though we had been no living creatures. Wherefore our adverſaries invented this ſecond pain, and added it to the former puniſhments. After ſtripes they were laid in the ſtocks, and their feet ſtretched four ſpaces or holes aſunder, ſo that of neceſſity they muſt lie on their backs, and having no feeling of their bodies by reaſon of the wounds which the ſtripes printed in their members. Others being thrown along upon the pavement, lay poudred in the duſt in extream pain, a more piteous and lamentable ſpectacle unto the beholders than the torment it ſelf, bearing in their bodies divers wounds diverſly invented. The caſe ſtanding thus, ſome died in torment, and confounded the adverſaries with their patience: ſome half dead and ſhut in priſon, after a few days died of their pain: the reſt by careful proviſion were comforted, and after certain continuance of impriſonment, became more conſtant. When they had given them in choice, either to touch the deteſtable ſacrifice, and ſo be at eaſe, and enjoy among them their curſed liberty, or not to ſacrifice and change life for death, with all ſpeed voluntarily they imbraced death. For they were skilfull in thoſe things which concerned them in holy Scripture. He that ſacrificeth to ſtrange gods (ſaith he) ſhall be rooted out from among the people: and, Thou ſhalt have no other gods but me.

Deut. 4. Exod. 20.

Such are the words of a true Philoſopher and godly Martyr, which he wrote from priſon to his Pariſhoners afore the Judge pronounced the ſentence of condemnation upon him, rehearſing unto them the ſtate he ſtood in, provoking them to march forwards, and to hold faſt the profeſſion of faith in Chriſt after the death, which was then at hand. But to what end do I uſe many words, and alledge the conflicts of the bleſſed Martyrs throughout the world, invented one after another, eſpecially of them which were purſued to death, not after the publick Laws, but with deadly hatred?

Chap. XI.

How a Whole City in Phrygia *with the inhabitants thereof was burnt to aſhes, and of* Audactus *the Martyr.*

WHen the ſouldiers had beſieged a City in *Phrygia* wholly inhabited of Chriſtians, and compaſſed in both men, women and children which called upon the name of the Lord, they ſet all on fire, and burned them to aſhes. For with one conſent all the inhabitants thereof, the Lieutenant, the Captain, the whole Senate, and the people, every one proteſted themſelves to be Chriſtians, and could by no Edicts be brought to adore Idols or carved Images. And there was alſo another renowned for *Roman* dignity, whoſe name was *Audactus*, by linage coming of a noble houſe in *Italy*, and for his virtue in great credit with the Emperors, ſo that he governed with great wiſdom and uprightneſſe the Commonwealth, and weightieſt matters of the Empire: but above all, he was famous for Religion and Faith in Chriſt, ſo that in the adminiſtration and governing of the Commonwealth he indured torment, and was crowned with Martyrdom.

Chap. XII.

Of the Regions and Countreys where the Chriſtians were martyred, and the ſavageneſſe of tyrannical Heathen towards the faithfull.

TO what end ſhall I by name recite the reſt, or rehearſe the multitude of men, or deſcribe the ſundry torments of famous Martyrs? whereof ſome were beheaded, as it happened in *Arabia*: ſome tormented with the breaking and bruiſing of their legs, as it happened in *Cappadocia*: ſome hanged by the feet and their heads downwards with ſlow fire ſet under, and ſmothered to death with choaking ſmoke, as it happened unto the brethren in *Meſopotamia*: ſome others had their noſtrils ſlit, their ears bored, their hands maimed, their members and parts of their bodies drawn aſunder and unjoynted, as it happened at *Alexandria*. To what end ſhall I renew the memory of them which were burned at *Antioch*, hot burning coals laid under, not quickly to diſpatch them, but with lingring pain to torment them? And of others which choſe rather to burn their hands, than they would touch their abominable ſacrifices, the experience whereof ſome going about to avoid, before they were apprehended and fallen into the hands of their adverſaries, threw themſelves down headlong from the

Martyrs in *Arabia*. *Cappadocia*. *Meſopotamia*. *Alexandria*. *Antioch*.

tops of houses, and thought better so to prevent death, than to sustain the torments of their malicious enemies. A certain matron also renowned for her virtue and integrity of life, and among all them of *Antioch*, famous for her great riches, noble linage and estimation, had brought up two daughters, that were Virgins, in the fear of God, which passed all other in brightness of beauty and youthly comliness. These, because they were greatly spited and envied, though they hid themselves, yet they were found out, and when at length with much ado they understood of their being among forrainers, they cited them to appear with speed at *Antioch* in their proper persons, and beset the place of their abode with a band of souldiers, compassing them as it were with a net. This matron seeing her self and her daughters plunged in great peril, by no means possible to be avoided, pondered with her self the punishments ensuing: and the which was most grievous of all, the abusing of their bodies she admonished in no wise to be sufferced, no, not once to sink into their ears; and said further, that if they committed their souls as bondslaves unto Satan, it were a thing more intolerable than any death or destruction: yet there remained one remedy for all, and that (said she) was to flie unto the Lord for refuge. After deliberation, with uniform consent they laid down what was to be done, they apparelled themselves gorgeously, and took their journy towards *Antioch*. In the midst of the way, when their guard severed themselves, as about to serve nature, they cast themselves into the flouds that slided thereby, and drowned themselves. These *Heathen* Idolaters threw into the sea another couple of *Antiochian* Virgins, renowned for all virtues, true sisters, of noble linage, of good life, of tender years, of goodly beauty, of honest minds, of godly conversation, of wonderfull disposition, as though the earth could no longer bear them. Such were the tragedies at *Antioch*. In *Pontus* they suffered punishments horrible to be heard of, whose fingers of both hands were pricked under the tender nails with sharp quils: others had hot boiling lead poured on their backs, the most necessary members of their bodies maimed: others indured shamefull, intolerable, and such torments as may not be told, in their privy members, and in the secret bowels of their bodies, such as these noble and lawfull Judges excogitated, for tokens of their sharp wit and deep wisdom. Daily also they found out new torments, contending one with another who should excel in spitefull inventions and additions of torment. This calamity was extream and out of measure cruel. And whenas thenceforth they despaired of increasing their mischief, and now were wearied with slaughter, and gotten their fill of bloudshed, voluntarily they mitigated their rage, they practise courtesie: their pleasure (forsooth) is henceforth to punish with death no longer. It is not requisite (say they) that the Cities should be stained with bloud, issuing out of our own bowels, that the most noble Empire of the *Cæsars* should be blemished and defamed with the title of cruelty, the Emperor himself being well known for clemency and benignity, yea rather the gracious goodness and clemency of the Emperors highness is to be stretched forth and inlarged towards all men, that they be no more punished with death. They deemed their cruelty asswaged, and the Emperors clemency to shine, in that they command our eyes to be plucked out, and the left leg to be unjoynted. Such was their clemency and mitigation of cruelty toward us. Wherefore by reason of this cruel courtesie, it may not be told what number and infinite multitude of men having their right eyes pulled out, and the empty places seared with hot burning irons, their left leg sawed asunder in the hams, and seared likewise, were condemned to the quarries and mines throughout the Provinces, to the digging of metals, not for commodity and profits sake, but for affliction and misery. And besides all this, they were led forth to sundry kinds of torments which may not be rehearsed, whose valiant acts also cannot be described. When the holy Martyrs shined throughout the world in these their afflictions, the beholders wondred at their patience and noble courage: and not without cause; for, they expressed and shewed forth unto the world, special and manifest signs of the divine and unspeakable power of our Saviour working by them. It were too long, yea impossible to number them all by their names.

A matron of *Antioch* together with her two daughters drowned themselves, rather than their bodies should be abused of the tormentors.

The Ethnicks drowned two Virgins of *Antioch*.

Martyrs in *Pontus*.

The Ethnicks pulled out the right eyes, seared the empty place, sawed off the left leg of the Christian, seared their hammes, condemned them to the mine-pits: all this they counted a gracious pardon.

Chap. XIII.

Of the famous Bishops and Ministers which were martyred.

TOuching the chief Rulers of the Churches, and them which were crowned Martyrs in most famous Cities, *Anthymus* Bishop of *Nicomedia* was beheaded, and crowned the first Martyr registred in the Catalogue of the Saints in the Kingdom of Christ. Of them which suffered at *Antioch*, *Lucianus* Minister of that Congregation, leading a virtuous life, preach-

Anthymus Bish. of *Nicomedia* beheaded.

Lucianus a Martyr.

preached at *Nicomedia* in preſence of the Emperor the celeſtial Kingdom of Chriſt, firſt unto us in exhortation by way of Apology, afterwards in writing unto the poſterity. The moſt famous Martyrs of *Phanicia* were the godly Paſtors of the reaſonable flock of Chriſt: *Tyrannion* Biſhop of *Tyrus*, *Zenobius* Miniſter of *Sidon*, and *Silvanus* Biſhop of *Emiſa*, who, together with others in *Emiſa*, was thrown to feed wild beaſts, and is received into the company of Martyrs. The other two, both at *Antioch* glorified God by their patient deaths: *Tyrannion* buried in the bottom of the ſea; and *Zenobius* an excellent Phyſician, after ſcourging and bitter torment died moſt conſtantly. Amongſt the Martyrs in *Paleſtina*, *Silvanus* Biſhop of the Churches of *Gaza* was beheaded, together with nine and thirty others which were committed to the mine-pits in *Phanos*. In *Egypt* *Peleus* and *Nylus* *Egyptian* Biſhops were burned to aſhes. And here let us remember the renowned pillar of the pariſh of *Cæſarea*, *Pamphilius* the elder, and the famous Martyr of our time: whoſe life and noble acts we will at time convenient declare. Of them which at *Alexandria* throughout *Egypt* and *Thebais* ſuffered martyrdom, the moſt famous was *Peter* Biſhop of *Alexandria*, a pattern of piety in Chriſt unto the godly Paſtors, and together with him, *Fauſtus*, *Didius* and *Ammonius*, Miniſters and perfect Martyrs of Chriſt. Alſo *Phileas*, *Heſychius*, *Pachymius* and *Theodorus*, Biſhops of the Churches in *Egypt*: and beſides theſe, infinite other famous men, whoſe names are well known in the Congregations throughout that Region. It is not our drift to deſcribe the conflicts of ſuch as ſtrived throughout the world (we leave that for others) neither exactly to paint forth unto the poſterity all that happened: but only the things we ſaw with our eyes, and were done in our preſence,

Tyrannion Biſh. of *Tyrus* was drowned at *Antioch*.
Zenobius of *Sidon* ſcourged to death
Silvanus Biſh. of *Emiſa* torn of wild beaſts.
Silvanus Biſh. of *Gaza* beheaded.
39 beheaded.
Peleus and *Nilus* Biſhop of *Egypt* burned.
Pamphilus.
Peter Biſhop of *Alexandria*.

Chap. IX.

The ſtate of the Roman *Empire before and after the perſecution. And of the Reign of* Conſtantine.

Unto that which went before I will annex the recantation or diſanulling of the things practiſed againſt us, yea from the beginning of the perſecution, which I ſuppoſe very profitable for the Reader. Before that the *Roman* Empire waged battel againſt us, in the ſpace the Emperors favoured us, and maintained peace, it may not ſufficiently be declared, how proſperouſly the Commonwealth flouriſhed and abounded with all goodneſſe, whenas the chief Magiſtrates of the publick weal paſſed the 10th and the 20th year in ſolemn Feaſts and celebrated gratulations, in times of moſt gorgeous and glorious renown, with conſtant and immovable peace. Whenas their Empire after this ſort increaſed without offence, and daily was inlarged, they had no ſooner removed peace from among us, but they ſtirred up ſuch battels as could not be reconciled. Not fully two years after this hurliburly, there was ſuch a change hapned unto the whole Empire, which turned all upſide down. * For no ſmall diſeaſe overtook the chief of the foreſaid Emperors, and bereaved him of his wits, wherefore together with him which was ſecond perſon in honour, he imbraced the popular and private life. Theſe things then being not fully ended, the Empire was withall divided into two parts, the which was never remembred to have come to paſſe before that time. Not long after *Conſtantius* the Emperor, paſſing all others throughout his life time, in clemency and goodneſſe towards his Subjects, ſingularly affected towards Gods Word, ended (according unto the Law of Nature) the common race of his mortal life, leaving behind him his natural ſon *Conſtantine* Emperor and *Cæſar* to ſupply his room, and was firſt referred of them into the number of the gods, enjoying after his death all imperial honour and dignity due to his perſon. In his life he was the moſt benigne, and of moſt bountifull Soveraignty among all the Emperors: who alone of all the Emperors in our time governed moſt graciouſly and honourably during the whole term of his Reign, ſhewing humanity and bountifulneſs unto all men, no partaker by any means with any preſumptuous ſedition raiſed againſt us, he guarded the godly about him in ſecurity without ſentence of guilt, and without all contumely, he deſtroyed no Churches, he practiſed no impiety that might be prejudicial to our Religion, he obtained a bleſſed life, and an end thrice happy, he being Emperor alone, ended this life both glorioufly and peaceably, in preſence of his natural ſon and his ſucceſſor, who alſo was moſt prudent and religious. His ſon *Conſtantine* being proclaimed full Emperor and *Cæſar* by the Army, and long before by God himſelf the univerſal King, became a follower of his fathers piety in Chriſtian Religion. And ſuch a one was he. But *Licinnius* while theſe things were a doing, by common conſent of the Potentates was alſo created Emperor, and

As long as the Emperors did not perſecute the Church, ſo long did their Empire proſper.
* *Anno Domini* 302. (*Euſebius* Chron.) *Dioceſian* together with *Maximinian* having reigned twenty years, depoſed themſelves, and lived a private life.
Conſtantius and *Maximinus* rule the Empire.
Conſtantius dieth at *York* in *England*, *Anno Domini* 310.
Conſtantine Magnus was proclaimed, *An. Dom.* 311.

and *Augustus*. Which thing grieved *Maximinus* very sore, who unto that time was alone called *Cæsar* of all men, who also being tyrannically disposed, violently of his own mind invaded the Empire, and intituled himself *Augustus*. And being attainted of treason, and found to have conspired the death of *Constantine*, and after deposition to have aspired again unto the Imperial Scepter, died a most shamefull death. He was the first whose titles, pictures, with all that seemed to shew forth his honour, were overthrown, for no other than the Arms of an Emperor that was most profane and impious.

CHAP. XV.

Chap. 14. after the Greek.

The dissimuled love of Maxentius *towards the Christians, his horrible offences and cruelty.*

HIs son *Maxentius* which exercised tyranny at *Rome*, in the beginning of his reign dissembled our Faith egregiously, creeping into credit by flattering the people of *Rome*, and therefore he commanded his commonalty to cease from persecuting of the Christians, whereby he might pretend a shew of piety, and seem tractable and more benign than his ancestors were before him. But in process of time he was not indeed found the same which men took him for, and hoped he would be, for he fell into all kind of enormities, omitting no hainous offence, how detestable and lascivious soever it were, unassayed: committing adultery and all kind of leud wantonness, sending home again unto their husbands the loving spouses and lawfull wives, taken from them by force, after he had ignominiously abused them. And these presumptuous practises he exercised not only upon the obscurer sort, but dealt thus opprobriously with the most renowned of the *Roman* Senators. Wherefore all, both high primats, and inferior people, trembling for fear of him, were oppressed with his intollerable tyranny, yet neither by silence, neither by suffering this grievous servitude, could they be free from the bloudy slaughter and imbrued murder of this tyrant. Upon light occasions sundry times delivered he the people unto the souldiers which were in compass to be slain, and an innumerable multitude of the *Roman* people in the midst of the City, he offered to the sword and spears not of *Barbarians* and *Scythians*, but of his proper souldiers. It may not be recited what slaughter of Senators he procured, craftily seeking after their substance, of whom an infinite number he executed for sundry causes and fained crimes. This was the drift and mark this mischievous tyrant shot at. He applied himself unto the study of Magical arts. For inchantment, he opened and ript the bowels of burdened women great with child; he searched the intrails of new born babes, he slew lions, and after a secret manner conjured Devils, and endeavoured to withstand the wars then approaching. For he fully determined with himself to be crowned conqueror by means of these arts. This *Maxentius* therefore practising tyranny at *Rome*, oppressed the Commonalty with such hainous offences as may not be told, so that they were pinched with so great penury of necessary victual, as the like cannot be remembred in this our age to have happened at *Rome*.

Maxentius the son of *Maximinus* a tyrant of Rome.
Flattery.
Cruelty.
Lechery.
Tyranny.
Extortion.
Sorcery.
Inchantment.

CHAP. XVI.

Chap. 15. after the Greek.

The cruel behaviour of Maximinus *in the East, and of* Maxentius *at* Rome, *and otherwhere in the West.*

MAximinus the Eastern tyrant of a long time used means to conceal his malice against his brother, and his secret friendship towards the *Roman* tyrant, but in the end he was espied, and suffered punishment due to his desert. It was wonderfull to see how he committed things alike and correspondent unto the practises of the *Roman* tyrant, nay he far passed him in malice and mischief. The chiefest Inchanters and Magicians were in greatest credit with him, and because he was a man very timerous, and wonderfully rooted in superstition, he highly esteemed of the erroneous worship of Idols and Devils. Without Southsaying and answers of Oracles he durst not move, no, as it is commonly said, not the breadth of a nail, for which cause he persecuted us without intermission, and more vehemently than his Ancestors before him. He erected Temples throughout every City, the idolatrical worship of long time defaced and overthrown, he carefully restored again, and published by Edict that Idol-priests should be ordained throughout all Countries and Cities. Besides this he appointed in every Province one for high-Priest, of such as were counted famous for

Maximinus hypocrisie.
Superstition.
Persecution.
Idolatry.

for politick affairs, being alſo able with decency to execute that function, whom he furniſhed with a great train and guard of ſouldiers. To be ſhort, he priviledged all Inchanters, as godly, and taken for gods themſelves, with primacy, dignities, and chiefeſt prerogatives. He went on ſtill and oppreſſed, not one City or Region only, but whole Provinces under his Dominion, exacting gold and ſilver, and ſummes of mony, and vexing them with grievous Proclamations, one penalty enſuing after another. The wealth and ſubſtance which his Progenitors had gathered before, he took in great heaps of treaſure, and great ſummes of mony, and beſtowed it upon his flattering paraſites. He was ſo drowned with overmuch wine and drunkenneſs, that among his cups he would be ſtark mad and beſides himſelf, and oftentimes being tipſie, commanded ſuch things, whereof afterwards being reſtored to his former ſobriety, it repented him. He gave place to no man for ſurfeting and ſuperfluity, but made himſelf ring-leader of that vice unto all that were about him, both Prince and people. He effeminated his ſouldiers with all kind of delicacy and laſciviouſneſs. He permitted his Preſidents and Captains to practiſe ravenous extortion, and polling of his Subjects, whom he entertained as fit companions of his foul and ſhamefull tyranny. To what end ſhall I rehearſe his unchaſt life, or recite the adulteries he committed? He could paſſe no City where he raviſhed not Wives, and defloured not Virgins. And in all theſe things he prevailed againſt all ſorts of people, the Chriſtians only excepted, which contemned death, and deſpiſed his tyranny. The men endured burning, beheading, crucifying, ravenous devouring of beaſts, drowning in the ſea, maiming and broiling of the members, goring and digging out of the eyes, mangling of the whole body, moreover famine and impriſonment: to be ſhort, they ſuffered every kind of torment for the ſervice of God, rather than they would leave the worſhip of God, and imbrace the adoration of Idols. Women alſo not inferiour to men through the power of the Word of God, put on manly courage, whereof ſome ſuffered the torments with men, ſome attained unto the like maſteries of virtue; other ſome drawn to be abuſed, yeelded ſooner their life unto the death, than their bodies to be defiled. For whenas others by reaſon of the tyrants adultery were polluted; a Chriſtian matron of *Alexandria*, both noble and renowned, alone overcame the lecherous and laſcivious mind of *Maximinus*, with the preſence of her manly courage. This woman for many things was highly eſteemed, for riches, for kindred, for learning, yet preferred her chaſtity above all. Whom when he had earneſtly intreated, yet could not find in his heart to put her to death, who otherwiſe was already prepared to die, being moved more with luſt than with anger, exiled and deprived her alſo of all her ſubſtance. And infinite other Matrons not abiding, no not the hearing of the threats of abuſing their bodies, done by the Preſidents of every particular Nation, indured all kind of puniſhments, torments and deadly pains. Theſe are indeed to be wondred at, but in greater admiration is that moſt noble and moſt chaſt Matron of *Rome* to be had in reſpect of all the reſt, againſt whom the *Roman* tyrant *Maxentius* (lively reſembling *Maximinus*) went about to rage. When that ſhe underſtood the miniſters of tyrannical luſt to be at hand, and her husband (ſhe being a Chriſtian) though he were a *Roman* Magiſtrate, to be in hold among them, and for fear of execution to have conſented thereunto, ſhe craved a little leiſure, as if ſhe went to trim her ſelf, and entring into her chamber, and there being alone, ſhe ran upon a naked ſword, and diſpatched her ſelf, ſo immediatly by her death ſhe bequeathed her carkaſſe unto the tyrants hands: and by this act of hers, ſounding and piercing more than any ſhrill voice, ſhe pronounced and printed in the minds of all mortal men both preſent and to come, that among the Chriſtians alone, virtue can with no money be overcome, neither be deſtroyed with any kind of death. This ſo great a burden of impiety was brought into the world at one and the ſame time, by two tyrants which held Eaſt and Weſt. If any ſeek out the cauſe of theſe ſo great miſchiefs, who will doubt to aſſigh the perſecution raiſed againſt us for cauſe thereof, ſpecially inaſmuch as this confuſion finiſhed before the Chriſtian liberty was reſtored. For during the terme of theſe ten years perſecution, there wanted then nothing, which might tend to mutual hatred or civil diſſention. The ſea was beſet with ſhips, and therefore innavigable, neither was it poſſible from any place, for any man to arrive and take land, but he ſhould be ſifted with all kind of puniſhments, his ſides ſcourged, and himſelf tried with ſundry torments, whither he were not ſent from the enemy as a ſpie, and in the end he was either hanged or burned. Moreover there were prepared for the purpoſe Targets, Breſt-plates, Darts, Spears, with other warlike armour, Gallies alſo and divers Ordnance for Ships were heaped in every place, neither

Oppreſſion.

Prodigality.

Drunkenneſſe

Surfetting.

Lechery.

The tyrant could not overcome the Chriſtians.

A chaſt matron of *Alexandria* confounded the tyrant, wherefore ſhe was exiled, and her confiſcated.

A matron of *Rome* ſlew her ſelf rather than *Maxentius* ſhould abuſe her.

The cauſe of the worlds calamities was the perſecution of the Chriſtians.

neither waited any man for any other than daily invasion by the enemy. After these things ensued famine and pestilence, of the which we will intreat hereafter, when fit opportunity is ministred.

Chap. XVII.

Chap. 16. after the Greek.

The end of the Persecution, and the final confusion of the Tyrant.

SUch were their preparations during the whole time of persecution, which in the* tenth year by the goodnes of God, wholly ceased; but after the eighth year it began somwhat to slack and diminish. For after that the divine and celestial grace of God beheld us with a placable and mercifull countenance, then our Princes, even they which heretofore warred against us, after a wonderful manner changed their opinion, sung a contrary song, & quenched that great heat of persecution, with most benign and mild Edicts and constitutions published every where in our behalf. The cause of this was not the humanity or compassion, as I may so term it, or benignity of the Princes, being far otherwise disposed (for they invented daily more and more grievous things against us, successively unto that time they found out sundry slights and new punishments one after another) but the apparent countenance of the divine providence reconciled unto his people, withstood the power of mischief, and quelled the author of impiety, and the worker of the whole persecution. And yet according unto the judgment of God, it behoved that these things should come to passe, *yet woe unto them* (saith the Lord) *by whom offence doth rise.* Wherefore a plague from above lighted on him, first taking root in his flesh, and afterwards proceeding even unto his soul. For there arose suddenly in the secret parts of his body an impostume or running sore, afterwards in the lower parts of his privities a botchy corrupt bile, with a *Fistula*, whence issued out corrupt matter, eating up the inward bowels, and an unspeakable multitude of lice swarming out, and breathing a deadly stench, whenas the corpulency of the whole body through abundance of meat, before the disease came, was turned into superfluous grosnes, and then being grown to matter, yeelded an intolerable and horrible spectacle to the beholders. Wherefore of the Physitians, some not able to digest that wonderfull noisom stench, were slain: some other (when there remained no hope of recovery by reason of the swelling throughout the whole body) being not able to help at all with their physick, were cruelly executed themselves.

* *An. Do.* 320.

Mat. 18. Luke 17.

God plagued *Maximinus* the tyrant lying at *Tarsus*: so that he was in a lamentable plight.

Chap. XVIII.

Chap. 17. after the Greek.

An Edict in the behalf of the Christians, the which adversity wrested from Maximinus.

AT length being thus tormented, and lying in this miserable plight, he began to ponder with himself the rash enterprizes he had practised against the holy Worshippers of God. Wherefore returning unto himself, first he confesseth his sins unto God: next, calling unto him such as then were about him, he gave commandment, that with all speed they should cease from persecuting of the Christians: and that by the Decree and Commandment of the Emperor they should build again their Churches: that they should meet often to celebrate their wonted Ceremonies, and pray for the life of the Emperor. And immediately that which by word he commanded, was indeed brought to passe. The Proclamations of the Emperor were published throughout the Cities, containing a recantation of those things formerly prejudicial unto us, in this form: *The Emperor* Cæsar, Galerius, Maximinus, *puissant, magnificent, chief Lord, Lord of* Thebais, *Lord of* Sarmatia, *five times conquerour of* Persia, *Lord of* Germany, *Lord of* Ægypt, *twice conquerour of the* Carpians, *six times conquerour of the* Armenians, *Lord of the* Medes, *Lord of the* Adiabeni, *twenty times Tribune, nineteen times general Captain, eight times Consul, Father of the Countrey, Proconsul. And the Emperor* Cæsar, Flavius, Valerius,* Constantine, *virtuous, fortunate, puissant, noble, chief Lord, general Captain, and Tribune five times, Consul, Father of the Country, Proconsul. Among other things which we have decreed for the commodity and profit of the Commonwealth, our pleasure is first of all to order and redresse all things according to the ancient Laws and publick Discipline of the* Romans. *And withall to use this proviso, that the Christians which have forsaken the Religion of their Ancestors should be brought again to the right way. For after a certain humour of singularity such an opinion of excellency puffed them up, that those things which*

The Edict of *Maximinus* in the behalf of the Christians, the which his sickneſse constrained him to proclaim.

* In stead of *Constantine* some do read *Constantius*, which I find not in the Greek.

which their Elders had received and allowed, they rejected and diſallowed, deviſing every man ſuch Laws as they thought good, and obſerved the ſame, aſſembling in divers places great multitudes of people. Wherefore whenas our Edict was proclaimed, that they ſhould return unto the ordinances of their Elders; divers ſtanding in great danger, felt the penalty thereof, and many being troubled therefore, endured all kinds of death. And becauſe we perceive many as yet to perſiſt in the ſame madneſſe, neither yielding due worſhip unto the celeſtial gods, neither regarding the God of the Chriſtians, having reſpect unto our benignity and godly cuſtom, pardoning all men after our wonted guiſe, we thought good in this caſe to extend our gracious and favourable clemency, that the Chriſtians may be tolerated again, and that they repair again the places where they may meet together: ſo that they do nothing prejudicial to publick order and diſcipline. We mean to preſcribe unto the Judges by another Epiſtle, what they ſhall obſerve. Wherefore as this our gracious pardon deſerveth, let them make interceſſion unto their God, for our health, for the Commonweal, and for themſelves, that in all places the affairs of the publick weal may be ſafely preſerved, and that they themſelves may live ſecurely in their own houſes. Theſe things after our ability we have tranſlated in this ſort out of the *Roman* language into the *Greek* tongue. Now have we duly to conſider of thoſe things which followed after.

The cenſure of the Tranſlatour, touching the Chapters which follow untill the end of this eighth Book, being found in the Greek Copy, as a fragment whoſe Authour was unknown.

ALl that which followeth untill the end of this eighth Book, I have found in the Greek Copy, diſtinguiſhed from the eighteenth Chapter which went before: not divided into Chapters, as the reſt was, but lying confuſedly for a ſuſpected work, whoſe Author was not known. When that I had tranſlated hitherto, and perceived that the Latine interpretirs reſted here: I peruſed by my ſelf the whole fragment, to ſee whether I could gather any juſt cauſe to the contrary, but that it ſhould be turned into Engliſh: I found the doctrine ſound, the hiſtory pleaſant, the ſtile artificial, and far more curious than in the former Books. The phraſe ſavoured of the Latine (and no force: for Euſebius *was well ſeen in both) the periods long, though not often uſed throughout his Hiſtories yet in other his works very rife and common. Though this fragment be found more curious and artificial than the reſt, no marvel at all, for mens gifts do not ſerve them at all times alike. If this rule were obſerved and poiſed in the balance void of all partiality, there would not be ſo many pieces, ſo many Tracts, and ſo many learned works of ancient Writers, contemned and renounced, by reaſon that the phraſe in ſome point ſeemeth to differ or fall from the wonted grace. The learned Clerk* Anthony Guevarra *was uſed to ſay: That at ſome times, and at ſome exerciſes, his memory would be ſo ready, his wits ſo freſh, and his skill ſo excellent, that he could divide a hair, and ſweep a grain: at other times he wiſhed to himſelf not only five, but ten ſenſes, which we commonly call wits. Some things there are to be miſliked withall in this fragment: firſt, That it is out of order placed: next, That there are ſentences and periods written by* Euſebius *in the former eighteen Chapters repeated in this fragment. Touching the repetition, he that is acquainted with* Euſebius *will confeſſe, that oftentimes in many places he repeateth one thing, though not upon the ſelf ſame occaſion, neither in the ſelf ſame order, neither with the ſame words. He hath made mention of his Book of Martyrs, and of the Books he wrote of the Life of* Pamphilus *almoſt in every Book. He reporteth the ſelf ſame Martyrdoms in divers Books and ſundry places. As for the placing, no marvel at all though it be out of order;* Euſebius *publiſhed not his own Hiſtory, but left it with his familiars.* Alexander *Biſhop of* Jeruſalem *gathered here and there the ſcattered works of the ancient Writers, copied them not as the Authors wrote them, but as he found them, and chained them in the Library at* Jeruſalem. Origen *compiled into one Volume the Tranſlations of the Old Teſtament, and publiſhed them in ſuch ſort as pleaſed him beſt.* Pamphilus *Martyr builded a Library at* Cæſarea, *and gathered the works of* Origen *and other Writers, placing them as he thought good.* Euſebius *confeſſeth, that in* Cæſarea *he made Indexes unto the afore-ſaid Writers, altering the Titles, changing the Inſcriptions, correcting their order, and fitting their places; ſo it may be that the gatherer of* Euſebius *works dealt with his Hiſtories, not placing this fragment where* Euſebius *left it. But for mine own part (not minding to conceal any thing from the Reader) here I found it in Greek, and here I leave it in Engliſh. The reaſons which move me to think that it is* Euſebius *doing, are theſe: Firſt, in this fragment he numbreth the moneths after the* Grecians, *as* cap. 20, 21, 26, 28. Zan.

28. Zanthicus, Desius, Dius, Dystros, Panemus, Apellæus, Audinæus, Peritius, *&c. so hath he done in sundry other places of his Works, and namely* cap. 3. *of this* 8. *Book.* 2ly, *The Author of this fragment was in* Palæstina, *and saw with his eyes the martyrdom suffered at* Cæsarea *and other places. He was,* c. 22. *in the company of* Apphianus, *in one house with him at* Palæstina *a little before he suffered. He saw* c. 27. *the miracle at* Cæsarea, *when the posts and stones in the street sweat drops of water. He saw and heard* c. 30. John *the Martyr, who was a blind man, preach and expound the Scriptures with great commendation. This reason is confirmed by that which* Eusebius *wrote in the* 3. c. *of this* 8. *Book, where he saith:* It is not our drift to describe the conflicts of such as strived throughout the world (we leave that for others) neither exactly to paint forth unto the posterity all that happened: but only these things we saw with our eyes, and were done in our presence. 3ly, *The author of this fragment was a familiar friend of* Pamphilus *the Martyr: he writeth of him* c. 25. *thus:* Of which number was *Pamphilus*, of all my familiars my dearest friend. *And* c. 29. *he extolleth him unto the skies. S.* Hierom *writeth, that because of his familiarity with* Pamphilus, *he was called* Eusebius Pamphilus. 4ly, *The Author of this fragment, as it is* c. 29. *wrote the life of* Pamphilus *in* 3. *Books: so hath* Eusebius *confessed of himself in sundry places; and S.* Hierom *in his life writeth the same of him, wherefore* Eusebius *was the Author of this fragment.* 5ly, *The said Author* c. 19. *maketh mention of that which* Eusebius *wrote* c. 14. *&* c. 30. *He maketh mention of that which* Eusebius *wrote* (c. 2.) *as written by himself, therefore it is like* Eusebius *wrote this fragment. The sixt reason that moveth me to annex this as part of the Book, is the shortness of the Book: for if we end at the* 18. *Chap. where the fragment beginneth, the Book may seem to be no Book, but rather an entrance or beginning of a Book.* Eusebius *in the beginning of this* 8. *Book,* c. 2. *promised to write of Martyrs, thinkest thou (gentle Reader) that he would be so brief, and make so short a Treatise, where occasion was ministred to write, not one Book only, but rather three Books, if he were disposed (omitting nothing as he promised* l. 1. c. 1. *touching the Martyrs of his time) to write of all the martyrdoms suffered under* Diocletian, Maximinian *and* Maximinus. *Last of all, this fragment endeth in very good order. He promiseth to discourse of* Maximinus *the tyrants recantation, the which* Eusebius *performeth in the Book following. For look how the eighth Book endeth, with the same the ninth beginneth. Therefore* Eusebius *was the Author of this fragment.*

Chap. XIX.

How the four Emperors Diocletian, Maximinian, Maximinus *&* Constatius *ended their lives.*

THe author of this former Edict not long after his foresaid confession being rid of that his lamentable plight, departed this life. He is reported to have been the chief author of the calamity which befell unto the Christians during the time of persecution: and a good while ago, before the hurliburly raised by the rest of the Emperors, to have gone about to pervert the Christians which lived in warfare: but above all, such as were of his own family, to have deprived some of their martiall dignity and renown: to have intreated some others reproachfully without all shame. Moreover, to have persecuted some of them to the death, and last of all, to have provoked the other his fellow-Emperors to persecute all Christendom: the ends of which Emperors, if I passed over with silence, I should greatly offend. The Empire being divided into four parts, four several Princes bearing rule, they two which were first proclaimed Emperors, and preferred in honour before the rest, having not raigned fully two years after the persecution, deposed themselves (* as we have said before) and led thenceforth the rest of their lives privately after the vulgar sort of men, having such an end as followeth: the first having gotten the chief honour due to the imperial Scepter, and Primate by creation, after long, great and grievous diseases, consumed and wasted away by little and little, and so died. The second, secondarily ruling the Empire, being privy in conscience to many his lewd and mischievous practices committed in his life time, hanged himself by the procurement of a wicked spirit which led him thereunto. The later of them two which immediatly succeeded these, whom we have termed the author and ringleader of the whole persecution, suffered such torments as we have mentioned before. *Constantius* who went before him, by virtue of his prerogative in the imperial dignity, being a most benigne, a most mild and courteous Emperor (as I said before) led a worthy life, during his whole raign, not only because that in other things he behaved himself most courteously and most liberally towards all men, but also in that he was not partner with the enemy in the persecution raised against us, nay, rather he maintained and preserved such as were godly under

Maximinus his practises.

* Chap. 14. *Diocletian* the Emperor pined and wasted away with diseases unto his end. *Maximinian* the Emperor hanged himself. *Maximinus* tormented to death. Read chap. 17. *Constantius* died godly.

under his Dominion. He neither rifled nor deſtroyed the holy Churches, neither practiſed any other miſchief prejudiciall to the Chriſtian affairs: he obtained an end both bleſſed and thrice happy: he alone in his Kingdom (to the comfort of his natural ſon and ſucceſſor in the Empire, a Prince in all things both moſt ſage and religious) enjoyed a noble and a glorious death. His ſon forthwith entring into his raign, was by the Souldiers proclaimed chief Emperor and *Auguſtus*, who imitated, and that diligently, his fathers ſteps, as a pattern of piety, to the embracing of Chriſtian Religion. Such an end at ſeveral times had the aforeſaid four Emperors. Of the which, he alone mentioned a little before, together with other his Imperiall aſſociates, publiſhed unto the whole world by his written Edict the aforeſaid confeſſion.

Conſtantine.

CHAP. XX.

Of the Martyrs in Palæſtina.

IN the nineteenth year of *Diocletians* raign in the moneth *Xanthicus*, which the *Romans* call *April*, the feaſt of *Eaſter* then drawing nigh, *Flavianus* being Governor of *Palaſtina*, the Emperors Edicts were every where proclaimed, wherein it was commanded, that the Churches ſhould be deſtroyed, holy Scriptures ſhould be burned, ſuch as were of credit ſhould be contemned, and that ſuch as led a private life, if they retained the Chriſtian profeſſion, ſhould be deprived of their freedom. And ſuch were the Contents of the firſt Edict: but in the Proclamation which immediatly followed after, it was added, that the Paſtors throughout all Congregations ſhould firſt be impriſoned, next, with all means poſſible, conſtrained to ſacrifice. To be ſhort, the firſt of the Martyrs in *Palaſtina* was *Procopius*, who before he had been any while impriſoned, ſtepping forth at the firſt jump before the tribunall ſeat of the Preſidents; and being commanded to do ſacrifice unto their gods, made anſwer, that to his knowledge there was but one only God, to whom (as the ſelf ſame God had commanded) he was bound of duty to ſacrifice. And whenas they commanded him to offer ſacrifice for the proſperous ſtate of the four Emperors, he recited a certain Verſe out of a Poet which pleaſed them not, for the which immediatly he was beheaded: the Verſe was this,

An. Dom. 306.

Not many Lords avail us here, let one bear rule and raign.

Procopius beheaded.

This was the firſt ſpectacle exhibited at *Cæſarea* in *Palaſtina*, the 8. day of the moneth *Deſius*, before the 7. of the *Ides* of *June*, called of the *Romans* the 4. day of the Sabbath. After him there ſuffered many of the inhabitants of the ſame City, and of the chief Governors of the Eccleſiaſticall affairs, who indured, and that chearfully moſt bitter torments, and gave the adventure of moſt valiant enterpriſes. Other ſome fainting for fear, were quite diſcouraged at the firſt. All the reſt tried the expreience of ſundry torments. One ſcourged from top to toe, another racked untill his ribs brake aſunder in the ſqueeſing bonds, by reaſon whereof it fell out that ſome had their hands ſtruck off, and thus together they enjoyned ſuch an end as befell unto them according unto the ſecret wiſdom and judgment of God. One was led by the hand, and lugged to the altar, and his hands violently ſtretched to touch their deteſtable ſacrifices, and in the end let go for a ſacrificer. Another, when he had neither approached, nor touched, and ſuch as were preſent affirmed that he had ſacrificed, departed with ſilence. One being half dead, was born away, being thrown of them for dead, the ſame was tormented with bonds and reckoned among the ſacrificers. Another lifted his voice, and proteſted that he had not yielded at all; the ſame was beaten on the mouth, and conſtrained to keep ſilence; by the force of many hands which ſtopped his breath, and violently excluded him when he had not ſacrificed at all. And ſo it pleaſed them well, if at leaſtwiſe they might ſeem to bring their purpoſe to effect: but for all their miſchievous devices, the bleſſed Martyrs of God only bare away the victory. Again, the 17. day of the moneth *Dius*, after the *Romans* the 15. of the *Kalends of December*, *Alphæus* and *Zacheus*, after they had been ſcourged with whips, and mangled with razors, after racking and grievous torments therein, after ſundry queſtions demanded of them, after they had lyen in the ſtocks many daies and nights, their feet ſtretched four ſpaces aſunder: laſt of all, when they had freely confeſſed and boldly pronounced, that there was but one only God and one King and Captain over all, *Jeſus Chriſt* (as if herein they had uttered blaſphemy or treaſon) they were in like manner beheaded, even as the Martyr mentioned a little before. Moreover, the Hiſtory touching *Romanus* the Martyr, who ſuffered the ſame day at *Antioch* is worthy of memory. He was born in *Palaſtina*, he was Deacon and Exorciſt of the Church of *Cæſarea*, and as it fell out being in *Antioch* at the ruin and deſolation of the Churches, and beholding with his eyes great multitudes both of men, women, and children, flocking

Alphæus beheaded. *Zacheus* beheaded. *Romanus* firſt had his tongue pulled out, next, tormented and clapt in priſon; laſt of all in priſon ſtifled to death

flocking unto the altars, and offering ſacrifices to the Idols, ſuppoſed it was his duty in no wiſe to wink thereat: wherefore he being moved with ſingular zeal of the Spirit of God, drew nigh unto them, exclaimed againſt them, and ſharply rebuked them. Who for ſo bold an enterprize was apprehended, and ſhewed himſelf a valiant witneſs or teſtifier (if then there was any ſuch in the world) of the truth in Chriſt. For when the Judg threatned him death with flaſhing fire that conſumeth to aſhes, he of the contrary embraced his offer moſt willingly, with chearfull countenance and gladſome courage, and withall, is brought unto the place of execution. Being bound to the ſtake, while the officers threw fagots about him, and ſuch as were appointed to kindle the fire, waited for the Emperors watchword and pleaſure (who then was preſent) he ſhouted unto them from the ſtake, ſaying: where I pray you is the fire? the which he had no ſooner ſpoken, but the Emperor called him unto him, to the end he ſhould ſuffer a new and ſtrange kind of torment, to wit, that his tongue might be plucked out of his mouth, the which he conſtantly endured, and thereby declared at large, how that the divine power and grace of God, never faileth them which ſuffer for godlineſs ſake, but alwaies either eaſeth their labours, and ſlaketh their griefs, or elſe granteth courage and might to endure patiently unto the end. This bleſſed Saint as ſoon as he had underſtood of their new deviſed torment, being valiantly diſpoſed, never ſtaggered thereat, but voluntarily put out his tongue, and yielded the ſame, which was fully inſtructed in the Word of God, unto the tormentors hands. After which torment he was clapt in priſon, and there puniſhed a long time: at length when the twentieth year of the Emperors raign was now expired, at what time a generall pardon was proclaimed, that all priſoners ſhould be ſet at liberty, he alone lying in the ſtocks, and his feet ſtretched five ſpaces aſunder, had his neck compaſſed with a halter, and thus in priſon ſtifled to death: ſo that hereby, according unto his deſire, he was crowned with martyrdome. This man although he ſuffered out of the bounds of his native ſoyle, yet being a *Paleſtinian* by birth, is worthy to be canonized among the Martyrs of *Paleſtina*. Such were the tragicall affairs of the Church in *Paleſtina* the firſt year of the perſecution, which was chiefly bent againſt the Preſidents of our Doctrine, and Biſhops of the Church of God.

CHAP. XXI.

Of the Martyrs which ſuffered in Cæſarea, *the ſecond year of the perſecution under* Diocletian, *and of the alteration of the Empire.*

THe ſecond year now being come, when the perſecution raiſed againſt us waxed hot, and the Proclamations of the Emperors were newly come to the hands of *Urbanus* the Lieutenant of the Province, wherein it was generally commanded, that both men, women and children throughout every City or Village, ſhould be conſtrained to ſacrifice and offer incenſe to Idols: *Timotheus* of *Gaza* in *Paleſtina*, having indured infinite torments, and laſt of all being bound to the ſtake, and environed with a ſlack and ſlow fire, gave forth a worthy triall of his zeal Godwards through patient ſufferance in all the bitter puniſhments laid upon him, and in the end bare away the garland of victory, uſually granted to all the valiant champions which wraſtle for piety and the ſervice of God. At the ſame time *Agapius* and *Thecla* alſo (which lived in this our age) ſhewed the worthy conſtancy of their noble minds, whenas at the commandement of the Judge they were thrown at the feet of wild beaſts, to be either devoured or torn in pieces. What man is he that either beholding with his eyes the things which enſued, will not fall into admiration, or lending only the bare eare unto the recital of them, will not be aſtonied thereat? For whenas the *Ethnicks* ſolemnized their publick feaſts and celebrated their wonted ſpectacles, amongſt others merry news and gladſome wiſhes, it was commonly noiſed abroad, that the Chriſtians lately condemned to wild beaſts, made all the ſport and finiſhed the ſolemnity. This report being far and nigh, and every where bruted abroad, young ſtriplings to the number of ſix, whereof one was of *Pontus*, by name *Timolaus*: the ſecond of *Tripolis* a City in *Phœnicia* called *Dionyſius*: the third by name *Romulus*, ſub-deacon of the Church of *Dioſpolis*: the fourth *Pauſis*: the fiſt *Alexander*, both *Egyptians*: the ſixt *Alexander* (of the ſame name with him that went before) of the City of *Gaza*, joyning hands and hearts together (ſignifying thereby the fervent love they owed to martyrdome) went with ſpeed unto *Urbanus*, who a little before had let looſe the ravening beaſts to rend the Chriſtians in pieces, and freely proteſted the Chriſtian faith, declaring by this their promptneſs and willing minds, as it were abſolutely furniſhed to give the onſet of what adventure ſoever, that ſuch as glory in the title, in the worſhip and ſervice of

Timotheus burned.

Agapius and *Thecla* thrown to wild beaſts, but not diſpatched.

Six young men firſt impriſoned, then beheaded.
Timolaus beheaded.
Dionyſius beheaded.
Romulus beheaded.
Pauſis beheaded.
Two *Alexanders* beheaded.

the great God, Creator of the whole world, have not to tremble at the fierce rage of furious and ſavage beaſts. Whereupon both the Preſident and the people fell into great admiration, and the Confeſſors were forthwith clapt into priſon. Not long after, there were other two committed to take their lots among them: whereof one was by name *Agapius*, had before that time yielded an account of his faith, by ſuffering of many and grievous torments: the other by name *Dionyſius*, who carefully provided for the corporall relief of the Martyrs. All theſe in number eight, were in one day beheaded in the City of *Caſarea*, the 24. day of the moneth *Dyſtros*, that is, the ninth of the *Calends* of *April*. About that time two of the Emperors, whereof the firſt enjoyed the prerogative of honour, the ſecond was next which governed the Empire, embraced a private trade of living, after the vulgar ſort of men, and the ſtate of the publick weal immediatly began to decay. In a while after, the *Romane* Empire was divided, the Emperors among themſelves one againſt another, fought great and grievous battels, neither was that tumult and ſedition ceaſed, before that firſt of all peace were reſtored and eſtabliſhed throughout all the parts of the world, which were ſubject to the *Roman* Empire. For whenas peace once appeared again, much like Sun-beams ſhining after a miſty and dark night, the publick ſtate of the *Roman* Empire was again eſtabliſhed, the bond of amity linked again, mutual amity and concord retained of old, was again recovered. But of theſe things we will intreat hereafter more at large, when more fit opportunity ſhall ſerve: now let us proceed unto that which followeth.

Agapius beheaded.
Dionyſius beheaded.

Chap. XII.

Of Apphianus *the Martyr.*

Maximianus Cæſar, who by main force intruded himſelf into the Empire, laying wide open unto the whole world, manifeſt proofs of his deadly hatred and impiety towards God, as it were naturally growing in his fleſh and graffed in his bones, perſecuted us more vehemently and more generally than the other his ſuperiour Emperors. Wherefore whenas trouble and tumult, and no ſmall confuſion hanged over our heads, and ſome were here and there ſcattered, indeavouring by all means poſſible, to avoid the perill enſuing, and that a grievous commotion had now overrun the countrey: no tongue can worthily declare, nor ſpeech ſufficiently expreſs, the divine love and liberty of faith, wherewith *Apphianus* the bleſſed Martyr of God yielded an account of his profeſſion: who ſhewed unto to the Citizens of *Caſarea*, aſſembled at their ſpectacle or ſacrifice in the Porch of the Temple, a lively ſign or token of the ſingular zeal he bare Godwards, when he was not at that time, one and *xx.* years old. He continued a long ſime at *Berytos* in *Phœnicia*, applying his mind to the ſtudy of prophane literature, for he came of ſuch parents as flowed in worldly wealth. It is incredible how he overcame all youthly affections, and drowned all his wild-otes in ſo vicious and ſo corrupt a City, and how that neither by reaſon of his youthly flower lately flouriſhing in his green body, neither by reaſon of his company and acquaintance with youthly mates, he ſucked the juyce, neither ſwallowed the ſops of lewd and wanton converſation: but imbracing temperance, led a reverend life, peculiar to Chriſtian Religion, in modeſty, ſobriety and godlineſs. If in caſe we be conſtrained to mention his country, and to honour the ſame, for bringing forth ſo valiant a Champion to wraſtle in the Camp of this world under the Banner of *Chriſt*, truly we will perform the ſame, neither without good conſideration. For whoſoever knoweth *Pagas*, no obſcure City of *Lycia*, it was there that this young man was born. He after his return from ſchool, and the ſtudy of prophane literature applyed at *Berytos*, not pleaſed with the converſation of his father (who then governed the whole country) neither with the converſation of his kinſfolks with whom he lived, becauſe they framed not their lives after the rule of piety: being pricked with the inſtinct and motion of the Spirit of God, and inflamed with a certain naturall, nay, rather celeſtiall and true love of ſincere wiſdom, caſt in his mind to conſider of weightier matters, than this fained and counterfeit glory of the world beareth us in hand. Laying aſide therefore all the ſweet baits of fleſhly pleaſure, he forſook and fled away privily from his friends and familiars, not weying at all the want of neceſſary proviſion, but caſting his whole care and confidence upon God, was led no doubt by the divine Spirit, as it were by a ſtring into the City of *Caſarea*, where the crown of Martyrdome, being the reward of godlineſs, was prepared for him. For whilſt that he lived among us, he profited in holy Scripture, during that ſhort term of his life, more than any man could think, and practiſed ſuch diſcipline as tended to godly life, preparing a perfect way to dye well. But touching the end he made, who it is that beholding

Apphianus.

Pagas of *Lycia.*

beholding the same with single eye will not be astonied? and howsoever again he be disposed, which only by fame and heresay, attaineth unto the knowledge of his setled mind, his noble courage, his immoveable constancy, and above all, his faithfull trust and indeavour, whereby the tokens of unfained godlines, and fervent spirit appeared, which passed all the reach of mans reason, how can he chuse but wonder thereat? for whenas in the third year of our persecution under the raign of *Maximinus*, the second hurlyburly was raised against us, and the tyrants letters then first of all were brought to *Urbanus*, charging all the people of what degree or calling soever, that they should sacrifice unto their gods (the Magistrates also throughout every City, busily applying themselves to the same) and that the Beadles throughout all the City of *Cæsarea*, should by virtue of the Presidents Edict, summon the Fathers, the Mothers, and their children to appear at the Idols Temple, and that the *Tribunes* should likewise out of a scrole, call every one by his name: (by reason whereof there was no where but heavines, sobbing and sighing) the aforesaid *Apphianus* (letting not one to understand of his purpose) unknowing to us which accompanied with him in one house, unknowing to the whole band of the Captain, came chearfully unto *Urbanus* the President as he was a sacrificing, and boldly without any fear at all, took hold on his right hand, and stayed him forthwith from doing sacrifice, exhorting him also both wisely and gravely with a certain godly protestation and chearfullnes of mind, thenceforth to cease and be no more seduced: saying moreover, there was no reason he should despise the one and the only true God, and offer sacrifice to idols and to devils. Such an enterprize the young man took in hand, being provoked thereunto (as it seemeth unto us) by the divine power of God, sounding in the eares of all mortall men by this fact: that the Christians which rightly do challenge that name, are farre from falling away from the service due unto God the author of all goodnes, so that they not only suffer and valiantly endure threats, and plagues, and punishments, which commonly chance unto them, but thenceforth also pleade more boldly, and yield an account of their faith more freely, their tongue neither stutting, nor stammering for fear: yea, and if it may any kind of way come to pass, they dare revoke the persecutors and tormentors themselves from their blind ignorance, and constrain them to acknowledg and embrace the one only God. Immediatly after, he of whom I speak (as it was most like to happen unto so bold an enterprize) was haled of the Presidents train, as of savage beasts furiously raging against him, and tormented over all his body with infinite stripes, the which he patiently suffered, and for a while was clapt in prison: where for one whole day and night he was piteously tormented, with both his feet in the stocks stretched farre asunder, the third day he was brought forth before the Judg. And as soon as they enjoyned him to sacrifice, he resisted and shewed forth the great patience ingraffed in his mind, for the suffering of all terrors and horrible punishments: so that the executioners rent his sides with the lash of the whip, not once or twice, but often even unto the bone and inward bowels, lashing him also on the face and the neck, untill that his face was swollen with the print of the stripes, so that they which aforetime knew him well, and discerned him by his countenance, thenceforth missed of their mark, and knew him not at all. When they saw he would not yield for all these manifold and sundry torments, the executioners at the commandement of the President, wrapped his feet in flax oyled all over, and set the same a fire, whereof how great and what grievous pain he suffered, I am not able to expres. It ran over his flesh, it consumed the same, and pierced unto the marrow bred within the bones, so that his whole body larded and distilled much like unto dropping and melting wax. Yet there was breath left, and life remaing for all those torments, the adversaries and executioners themselves were wearied at his wonderfull patience, which farre exceeded the common nature of men: and after all this, the second time he is cast into prison. Three dayes after he is brought again before the Judge, and being found freely to confes the same faith as aforetime, although by reason of his wounds he was ready to yield up the ghost, yet was he thrown into the surging waves of the Seas. If we should make relation of the miracle which immediately followed, peradventure such as saw it not with their eyes, will give no credit at all thereunto, and though we perswade our selves, that men will hardly believe it, yet there is no reason to the contrary, but that we commit to memory, and deliver in writing the History as it was indeed, insomuch as in manner all which inhabit *Cæsarea* are witnesses to the same. There was not a child in *Cæsarea* but was present at this strange spectacle. As soon as they had plunged (as it pleased them best) that holy and blessed Martyr of Christ

The cruel edict of *Maximinus*.

The godly and bold enterpeize of *Apphianus*.

Apphianus, after often imprisoning, and sundry horrible torments was thrown into the Sea, whose carkass the water threw up and laid at the gates of *Cæsarea*.

A cruell torment.

in the deep gulphs of the main ſea, there roſe upon a ſudden ſuch a ſtorm (not after the wonted manner of weather) and ſuch a noiſe in the air (not only over the ſea, but over the whole land) which ſhook both the earth and the whole City, with the violence and force thereof: and together with this wonderfull and ſudden earth-quake, the ſea caſt up before the gates of the City the Martyrs carkaſs, as if it had been of ſtrength not ſufficient to bear ſo holy a burthen. Such were the circumſtances touching bleſſed *Apphianus*, who ſuffered martyrdome on good Friday, that is, the ſecond day of the moneth *Zanthicus*, the fourth of the *Nones* of *April*.

An Earthquake.

Chap. XXIII.

The martyrdome of Ulpianus *and* Ædeſius.

Ulpianus wrapped in an oxe hide together with a dog and a ſnake, is drowned in the Sea.

THe ſame time of the year, and in a manner on the ſelf ſame dayes, in the City of *Tyrus* there was a young man by name *Ulpianus*, who after moſt bitter ſtripes and grievous laſhes, was wrapped together with a dog and a ſerpent in a green Ox hide, and caſt into the depth of the ſea. And therefore I thought good to place him the next Martyr in order of Hiſtory unto *Apphianus*. Not long after, *Ædeſius*, not only brother in God, but alſo by birth and blood natural brother by the fathers ſide unto *Apphianus*, ſuffered like brotherly and in a manner the ſelf ſame torments with him: after infinite confeſſions of his faith, after long fretting and ſtorming, after ſentence pronounced of the Preſident, condemning him to the mine pits and quarries in *Paleſtina*, after his holy trade of life, led under the Philoſophical habit, being far more profound in prophane literature, and better skilled in Philoſophy than his brother, at length hearing the Judg give ſentence upon the Chriſtians in the City of *Alexandria*, and raging againſt them beyond all reaſon, ſhamefully intreating ſometimes grave, ſage, and ſober men, ſome other times delivering chaſt Matrons and conſecrated Virgins to brothel-houſes, to the end they ſhould be beaſtly abuſed: he enterprized the ſelf ſame thing which his brother had done before. And becauſe he could in no wiſe away with thoſe horrible offences, he went boldly and couragiouſly unto the Judg, and told him to his face of the filthy and ſhamefull acts he had done both by word and deed. For which bold reprehenſion he ſuffered ſundry bitter torments with great conſtancy and patience. And laſt of all, he was thrown into the Sea, enjoying the like end with his brother. So far of *Ædeſius*. And theſe things (as I ſaid before) enſued not long after.

Ædeſius the brother of *Apphianus* the Martyr, is drowned in the Sea.

Chap. XXIV.

Of Agapius *the Martyr.*

IN the fourth year of this perſecution which plagued us ſore, and the twelfth *Calends* of *December*, the twentieth day of the moneth *Dius* being Friday, and in the ſame City of *Caſarea*, ſuch an act was committed in the preſence of *Maximinus* the tyrant (who then celebrated his birth-day with royall ſpectacles and ſumptuous masks, together with the people) as may be thought worthy of memory, and the printing in marble. And becauſe the cuſtome then prevailed, that ſundry ſhews (howſoever it fell out at other times) in preſence of the Emperors, ſhould be exhibited with princely port and majeſty, to their great delight and pleaſure, and that variety, full of new and ſtrange devices, beſides the common and uſuall manner, ſhould then be miniſtred, ſo that ſometimes beaſts which were ſet out of *India*, *Æthiopia* and other places, were let looſe in compaſs of the theater: ſome other times men with lewd and wanton geſtures, delighted the beholders wonderfully, and the Emperor alſo himſelf made ſport and paſtime: it behoved that a notable ſpectacle full of admiration ſhould ſhine in that gorgeous and princely ſhew. And what think you was that? A Martyr and a witneſs of our Chriſtian Religion, brought to the ring, and ready to wraſtle for the ſole and ſincere ſervice of God, by name *Agapius*, whom (a little before) we have reported to have been thrown together with *Thecla* at the feet of wild beaſts. He being brought out of priſon, and linked with malefactors to paſtime and ſport the people: when that he had openly run the race, and played the man, and that thrice, yea, and oftner too, becauſe the Judg after ſundry threats and ſundry torments (either pitying his caſe, or hoping he would recant) reſerved him to other new combats: at length he is again brought forth in preſence of the Emperor, no doubt being appointed for that fit time, that the ſaying of our Saviour foreſhewed unto his Diſciples (to wit, *They ſhould be brought before Kings and Princes to witneſs of him,*) might truly be fulfilled in him. Firſt of all, he is brought forth together with a malefactor and wicked

Matth. 10.

wicked varlet, of whom the report went that he murthered his master. Afterwards this varlet, who of right should have been devoured of wild beasts, was pardoned by the bountifullness and clemency of the Emperor, even in manner after the example of *Barrabas* the murtherer, whom the *Jews* begged of *Pilate*, condemning *Christ*, whereat the whole theater rejoyced and shouted, because that he was not only graciously pardoned by the Emperor, but also restored to honour and freedom. But this faithfull and godly champion first of all is called upon of the tyrant, next intreated to revoke his opinion, he is promised to be set at liberty: of the contrary he plainly pronounceth, and that with a loud voice, that he was discomposed, and would willingly suffer, and that with all his heart, all the torments and plagues that should be laid upon him, not for any horrible or hainous crime committed by him, but for Gods cause, and in his quarrel who was the Creator of all things. The which he had no sooner spoken, but it came to pass: for there was a Bear let loose at him, the which he met face to face, and yielded himself willingly to be devoured. Last of all, while as yet he drew breath, he was cast into prison, where he continued one whole day, the third day he had stones tyed to his feet, and himself thrown into the depth of the Sea. Such was the martyrdome of *Agapius*.

Matth. 27. In the 21. Chap. of this Book, *Agapius* is said to have been beheaded at *Cæsarea*, and here he is said to have been drowned, so it might be: first beheaded, then drowned, but there he saith it was the second year of the persecution, and here the fourth, which cannot be. Wherefore he must either be another *Agapius*, or else the story erreth.

Chap. XXV.

The Martyrdome of Theodosia *a Virgin, of* Domninus *and* Auxentius: *the death of* Urbanus *the President.*

THe persecution being now continued unto the fist year, the second day of the moneth *Zanthicus*, to wit, the 4. of the *Nones* of *April*, the self same Sunday being the resurrection of our Saviour, and called the feast of *Easter*, again *Theodosia* a Virgin, a modest and Christian maid of *Tyrus*, who had never yet seen the full term of 18. years, came to certain prisoners in *Cæsarea* standing at the bar, which with constancy protested the Kingdome of *Christ*, both lovingly to salute them, and also (as it is very like) to intreat them to remember her after their departure unto the Lord. The which when she had done (as if hereby she had committed some hainous and horrible offence) the catchpoles hale her, and present her before the President. He forthwith, like a mad man bereaved of his wits, scourgeth her bare sides with bitter and grievous lashes, renteth with the whip her white breasts and tender dugs unto the bare bones. In the end, this holy Virgin hardly drawing breath, yet patient and chearfull enough for all these punishments, was thrown at the commandement of the President, into the waves of the surging Seas. Afterwards, having ended with her, he takes the other Confessors in hand, and condemneth them to the digging of mettals in *Phænos* of *Palæstina*. After these things the fifth day of the moneth *Dius*, after the *Romans* in the *Nones* of *November*, the same President in the self same City condemned *Silvanus* (who then was Minister, and had freely protested his faith, who also in a while after was chosen Bishop, and dyed a Martyr) together with other Confessors, after their great constancy in defence of Christian Religion, to the same drudgery and digging of mettals. First he commanded their knees should be unjoynted and sawed off, afterwards seared with hot iron, and then sent to the quarries. The sentence was no sooner pronounced upon these, but he charged that *Domninus* (a man very famous among the inhabitants of *Palæstina*, for his infinite protestations of the Christian faith, and his liberty of speech in the behalf of our Religion) should be bound to the stake, and burned to ashes. After whose condemnation, the same Judg, a subtill inventor of mischief, and deviser of crafty slights, contrary to the Doctrine of *Christ*, found out such punishments as never were heard of before, to vex the godly withall. He gave sentence, that three of them should buckle, just, and buffet one another. He delivered *Auxentius* a grave, godly, and good old man, to be torn in pieces of wild beasts. Othersome, of mens estate, and of great strength, he gelded, and condemned to the quarries. Again, others he tormented grievously, and chastised with imprisonment and fetters. Of which number was *Pamphilus*, of all my familiars my dearest friend, a man who among all the Martyrs of our time, excelled for every kind of virtue. First, *Urbanus* made a triall of his gift of utterance, and skill in Philosophical discipline; next he enjoyned him to sacrifice, whom when he perceived to be altogether unwilling, and not at all to weigh of his thundring speeches, being throughly moved with boyling choler and burning heat of furious rage, commands that forthwith he should be grievously and bitterly tormented. Wherefore the merciless and most cruell President, mangled the tender sides of the blessed

Theodosia drowned.

Silvanus condemned to the mine pits with 39. others. *cap.* 13.

Domninus burned.

Three Martyrs enjoyned to kill one another.

Auxentius torn of wild beasts.

The gelding of Christians.

Pamphilus had his sides mangled with sharp razors.

bleſſed Martyr with the long inciſion of ſharp razors: at length having his fill, and as it were aſhamed of his fact, commanded he ſhould be kept in the noiſome ſtinch of the cloſe priſon, where the reſt of the Confeſſors remained. But what manner of reward *Urbanus* was like to enjoy after this life, by the juſt judgment of God, and vengeance like to light upon him, for ſo great cruelty and tyranny practiſed upon the Saints of God and bleſſed Martyrs of *Jeſus Chriſt*, we may eaſily gather by the plagues which happened unto him in this life, which were entrances or preambles unto eternal puniſhments in the life to come. For not long after this villany exerciſed upon *Pamphilus*, vengeance from above began on a ſudden to take hold upon him (while as yet he governed) in this ſort. He who lately being placed in an high and loſty throne, pronounced ſentence and gave judgment: he who a little before was guarded with a troope of ſouldiers: he who governed all the country of *Paleſtina*: he who was hayle-mate and lived cheek-by-jole with the Emperor: even he who was of his ſecrecy, and companion at meat: the ſame, by the juſt judgment of God, in one night, was not only deprived of all, ſo great a port and dignity, ſhamefully and reproachfully handled in the preſence of all them which aforetime had reverenced him with princely honour, proved a timorous and a cowardly caytiffe, ſo that he whined like a child, and cried for help of the whole Nation which he had ruled: but alſo found *Maximinus* an heavy friend, a ſore and cruel Judg (on whom heretofore he emboldned himſelf, yea, bragged and boaſted upon whom he builded, who alſo was in great credit with him, becauſe of the cruelty he ſhewed unto the Chriſtians) ſo that after great ſhame and ignominy (being convinced of hainous crimes and horrible treachery) he was of him condemned to dye. But this by the way. Oppertunity hereafter will ſerve, with more leaſure, largely to intreat of the ends of the other wicked, ſpecially of ſuch as ſtrived againſt us, and alſo of *Maximinus*, together with his adherents.

Urbanus for his cruelty fell into great ſhame and miſery, in the end he was put to death.

Chap. XXVI.

Of divers Confeſſors that were tormented. The Martyrdome of two Women that were Virgins; and of Paulus.

IN the ſixt year of the perſecution when the ſtir was great, and the ſmoke thereof waxed hot in a certain village of *Thebais* called *Porphyris* (ſo named by reaſon of the vein of red marble which there did grow) there was a great number of Confeſſors, of the which a hundred (three only excepted) men, women, and children, together with their tender ſucklings, were ſent to *Firmilianus* Preſident of *Paleſtina*, who lately ſucceeded in the room of *Urbanus*. The which Confeſſors, when they had proteſted their faith in Chriſt, and truſt in God the Creator and author of all goodneſs, he commanded (and that through the advice of the Emperor) that not only their legs ſhould be ſawed aſunder in the knee ſinews and all, with a hot glowing ſaw, but alſo their right eyes to be ſtickt on the point of a bodkin, the apple, eye-lid and all to be quite digged out, and ſeared to the inner veins with an hot ſcalding iron: laſt of all, they ſhould be condemned to the mine pits and quarries within the ſame Province, for further miſery and greater affliction. Neither was it enough for him to behold with his eyes, thoſe which indured ſuch torments, but he would alſo ſee before his face, ſuch as out of *Paleſtina* (mentioned a little before) he had enjoyned to Juſt one with another, being neither relieved at the Emperors coſt and charges, neither trained in any ſuch triumphant exerciſe, or brought up in any ſuch Champion-like combate. They ſignified this not only to the Emperors Officers, but alſo to the face of the Emperor *Maximinus* himſelf, yielding forth ſignes of their moſt valiant conſtancy in *Chriſt Jeſu*, both by ſuffering of hunger and bitter torments, all which they ſuſtained together with the aforeſaid, and other Confeſſors that were allotted unto their number out of the ſaid *Caſarea*. Immediately after theſe, there were others apprehended, which aſſembled themſelves together in the City *Gaza*, to hear a Sermon, of which number ſome were alike tormented in the eye and the leg: ſome others had both their ſides rent in pieces with greater pain. Among the which there was one, by ſex a woman, but in might and valiantneſs of mind no leſs than a man, whenas in no wiſe ſhe could away with the threats of abuſing her body (ſuch an inkling had the tyrant given, and committed the government of the Common-wealth to cruell Magiſtrates) firſt ſhe was ſcourged, then tyed to an high tree, yielding forth a pitifull ſhew of the ſore ſtripes printed in her ſides. When the Executioners at the commandement of the Judg, had grievouſly afflicted her, another woman deſerving far greater commendation than ſuch as the *Grecians* call *Champions* (who for valiantneſs and noble proweſs are highly praiſed of all men)

A hundred Martyrs tormented and ſent to digging of metals.

men) laying before her the self same mark of Virginity, to shoot at with the former Maiden, though in beauty she excelled not, though in countenance she seemed abject, yet in mind was she valiant, shewing greater courage within, than beauty without: misliking therefore with his cruell dealing, out of the midst of the throng, she cryed out unto the Judg: How long dost thou thus cruelly torment my sister? He boyling for anger, bids them forthwith lay hold on her: then was she brought to plead for her self, who in plain words, and freely professing the reverend name of our Saviour *Jesu*, is first with fair speeches allured to sacrifice, the which when she refused, with force they drew her to the altar. Then she behaving her self after the valiant courage, falling not a jot from her former mind, stood bolt upright, shouldred the altar, kicked and stamped it with her feet, turned it upside down, and over-threw the altar, the fire, the fagot, the sacrifice and all down to the ground. Whereupon the Judg much like a furious beast, boyling with choler and fiery heat of foming wrath, gave out charge, that she should have more stripes laid on her sides, than any other aforetime, and could have found in his heart for very madness, to tare her flesh in pieces with his teeth. Before this raging tyrant could have his fill, he commanded that this woman together with the other (the which she called her sister) should be thrown into the flashing fire, so that their flesh might broil, and their bones burn to ashes. Of the which we have to understand, that the first was of *Gaza*, the second of *Cæsarea*, by name *Valentina*, and well known of many. The Martyrdome which immediatly after the holy and thrice happy *Paulus* suffered, I am not able for the worthiness thereof sufficiently to declare. At the self same moment, together with the women, and with the one and the same sentence, he being condemned to dye, requested of the executioner, (when his head was now going to the block, and ready to be chopt off) that he would grant him a little space to remember himself, the which being obtained, first of all with a clear and audible voice, he prayeth unto God, that his *fellow-Gentiles* the *Christians* might be reconciled unto his favour: he humbly requesteth that peace and liberty might be restored unto them: then for the *Jews* he prayeth, that they might have grace to turn wholly unto God by the means of Christ: afterwards going on still in his prayer, he required the same for the *Samaritans*: to be short, he craved that all nations wallowing in error and ignorance, so blinded, that they could not see the glorious Gospel of the Son of God, might at length be gathered together into one fold, and embrace true Religion and godliness. Neither did he forget (by contemning or depriving them of his prayer) the silly multitude which was round about him. Last of all, (O the wonderfull and unspeakable mildness and patience of the Martyr) he prayed unto Almighty God, for the Judg which condemned him to the death, for the Emperors also, and for the executioner which was ready to strike off his head (in the hearing of him, and all such as were present) that this their hainous offence might not be laid to their charge. With these and the like petitions, being innocent, not deserving death at all, he moved all that were about him to sob and sigh, and to shed bitter and salt tears: he for all that, preparing himself to dye, laying most willingly his head on the block, and his bare neck to the sharp edge of the glistering sword, was martyred the 25. day of the moneth *Panemus*, to wit, the 8. of the *Calends* of *August*. And such were the happy ends of these blessed Martyrs.

Two women burned.

Valentina.

The prayer of *Paulus* before his martyrdome.

Paulus prayed for his persecutors.

Paulus beheaded.

Chap. XXVII.

The punishment of an hundred and thirty Confessors. The Martyrdome of Antonius, Zebinas, Germanus, *and* Ennathas *a woman. The strange miracle reproving the hardness of mans heart.*

NOt long after there were 130. valiant Champions out of the country of *Egypt*, protesting their faith in Christ and Religion God-wards, which at the commandement of *Maximinus*, suffered in *Egypt* it self the like torments of eyes and legs, with the other mentioned a little before, of the which number some were condemned to the mine pits and quarries within *Palestina*, the rest to the mettals in *Cilicia*. Wherefore together with these hainous and horrible trecheries practised against the nobly and renowned Martyrs of Christ the great heat of persecution was asswaged, and the flame thereof (as it seemed unto us) by reason of their holy and sacred blood, was quenched, and now pardoned, and freedom, and liberty was granted unto the Confessors of *Thebais*, who were oppressed with drudgery in the digging of the mettals growing in that region: and we poor silly Christians, went about to recreate our selves in this calm season of quiet peace: but he (of the devil would) in whose

130. Confessors.

The Edict of *Maximinus* againſt the Chriſtians.

whoſe hand it lay to perſecute us, I wot not how, neither by what motion, was again throughly and wonderfully incenſed againſt the Chriſtians. Therefore upon a ſudden the letters of *Maximinus* were ſent to raiſe perſecution againſt us, into all and every of the Provinces. Whereupon the Preſidents and the grand Captain of the Emperors whole hoſt, gave out commandment, by Writs, by Epiſtles, and publick Decrees unto the Wardens throughout every City, unto the Governors and Rulers of Gariſons, unto Auditors, and Recorders, that the Emperors Edict with all ſpeed might take effect: and charged moreover, that with all celerity they ſhould repair and build again the Idol Groves, and Temples of Devils, lately gone to ruine: and alſo they ſhould bring to paſs, that men and women, their houſholds and families, their ſons and their ſervants, together with the tender ſucklings, hanging at their mothers breaſts, ſhould ſacrifice, and in very deed taſt of the ſacrifice themſelves: that the victuals bought and ſold in the market, the meat in the ſhambles, ſhould be defiled and ſtained with theſe impure oblations: and that there ſhould be Porters aſſigned for the baths, to ſee that ſuch as purged their filth, and bained themſelves within, ſhould afterwards without pollute themſelves with thoſe deteſtable and curſed ſacrifices. Theſe things being come to this paſs, and the Chriſtians being (as it is moſt like) altogether diſmayed at theſe ſad and ſorrowfull plunges wherewith they were held: and the *Gentiles* and *Ethnicks* themſelves complained of the intollerable, abſurd, and too too ſhameſull a dealing (for they were cloyed with too much cruelty and tyranny) and this lamentable ſeaſon hanging every where over our heads: the divine power of our Lord and Saviour again gave unto theſe his champions, ſuch valiant courage of mind, and inſpired them as it were from above, that (being neither compelled, nor forced to yield an account of their faith) they ſhould voluntarily offer themſelves, ſet at naught, tread down, and ſtamp under foot, all the terrors and threats which the enemy could deviſe. Three therefore of the faithfull Chriſtians linked together in one mind, leapt unto the Preſident as he ſacrificed, and with a loud voice exhorted him to reform himſelf, to revoke his error, and to leave his folly, affirming there was none other God but he, who was the author and finiſher of all things: and being demanded who and what they were, boldly made anſwer, that they were Chriſtians. Whereat *Firmilianus* being vehemently moved, without any more adoe or farther puniſhment, commaded forthwith they ſhould be beheaded. Of the which the firſt was a Miniſter by name *Antonius*, the ſecond *Zebinas*, of *Eleutheropolis*, the third *Germanus*. Theſe circumſtances which concerned them were done the 13. day of the moneth *Dius*, to wit, in the *Ides* of *November*. The ſelf ſame day a certain woman called *Ennathas* of *Scythopolis*, bedecked with the gliſtering flower of glorious virginity, came thither together with theſe Martyrs, ſhe offered not her ſelf voluntarily as they did, but was by force drawn and brought before the Judg. Whereupon after ſtripes, after grievous and reproachfull torments, which the Judge enjoyned her to endure, a certain Tribune by name *Maxis*, whoſe office and charge was at hand, a man as in appellation, ſo in condition very wicked: and as otherwiſe he was impiouſly and pernitiouſly given, ſo was he in body big ſet and wonderfull ſtrong, in behaviour beaſtly and too too cruell, and among all ſuch as knew him, noted for an infamous perſon: this wicked Tribune without the authority of the higher power, took in hand this bleſſed Virgin, put off all her apparell, ſo that her whole body (ſaving from gridle downwards) was ſeen all bare: this maid he led thorowout all the City of *Cæſarea*, and with great pleaſure laſhed her with whips (he was delighted with the ſound of the laſh) thorowout all the market-place and the open ſtreets. Who ſtanding at the bar (after all thoſe infinite torments) where the Preſident uſed to pronounce ſentence, ſhewing forth the great conſtancy of her mind in the defence of her faith, the Judg commanded ſhe ſhould be burned quick. But he proceeding in cruelty, and daily increaſing his ſavage woodneſs againſt the Saints of God, paſſed the bounds of nature, ſhamefully forbidding the ſenſeleſs carkaſſes of the holy Saints to enjoy ſolemn buriall, and therefore he commanded that the dead corps ſhould be kept day and night above ground, to the end, wild beaſts might rent them in pieces. So that ye might ſee, for the ſpace of many dayes, no ſmall number of men, obeying this cruell and unnaturall commandement. And moreover, ſome warched diligently, kenning from towers, caſements, and high places (as if hereby they had done unto God good ſervice) leſt the dead carkaſſes were privily conveyed and ſtolen away. Wherefore the brutiſh beaſts, the ravenous dogs, and griping fowls of the air, tore in pieces mans fleſh, lugging here and there their quartered members, and the whole City was every where ſtrawed with the torne bowels and bruſed

Antonius beheaded. *Zebinas* beheaded. *Germanus* beheaded.

Maxis a wicked Tribune.

Ennathas a Virgin burned quick.

bruſed bones of the bleſſed Martyrs, ſo that they which aforetime were eagerly bent againſt us, now confeſſed plainly, that they never ſaw a more cruel act, or a more horrible ſight than this was, and bewailed not only the miſery and lamentable ſtate of ſuch as were thus afflicted, but alſo their own caſe, and the ignominy redounding thereby unto nature, the common parent of all. This ſpectacle of mans fleſh, not in one place devoured, but piteouſly ſcattered every where, was ſubject to every mans eye, round about the wals of the town, and exceeded all that thereof may be ſpoken, and every lamentable and tragical ſhew. Some report they ſaw quarters, whole carkaſſes, and pieces of bowels within the wals of the City. While this continued the ſpace of many days, ſuch a miracle was ſeen as followeth. When the wether was calm, and the air clear, and the clouds under heaven (which compaſs all) baniſhed away, the pillars of the City upon a ſudden, which held up the great and common Porches ſweat or rather poured out many drops of water much like unto tears: the market-place alſo and the ſtreets (when as there fell not a drop of rain) I wot not how, neither whence, ſoked with moiſture and ſprinkled drops of water: ſo that immediatly the rumor was bruted abroad in every mans mouth, that the earth being not able to away with the hainous and horrible offences of thoſe dayes, poured out infinite tears after a wonderfull ſort: and the ſtones and ſenſleſs creatures bewailed thoſe deteſtable miſchiefs, reproving man moſt juſtly, for his ſtony heart, his cruel mind void of all pity and compaſſion. But peradventure, this Story will ſeem fabulous and ridiculous unto the poſterity, yet not unto ſuch as then were preſent, and were fully perſwaded with the truth thereof. A miracle.

Chap. XXVIII.

The Martyrdome of Ares, Promus, Elias, Petrus, Apſelamus, *and* Aſclepius *a Biſhop of the opinion of* Marcion.

THe 14. day of the moneth *Appellæus* which next enſued, that is, about the 19. of the *Kalends* of *January*, certain godly men, travellers out of *Egypt*, (their journey was into *Cilicia*, minding to find ſome relief at *Cæſarea*, for the Confeſſors which there abode) were taken of the watch which ſate at the gates of the City, and ſearched incommers. Of which men, ſome received the ſelf ſame ſentence as they had before, whom they went about to relieve, to wit, the pulling out of their eyes, the maiming of their limbs and left legs. Three of them yielding forth a marvellous conſtancy at the confeſſion of their faith, ended their lives with divers kinds of torments at *Aſcalon* where they were apprehended. One of them whoſe name was *Ares*, was thrown into a great flaming fire and burned to aſhes: the other two, whoſe names were *Promus* and *Elias*, had their heads ſtrucken off from their ſhoulders. The 11. day of the moneth *Audinæus*, that is about the third *Ides* of *January*, *Petrus* called alſo *Apſelamus*, a *worſhipper* or religious man, born in the village *Anea* which bordered upon *Eluthropolis*, being very often intreated by the Judg and his aſſiſtants, to remember himſelf, to pity his caſe, and to tender his youthfull years and flouriſhing age: contemned their perſwaſions, and caſt his whole care upon Almighty God, preferring that before all other things, yea and before his proper life: and at *Cæſarea* tried by fire his faith in Chriſt Jeſu with a noble and valiant courage, much like unto moſt pure gold. Together with him one *Aſclepius* a Biſhop (as men ſaid) of the hereſie of *Marcion*, with godly zeal (as he thought) but not that which is according unto knowledg, departed this life in the ſelf ſame burning fire. And thus much of them.

Ares burned.
Promus beheaded.
Elias beheaded.
Petrus Apſelamus burned.
Aſclepius a *Marcionite* burned.

Chap. XXIX.

Of twelve Martyrs that ſuffered together in one day with Pamphilus, *and of the martyrdome of* Adrianus *and* Eubulus.

TIme now draweth me away to the painting forth to poſterity that noble and glorious theater of Martyrs which ſuffered together with *Pamphilus*, whoſe name I do alwayes honour and reverence. They were twelve in number, and thought worthy not only of the Prophetical, or rather the Apoſtolick gift, but alſo the number of the *Apoſtles*, of whom *Pamphilus*, Miniſter of the Church of *Cæſarea* was principal: a man very famous, for ſundry his virtues throughout the whole race of his life: ſingular, in deſpiſing and contemning this preſent world: bountifull for liberality beſtowed upon the poor: wonderfull, in neglecting the care of tranſitory things: excelling in behaviour and Philoſophical trade of living: moreover, paſſing all the men of our age, for fervent zeal and earneſt ſtudy of holy Scripture: *Pamphilus*:

Scripture: marvellous conſtant in all his doings and enterpriſes, and alſo very ready to ayde and help ſuch as were of his kin and familiar acquaintance. Other his virtues and well-doings, becauſe it required a longer Treatiſe, we have lately and largly publiſhed in a peculiar Volume, entituled of his life, and divided into three Books. Therefore ſuch as are deſirous more exquiſitely to know his virtuous life, we referre thither, and preſently we mind only to proſecute ſuch things as concern the Martyrs which ſuffered perſecution together with him. The ſecond after *Pamphilus* that came forth to wraſtle, was the reverend hoare-headed *Valens*, Deacon of the City of *Ælia*, a grave Father in every mans eye, and greatly skilled in holy Scripture, if then there was any ſuch in the world, he was ſo expert therein, that if he heard any parcell thereof by any man alledged, forthwith was he able by rote to repeat it, as if he had read it out of a Book. The third was *Paulus*, a man wonderfull zealous and fervent in the ſpirit, born in the City *Jamnia*, where he grew to great fame, before martyrdom he endured the ſcorching and ſearing of his fleſh with hot irons, and paſſed through a worthy combat at the confeſſion of his faith: the martyrdome of theſe was deferred by reaſon of their continuance in priſon two whole dayes. In the mean while came the brethren of *Egypt* which ſuffered martyrdom together with them. Theſe *Egyptians* when they had accompanied the Confeſſors of *Cilicia* unto the place appointed for the digging of mettals, returned home again. In their return they were taken of the watch which kept the gates of *Ceſarea*, (which were barbarous and rude grooms) and examined who they were, and whence they came. When they could not conceal the truth, they were laid in hold, as if they had been hainous treſpaſſers, and had committed ſome horrible crime. In number they were five, which were brought before the tyrant, and after examination, clapt in priſon. The third day being the ſixteenth of the moneth *Peritius* after the *Romans*, about the fourteenth of the *Kalends* of *March*, theſe, together with *Pamphilus* and the reſt of his companions (mentioned a little before) by commandement were brought before the Judge. This Judge firſt of all trieth with ſundry and manifold torments, with new and ſtrange devices, the invincible conſtancy, and valiant mind of the *Egyptians*: and withall he demanded of the chief and principall in this combat, what his name was then, when inſtead of his proper name, he had named himſelf unto him, after ſome Prophet or other (for this was their manner, inſtead of the idolatrous names which their Parents had given them, to chuſe them new names, they called themſelves after the name of *Elias*, *Jeremias*, *Eſay*, *Samuel*, and *Daniel*, and expreſſed not only in word, but in works themſelves, the very true God of *Iſrael*, hid from the *Jews* according unto the proper etymology of their names.) *Firmilianus* hearing ſuch an appellation of the Martyr, weighed not at all the ſenſe and ſignification of the word, but ſecondarily asketh of him what countryman he was. He ſatisfying the interrogatory, giveth a fit name unto the former anſwer, that his country was *Jeruſalem*, meaning in very deed the ſelf ſame whereof *Paul* ſpake: *That Jeruſalem which is above is free, which is the mother of us all.* Again in another place: *Ye are come unto the mount Sion, and to the City of the living God, the celeſtiall Jeruſalem*: for it was this that the Martyr underſtood. *Firmilianus* being earthly minded, enquireth earneſtly and curiouſly, where this City was, in what country it lay, and withall tormented him grievouſly, to the end he ſhould confeſs the truth. This Martyr having his hands wreſted and tyed behind him, his feet with certain new and ſtrange kind of engines ſtretched aſunder, avouched conſtantly that he told him the truth. Afterwards when the Judge demanded of him again, what he was, and where that City was ſituated, made anſwer: that it was a country which only belonged to the godly: that none other ſhould be partaker thereof ſave the godly alone: and that it was ſituated eaſtward, where the Sun in the morning ſpreadeth abroad the bright beams of his light. In uttering theſe words he entred into ſo divine a cogitation within himſelf, that he forgot the tormentors which laid him on every ſide, and ſeemed to perceive no ſenſe or feeling of the pain and puniſhment, as if he had been a ghoſt without fleſh, blood, or bone. The Judge caſting doubts with himſelf, and greatly diſquietted in mind, thought the Chriſtians would bring to paſs, that the City mentioned by the Martyr, ſhould rebell and become enemy unto the *Romans*: he began to ſearch, and diligently to enquire, where the region (by report Eaſtward) ſhould be. Laſt of all, when he ſaw this young man after bitter and grievous torments, with immutable conſtancy to perſevere ſtedfaſtly in his former ſaying: he gave ſentence that his head ſhould be ſtricken off from his ſhoulders. Such was the mortall race of this miſerable life, which this bleſſed Martyr did run. The reſt of his companions, after the like tor-

Valens.

Paulus.

Five Martyrs beheaded.

Gal. 4. Heb. 12.

ments,

ments, ended their lives with laying their heads on the block. In the end, *Firmilianus*, though in manner wearied, and frustrated of his purpose, yet not satisfied to the full with these infinite torments, and their terrible execution, turned himself unto *Pamphilus* and his companions. And though he had experience sufficient heretofore of their invincible constancy in defence of their faith, yet again he demandeth, whether at length they would obey and yield unto him. When he was resolved of their last answer, which tended to Martyrdome, he gave sentence, they should be tormented and punished alike with the former Martyrs. Which being done, a young man, one of the servants of *Pamphilus*, so well brought up and instructed, that he might very well seem worthy the discipline and education of so worthy a man, assoon as he perceived that sentence was past upon his master, he cryeth out in the midst of the throng, and requesteth that his masters carkass together with his companions, after the breath was departed their body, might quickly be buried in their graves. The Judg being affected not like unto a man, but to a most savage beast, tendered not at all the young mans youthfull years, but forthwith demanded of him, whether he were a Christian, who when he affirmed plainly that he was, boiled with anger, as if his heart had been stickt with a knife, and charged the tormentors they should lay on him the weight of their hands, and the might of their strength. After that he was enjoyned to sacrifice, and had refused, the Judg commanded, that without all compassion, he should be scourged unto the bare bone, unto the inner and secret bowels, not as if he were a man covered with flesh and compassed in a skin, but a picture made of stone or wood, or some sensless mettal. In which kind of torment he continued a long time; when the Judg perceived that he uttered no language, neither gave forth to understand that he felt any pain, and saw that (his body being in manner sensless, spent with lashes and consumed away) he tormented him in vain, he continued still hard hearted and void of all humanity, and decreed forthwith, that his body should be burned by a little and a little with a slow and slack fire. This young man being the last of them which afore the Martyrdome of *Pamphilus*, (who was his bodily master) entred into this dangerous skirmish, departed this life before him, because the tormentors which executed the rest seemed to be very slow. Then might a man have seen *Porphyrius* (for that was the young mans name) after triall in every kind of exercise, earnestly and wholly bent with a wonderfull desire, as the manner is of men, to obtain the valiant and sacred victory: his body all poudred with dust, yet gracious in faith and countenance, hastening to the place of execution for all his afflictions with upright and noble courage, repleniſhed no doubt with the Spirit of God: attired in the philosophical habit, after his wonted guise, to wit, wearing a garment after the manner of a cloak, which covered only his shoulders, telling his mind to his familiars by signes, with a modest and mild spirit, continuing still, yea, when he was bound to the stake, his glorious and gladsome countenance: and moreover, when the fire flashed about with great fiercenes, and waxed extream hot round about him, ye might have seen him with his breath on either side drawing the flame unto him: and after these words, whenas the flame first of all touched his body, which with loud voice he sounded out, (*Jesus thou son of God succour and help me*) he suffered constantly without any murmuring at all, all those marvellous and extream torments, even to the last gasp. Such was the affliction of *Porphyrius*, whose end, *Seleuchus* a Confessor and a Souldier signified unto *Pamphilus*, who, as the author of such a message deserved, was without delay, thought worthy to take the same chance, together with those Martyrs. For as soon as he had certified him of *Porphyrius* death, and taken his leave and farewell of one of the Martyrs, certain souldiers lay hands upon him, and bring him before the President. He, as if he went about to hasten his journey, and to joyn him a wayfaring companion with *Porphyrius* unto the celestial Paradise, commandeth forthwith that he should be beheaded. This *Seleuchus* was born in *Cappadocia*, and preferred to this great honour before all the youth of the *Romane* band, and before them which were of credit and estimation among the *Romans*, he excelled all the rest of the souldiers in youthly favour, in strength, and goodly stature of body, his countenance was gracious, and his speech amiable, he passed for comely making, for big setting, for fair liking, and fit proportion of the whole body: he was famous at the beginning of the persecution, for his patient suffering of stripes in the defence of the faith, and being deprived of the warlike dignity which he enjoyed, became a zealous follower of the *worshippers* or *religious* men, he succoured and provided with fatherly care and oversight for the fatherless, the succourless, the widows, and such men as were visited with great

Porphyrius the servant of *Pamphilus* after torment was burned to death.

Seleuchus beheaded.

miſery and affliction. Wherefore God being rather delighted with ſuch like ſacrifices of mercy, and works of charity, than with ſmokye incenſe and bloudy oblations, called him of his goodneſs, unto this glorious and renowned garland of Martyrdom. This was the tenth champion of the number mentioned before, which ſuffered death in one and the ſelf ſame day, whereby (as it appeareth) the great and beautifull gate of the kingdome of heaven being ſet wide open by the means of *Pamphilus* his Martyrdome, made an eaſie paſſage both unto him and the other his companions, to the attaining of perfect pleaſure in the celeſtial Paradiſe. *Theodulus* alſo a grave and a zealous father, one of *Firmilianus* the Preſidents family, and in greater credit with him than all the reſt of his houſhold, partly for his hore-head and great years (for he was a great grandfather) and partly for the ſingular good will and affection born alwayes towards him, treading the ſame ſteps *Seleuchus* had done before him, and committing the like crime with him, is brought before his maſter *Firmilianus* the Preſident to plead for himſelf: who being incenſed with greater rage towards him than the reſt of the Martyrs, delivered him in the end to be crucified, which kind of Martyrdome after the example of our Saviour, he ſuffered moſt willingly. Yet becauſe there wanted one which might ſupply the twelfth room among the Martyrs rehearſed before, *Julianus* came forth. Who coming from farre, and as yet hot entred into the wraſtling place, as ſoon as he had heard by the way as he came of their death and happy ends, forthwith he conveyed him ſtraight unto the noble ſpectacle and theater of Martyrs, and as ſoon as he ſaw with his eyes the bleſſed bodies of the Saints lying all along upon the ground, he was tickled with inward joy, he embraced them ſeverally, and ſaluted them after the beſt manner: which when he had done, the catchpoles and executioners apprehended him, and preſented him before *Firmilianus*, who after he had executed ſuch things as were correſpondent unto his cruel nature, commanded he ſhould be laid upon a ſlow and ſlack fire, and ſo burned to death. *Julianus* triumphed and leapt for joy, and with a loud voice gave great thanks unto God, who vouchſafed him worthy ſo great a glory and reward, and in the end he was crowned with Martyrdome. He was by birth of *Cappadocia*, in life and converſation holy, faithfull and very religious, and beſides his fame in other things, he was abundantly inſpired with the Spirit of God. Such was the train of them which were tormented, and by the goodneſs of God crowned Martyrs in the company of *Pamphilus*. Their holy and happy carkaſſes were kept above ground by the decree of the wicked Preſident, four dayes and four nights, to be devoured of the beaſts of the field, and of the fouls of the air. But when as miraculouſly, neither beaſt, neither bird, neither dog drew nigh unto them, again by the grace and goodneſs of Almighty God, they were carried away ſafe and ſound, and committed to their graves with ſolemn burial, after the Chriſtian manner. Furthermore, when the cruelty practiſed againſt us was bruted abroad, and rife in every mans mouth, *Adrianus* and *Eubulus*, of the country *Manganea*, taking their journey towards *Caſarea*, to viſit the reſt of the Confeſſors, were taken at the gates of the City, and examined concerning the cauſe of their voyage into that country. Afterwards freely confeſſing the truth, they were brought before *Firmilianus*, who without any more ado or farther deliberation, after many torments and infinite ſtripes, gave ſentence that they ſhould be torn in pieces of wild beaſts. Within two dayes after, being the fift day of the moneth *Dyſtros*, about the third *Nones* of *March*, when the Citizens of *Caſarea* celebrated their wakes, upon the day of revels, *Adrianus* was thrown at the feet of a fierce Lion, afterwards ſlain with the edge of the ſword, and ſo died. *Eubulus* the third day after, about noon, in the ſelf ſame *Nones* of *March*, being the ſeventh day of the moneth *Dyſtros*, when the Judg intreated him earneſtly to ſacrifice unto the Idols, whereby he might enjoy their freedome according unto law and order, he preferred a glorious death for godlineſs ſake, before this frail and tranſitory life: after he was torn and mangled of wild beaſts, he was ſlain (as his fellows before him) with the edge of the ſword, and being the laſt, he ſealed with his bloud all the happy conflicts of the bleſſed Martyrs of *Caſarea*. But it ſhall ſeem worthy the noting, if at length we remember after what ſort (and that not long after) the heavy hand of God lighted upon thoſe wicked Magiſtrates, together with the tyrants themſelves. For *Firmilianus*, who forwardly and contumelioufly raged againſt the Martyrs of Chriſt, ſuffering extream puniſhment together with the other his partners in horrible practiſes, ended his life with the ſword. And theſe were the Martyrdoms ſuffered at *Caſarea*, during the whole perſecution.

Theodulus crucified.

Julianus burned.

Adrianus beheaded.

Eubulus beheaded.

Firmilianus the wicked tyrant was beheaded.

CHAP.

Chap. XXX.

The Pastors of the Churches for their negligence in executing of their office, were punished from above. The martyrdom of Peleus, Nilus, Petermithius. *The punishment of* Silvanus *and* John. *The beheading of nine and thirty Martyrs in one day.*

WHat in the mean time was seen to fall out against the Presidents and Pastors of Churches, and after what sort the just judgment of God revenger of sin (instead of shepherds over sheep, and the reasonable flock of Christ, the which they should have wisely and advisedly governed) made them not only keepers of Camels, a kind of beast void of reason, by nature crooked and ill-shapen: but also the Emperors horsekeepers, and this he did for a punishment due to their deserts: moreover, what contumelies, what reproaches, what diversity of torments they suffered of the Emperors, Presidents, and Magistrates at sundry times for the holy ornaments and treasure of the Church, what pride and ambition raigned in many of them, how rashly and unlawfully they handled divers of the brethren: what schismes were raised among the confessors themselves, what mischief certain seditious persons of late stirred up against the members of the Church which were remnants, whilest that daily with might and main (as commonly we say) they indeavoured to excogitate new devices one after another: how that unmercifully they destroyed and brought all to nought with the lamentable estate of bitter persecution, and to be short, heaped mischief upon mischief: all these aforesaid, I mind to pass over with silence, supposing it not to be our part (as I have said in the beginning of this book) either to rehearse or record them, inasmuch as I Chap. 2. am wholly bent and carefully minded to overslip and conceal the memorial of them. Yet if there be any laudable things, any thing that may seem to set forth the Word of God, any worthy act, or famous doings flourishing in the Church, I take it to be my special and bounden duty to discourse of these, to write these, often to inculcate these in the patient ears of faithfull Christians, and to shut up this Book with the noble acts of the renowned Martyrs, and with the peace which afterwards appeared and shined unto us from above. When the seventh year of the persecution raised against us was now almost at an end, and our affairs began by a little, and as it were by stealth, to grow unto some quiet state, ease and security, and now leaned unto the eight year, in which no small multitude of Confessors assembled themselves together at the mine pits in *Palestina*, who freely occupied themselves in the Rites and Ceremonies of Christian Religion, so that they transformed their houses into Churches: the President of the Province being a cruel and a wicked man (as his mischievous practises against the Martyrs of Christ, do prove him for no other) made a voyage thither in all the hast, and hearing of their doings, their trade of life and conversation, made the Emperor by his letters privy thereunto, painting forth in the same, such things as he thought would disgrace, discredit and defame the good name of those blessed Confessors. Whereupon the master of the mine pits and mettals came thither, and by virtue of the Emperors commandment, separateth the multitude of Confessors, so that thenceforth some should continue at *Cyprus*, some other at *Libanus*, and others also in other places of *Palestina*, and commanded that all should be wearied and vexed with sundry toiles and labour. Afterwards he picked out four of the chief of them, and sent them unto the Judge, of the which two of them were called *Peleus* and *Nilus*, Bishops of *Ægypt*, the third was a Minister, the fourth annexed unto these was *Patermythius*, a man wonderfully beloved for his singular zeal towards all men on Gods behalf. All which, the Judge requested to renounce Christ and his Religion, who when they obeyed not, and seeing himself frustrated of his purpose, gave sentence that they should be tyed to a stake and burned to ashes. Other some again of the Confessors being not fit for that labour and service, by reason either of their heavy old age, or unprofitable members, or other infirmities of the body, were released, and charged to dwell in a several and solitary place. Of which number *Silvanus* Bishop of *Gaza* was the chief, who lively expressed unto all the world, a godly shew of virtue, and a notable pattern of Christianity. This man from the first day of the persecution, and in manner unto the last, during all the space, was famous for the sundry and manifold conflicts he suffered after infinite examinations, and reserved unto that very moment, to the end he being the last, might seal up with his bloud all the conflicts of the Martyrs slain in *Palestina*. There were released, and partakers with him of the same affliction, many *Ægyptians*, one was *John*: who also in fame and renown excelled all the men of our time: who although he was blind before,

Peleus burned.
Nilus burned.
A Minister burned.
Patermythius burned.
Silvanus.

John a blind man of a ſingular memory and rare gifts.

yet the tormentors were ſo cruel, ſo fierce, and rigorous, that for his great conſtancy in profeſſing the name of Chriſt, they maimed his left leg with a burning ſaw (as the other Confeſſors were uſed before) and ſeared the apple of the eye bereaved already of ſight, with an hot ſcalding iron. Let no man marvell at all at his good converſation and godly life though he were blind, becauſe his manners deſerved not ſuch admiration as his gift of memory, where he had Printed whole Books of holy Scripture, not in tables made of ſtone (as the holy Apoſtle ſaith) neither in the hides of beaſts, parchment or paper, which moth corrupteth, and the time weareth away, but in fleſhly tables of the heart, that is, in the prudent memory and ſincere underſtanding of the mind: ſo that when it ſeemed good unto him, he was able out of the cloſet of his mind, as it were out of a certain treaſury of good learning, to alledg and repeat the *Law* and the *Prophets*, ſometimes the Hiſtories, at other times the *Evangeliſts* and works of the *Apoſtles*. I confeſs truly, that when I firſt ſaw the man ſtand in the midſt of the congregation and aſſembly, and heard him recite certain places of holy Scripture, I wondred at him. For as long as I heard his voice ſound in mine ears, ſo long thought I (as the manner is at ſolemn meetings) that one read out of a Book: but when I came nearer unto him, and ſaw the truth as it was, all others ſtanding about him with whole, open and ſound eyes, and him uſing none other but only the eye and ſight of the mind, and in very deed, uttering many things much like unto a Prophet, and excelling in many things many of them which enjoyed their ſenſes ſound and perfect, I could not chuſe but magnifie God therefore, and marvel greatly thereat. Methought I ſaw lively tokens and evident arguments, that he was a man indeed not after the outward appearance, or fleſhly eye of man, but according unto the inner ſenſe and ſecret underſtandidg of the mind, the which expreſſed in this man, though his body were maimed and out of faſhion, greater power of his inward gifts. God himſelf reaching unto theſe men (mentioned before, and continuing in ſeveral places, executing their wonted trade of life in prayer and faſting, with the reſt of their godly exerciſes) the right hand of his mercy and ſuccour, granted them through martyrdome to attain unto an happy and bleſſed end. But the Devil, enemy and ſworn adverſary of mankind, could no longer away with them, for that they were armed and fenced againſt him with prayers continually poured unto God, but went about (as he imagined) to vex them, and to cut them off from the face of the earth. For God had granted him that might and power, that neither he in no wiſe could be kept back from his wilfull malice and wickedneſs: neither theſe men for their manifold and ſundry conflicts, ſhould be deprived of their reward and glory. Wherefore by the decree of the moſt wicked Emperor *Maximinus*, there were in one day nine and thirty Martyrs beheaded. Theſe were the martyrdomes ſuffered in *Paleſtina*, during the whole term of eight years, and ſuch was the perſecution raiſed againſt us, which firſt began with the ruine and overthrow of the Churches, and increaſed daily more and more, by reaſon the Emperors at ſundry times renewed the ſame, whereupon alſo it fell out that there were manifold and ſundry torments of valiant champions, wraſtling for the truth in Chriſt, and an innumerable multitude of Martyrs in every Province, reaching from *Lybia* throughout all *Ægypt*, *Syria* and the Eaſtern countries, and every where, even unto the confines of *Illyricum*, and the coaſts adjoyning to the foreſaid countries, as all *Italy*, *Sicilia*, *France*, and the weſtern countries, and ſuch as reach unto *Spain*, *Mauritania* and *Africk*: where they were not perſecuted full two years, but quickly through the mercy and goodneſs of God, obtained peace and tranquility, becauſe the divine providence of Almighty God, for their faith and innocencies ſake, pitied their lamentable eſtate. For that which from the beginning was not remembred to happen in the *Romane* Empire, came now in the end to paſs amongſt us, beyond all hope and expectation. The Empire was divided into two parts, becauſe of the perſecution raiſed againſt us. And though in ſome part of the world, the brethren enjoyed peace, yet in other regions and countries they endured infinite conflicts and torments. But when at length the grace of God ſhewed his loving, merciful and favourable countenance and watchfull care over us, then I ſay, the Governors and Magiſtrates, even they which aforetime raiſed perſecution againſt us, remembred themſelves ſomewhat better, altered their mind, and ſung a recantation, quenching the fiery flame of perſecution flaſhing among us, with more circumſpect decrees and milder conſtitutions in the Chriſtians behalf. Now let us record unto the poſterity the recantation of *Maximinus* the tyrant.

39 Martyrs beheaded.

The End of the Eight Book.

THE

THE NINTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

Chap. I.

Though Maximinus *went not seriously about to succour the Christians, and to mitigate the persecution, yet it profited, and* Sabinus *published abroad his letters in the behalf of the Christians, so that peace was restored.*

His recantation being set forth by the commandment of the Emperors, was published every where throughout *Asia*, and all the Provinces thereof, which being so done, *Maximinus* the Eastern tyrant, most impious of all, and chief enemy to the service of God, not pleased with these proclamations, instead of the written edict, commanded his Lieutenants by word of mouth, that they should cease the wars against the Christians. And because he durst no other way contradict the higher power, he began to imagine how to conceal the decree already proclaimed, and to provide, lest it were made manifest unto the countries of his Dominion, and by this advice, commanded his inferior Magistrates by word and not by writing, that henceforth they should persecute us no more. But they certified one another of this commandment by letters, and *Sabinus* who then among them was in highest dignity, certified by Epistle written in the Latine tongue, the several Presidents throughout the Provinces, of the Emperors decree, by translation thus: *The majesty of our Lords and most noble Emperors hath decreed now a good while ago, with great care and devotion, to induce the minds of all mortall men unto the holy and right trade of living, to the end, these also which have alienated themselves from the* Romane *manner, should exhibit due worship unto the immortal gods: but the stubbornness of some, and their most obstinate mind so far resisted, that they could not be withdrawn from their purpose, by any just reason, nor terrified with any torment that was laid upon them. Forasmuch therefore as it fell out by this means, that many put themselves in great peril; the majesty of our Leiges and most puissant Emperors, after their noble piety (judging it a thing far from their most noble purpose, for such a cause to cast men into so great danger) gave me in charge, that with diligence I should write unto your wisdom. That if any of the Christians be found to use the religion of his own sect, you neither grieve or molest him at all, neither think any man for this cause worthy of punishment, whenas it appeareth in so long a tract of time, they can by no means be induced to surcease from such a pertinacy. Your industry hath therefore to write to the Lieutenants, Captains and Constables of every City and Village, that they pass not the bounds of this Edict, to presume any thing contrary to the same.* The Presidents throughout the Provinces, having received these letters, thinking this to be the true meaning of the Emperor in these letters contained, declare forthwith by their Epistles, the Emperors decree unto the Lieutenants, Captains, and such as governed the country people. Neither were they satisfied with sending of letters only, but rather by doing the deed it self, to bring about the Emperors will, brought forth and set at liberty, such as they held captives in prison, for the confession of Christian Religion, yea, releasing them also, which for punishment-sake were committed to the mine pits, and digging of mettals, for they being deceived, thought this would please the Emperor. These things being thus brought to pass, immediatly after the sun-beams of peace shined brightly, as if it had been after a dark or misty night. Then might a man have seen throughout every city congregations gathered together, often Synods and their wonted meeting celebrated. At these things the incredulous heathen were much dismayed, and wondring at the marvellous strangeness of so great a change, cried out, that the God of the Christians was the great and only true God. Some of our men which faithfully and manfully endured the combat of persecution, enjoyed again their liberty among all men; but other some weak in faith, of abject minds in the storm of persecution, greedily hastened unto their salve, and sought of such as were strong and sound,

Sabinus unto the Presidents throughout the dominions of *Maximinus*.

Such as fell in persecution repented them of their fall.

found, the right hand of ſalvation, and deſired the Lord to be merciſull unto them. Again the noble champions of godlineſs being ſet at liberty from the affliction they ſuffered in the mine pits, returning to their own home, paſſing throughout every City with valiant and chearfull courage, with unſpeakable joy, and repleniſhed with inexplicable liberty of mind. So that both in their voyage and return, they went on lauding God in Songs and Pſalms, throughout the high waies, market-places, and frequented aſſemblies. There mighteſt thou have ſeen them, who a little before, after moſt grievous puniſhments, were fettered and baniſhed their native ſoyl, to receive and enjoy their proper houſes, with a chearſull and merry countenance, inſomuch, that they which aforetime cried out againſt us, now rejoyced together with us at this wonderfull ſight, happening beyond all mans expectation.

Chap. II.

Maximinus *again ſhewing his hatred againſt the Chriſtians, forbiddeth the aſſemblies in Church-yards, and goeth about to baniſh them* Antioch.

THe tyrant, enemy to all honeſty, and chief adverſary of all the godly, whom we ſaid to have born rule in the Eaſtern parts, not well brooking theſe things, permitted them not to continue in the ſame ſtate, no, not ſix whole moneths. Wherefore he putteth in ure every miſchievous practice, to the overthrow of peace and tranquility: firſt by a certain pretence he goeth about to bar us our liberty of meeting in Church-yards, next by ſending certain malicious men, he incited and provoked againſt us the Citizens of *Antioch*, that they ſhould beg of him for a great benefit, that he would permit no Chriſtian at all to dwell within his Dominions. This he aſſayed to effect by others, the author of all which miſchief was *Theotecnus*, who ſolicited the cauſe, and egged them of *Antioch* forwards: a man he was of authority, an inchanter, very ſpiteſull, and far from the ſignification of his name, who then was Lieutenant of that City.

Chap. III.

Theotecnus *goeth about to miſchief the Chriſtians: he incenſeth the tyrant againſt them, and ſetteth up an Idol at* Antioch.

THis *Theotecnus* therefore when he had vehemently impugned us, and procured every kind of way that the Chriſtians ſhould diligently be ſought out of their dens, and apprehended as hainous robbers: and had deviſed all means, to the end we ſhould be charged and accuſed, and had been the cauſe of death to an infinite number: at length he erected an Idol of *Jupiter*, as of the god of friendſhip, with certain inchantments and ſorceries, and inventeth thereunto impure ceremonies, execrable ſacrifices, and deteſtable oblations, and cauſeth report to be made unto the Emperor, of the ſtrange things the Oracle ſeemed to utter. This *Theotecnus* alſo being a flatterer (which he ſaw pleaſed the Emperor) raiſed a wicked ſprit againſt the Chriſtians, and ſaid, *God ſo commanded, that the Chriſtians ſhould be baniſhed out of the City and the liberties thereof, for that they were rebels and traitors to the Crown.*

Jupiter Philius.

Chap. IV.

Maximinus *again raiſeth perſecution by his decrees.*

WHen that *Theotecnus* firſt of all had done this of his own accord, all the other Magiſtrates inhabiting the Cities of his Dominion promulgated the like ſentence: and whenas the Preſidents throughout the Provinces ſaw this pleaſed the Emperor, they egged the ſubjects alſo to do the like: and the tyrant very promptly conſented by his reſcript unto their Ordinances, ſo that again the heat of perſecution was blown againſt us, and Idol Prieſts were ordained by the decree of *Maximinus*, throughout every City and village, and moreover, high-prieſts which ſpecially excelled in policies, and paſſed others in all things, who alſo were zealous followers of their religion, and beſtowed great labour about the ſervice of them whom they worſhipped. Wherefore the Emperors ſuperſtition and idololatrical mind was again as it were freſh incenſed againſt us: and that I may utter the whole in few words, he brought all his Dominion, both Magiſtrates and inferior ſubjects, to practice every kind of miſchief for his ſake againſt us, and to think they requited him fully, and ſhould have great favour if they deſired to obtain any benefit at his hand, if they oppreſſed us with ſlaughter, and executed certain new miſchiefs againſt us.

Chap.

Chap. V.

The heathens go about to defame Christian Religion, fayning blasphemies against the acts of Christ and Pilate, *with certain womens confession extorted from them by the Governor of* Damascus.

AGain they forge certain acts as of *Pilate* and our Saviour, full of blasphemy against Christ, the which by consent of the Emperor, they send abroad throughout his Dominions; commanding by their letters, that the same throughout all places both City and country should be expounded, and delivered to the youth by Schoolmasters, to be committed to memory instead of their theames. These things being thus brought to pass, a certain Ruler of the host, whom the *Romans* call a Captain, drew from the market-place of *Damascus* in *Phœnicia*, certain infamous women, and brought them by threats of torments to that pass, that after a register of record was shewed, they should confess themselves sometimes to have been Christians, and privy to the wicked and lascivious acts which the Christians committed among themselves at their solomn meeting on the Sundayes: and what other things soever it pleased him they should utter to the slander of our Religion; the which words were registred, copied, and sent to the Emperor, who also commanded the same to be published every where in every place and City.

Chap. VI.

The confusion of the Captain of Damascus : *the commendation of certain Martyrs, and the places where they flourished.*

BUt this Captain in a while after procured his own death with his proper hand, and suffered punishment due for his malicious desert. Then again banishment and grievous persecution was raised against the Christians, and again the Presidents of several Provinces began cruelly to stir against us, so that divers of them which excelled in the doctrine of Christ Jesu, bare away the inevitable sentence of death. Of which number were three Christians in *Emisa* a City of *Phœnicia*, who of their own accord professed Christianity, and were delivered to be devoured of ravening beasts. Among these also was *Silvanus* a Bishop, far stricken in years, having executed the function of the Ecclesiastical ministery, the space of forty years full. About that time *Petrus*, who notably govered the Churches of *Alexandria*, excelling all other godly Bishops for his virtuous life and godly exercise of preaching, for no other cause than you hear, without hope of any reward, suddenly and unadvisedly by the commandment of *Maximinus* was beheaded: and together with him after the same manner, many *Ægyptian* Bishops were executed. Again *Lucianus* a notable man, for his continency of life, and for his skil in holy Scripture highly commended, being an Elder of the Church of *Antioch*, was brought to *Nicomedia*, in which City the Emperor then abode. And after he had exhited unto the Emperor (enemy to all goodness) an *Apology* in defence of the doctrine which he taught, and according to the which he governed, was cast into prison, and shortly after executed. This *Maximinus* in short space exercised so great tyranny and cruelty towards us, that the later persecution seemed far more grievous than the former.

Three Christians devoured of beasts.
Silvanus martyred.
Petrus Bishop of *Alexandria* beheaded.
Lucianus martyred.

Chap. VII.

The Edict of Maximinus *against the Christians, and the calamities which ensued after the publishing thereof, daunted the braggery of the tyrant.*

IN the midst of every town (which before was never seen) the decrees of Cities, and besides them the copies of the imperial edicts engraven in brasen tables were nailed up. And children in schools founded every day *Jesus* and *Pilat*, and other things, which for farther contumely were invented. It seemeth very expedient for this place, to annex the copy of the edict which *Maximinus* nailed to pillars, so that the insolent and arrogant temerity of this man, his spite towards God, his evident contumacy, and again the vigilant justice of God against impious persons, which immediatly overtook him, according to the celestial wisdom, may be revealed: wherewith he being provoked, though he imagined not mischiefs very long against us, yet at that time he confirmed them with publick edicts: the copy whereof was thus:

The copy of the Rescript of *Maximinus*, ratifying the decrees published against us, and borrowed of that which was nailed to a post at *Tyrus*,

At length the weak resistance of mans mind, laying aside and scattering all obscurity and mist of

Maximinus against the Christians.

of error which hitherto poſſeſſed the wits as well of impious as of the miſerable men, wrapped in the pernicious darkneſs of ignorance, hath been able to diſcern, that the ſame is governed by the providence of the immortall gods, embracing goodneſs, which thing may not be expreſſed, how acceptable, how pleaſing and grateſull it was unto us, and how great a tryal it ſhewed of your godly will, whenas alſo aforetime every man knew your diſpoſed dilegence and piety towards the immortall gods, whoſe faith is made manifeſt, not by naked and fruitleſs words, but by firm and wonderfull works: wherefore your City may juſtly be called, The ſeat of the immortal gods, and by many examples it is apparent how ſhe flouriſheth, having the celeſtial gods preſent with her. For behold, your City laying aſide all the things which ſpecially concerned her, and deſpiſing the things that chiefly ſhould have been ſought for her wealth, whenas ſhe perceived that curſed vanity again to creep, and like contemned and covered ſparkles of fire, by blowing again to ſend forth mighty flames, immediately without further deliberation, you having recourſe unto our grace, as unto the Metropolitane of all dine worſhip, have made ſupplication for remedy and aid: the which ſound mind, it is manifeſt, the gods for your truſty ſervice have ingraffed in you. He therefore, I mean the moſt high and mighty Jove, who ruleth your moſt renowned City, to the end, he might deliver your country gods, your wives, your children, your houſholds, goods and houſes from all corruption, hath inſpired your minds with this wholſome counſel, ſhewing and declaring, how excellent and notable a thing it is to embrace the religion and ſacred ſervice of the immortal gods with due worſhip. Who may be found ſo bereaved of all his wits, which cannot underſtand this thing to happen unto us by the favourable care of the gods, that neither the earth denieth the ſeed ſhe received, fruſtrating the hope of the husbandman, by vain expectation: neither is that ſhew of wicked war on earth ſtrengthned without offence: neither doth the noiſome temperature of the air, diſpatch with death the corrupt bodies: neither is the Sea (ſwolne with importunate winds) overflown the banks: neither do the ſtorms which fall down unlooked for, ſtir up pernicious tempeſts: neither is the earth, which is foſterer and mother of all, drowned in her own bottomleſs gulfs, by terrible earthquakes: neither the mountains ſetled, on earth ſwallowed up by rending of the earth aſunder: all which evils, yea, greater than theſe, who knoweth not often to have hapned heretofore? Yet all theſe things came to paſs, because of the meer folly of thoſe wicked men, whenas that ſhameſull ſpot overſhadowed their minds, and well nigh, as I may ſo ſay, prevailed every where. Again a little after he addeth: Let them behold the wide and broad field, the flouriſhing corn, and overflowing ears, the pleaſant meadowes cloathed with herbs and flowers, moiſtened with ſhowers from heaven, and the weather become temperate and calm. Again, let all rejoyce, becauſe the might of the moſt potent and ſtrong Mars is pacified through your ſervice, ſacrifices, and worſhip. Let them rejoyce, becauſe that therefore conſtantly we enjoy quiet peace, and as many as left that blind error, and returned unto the right and beſt mind, may the rather be glad for that they are delivered from that ſudden ſtorm and grievous diſeaſe, and henceforth attained unto the ſweetneſs of a pleaſant life. But if they perſiſt in that execrable vanity, our will and pleaſure is (according to your requeſt) that they be ſevered and baniſhed far from your City, and the bordering regions, that your City by this means after your laudable induſtry, being made free from all impurity, may buſily occupy her ſelf according unto her diſpoſed mind, in offering of ſacrifices with due honour of the immortall gods. And that you may throughly underſtand how grateſull your requeſt in this behalf hath been unto us (yea, without intreaty or great ſuite) our moſt prompt mind to promote good endeavours, hath voluntary granted unto your devotion, that what gift ſoever of our bounties ye liſt, ye crave it of us in conſideration of this your godly purpoſe: and that this thing may be accompliſhed forthwith, aſk and have, which being done, ſhall be a perpetual teſtimony unto your City of piety towards the immortall gods, and ſhall be a proof unto your ſons and poſterity, how that you have been worthily rewarded by our goodneſs, for this your deſire to lead a right life. When theſe things were nailed to pillars throughout every Province, they bereaved us of all hope of better ſucceſs as much as lieth in man, ſo that well nigh, according unto the divine ſaying of *Chriſt*, The elect themſelves (if it could poſſibly) had been offended at theſe things. But whenas in manner the hope of many lay for dead, immediatly while they were yet in their journey which were authorized to publiſh in certain places the foreſaid Edict, God the defender of his Church, not only reſiſted the inſolent out-rage of this tyrant, but ſhewed unto the world his celeſtial aid in our behalf. For ſhowers and rain in winter ſeaſon ceaſed from their wonted ſtreams in watering the earth: and famine unlooked for oppreſſed them: after this enſued the peſtilence, and a certain grievous diſeaſe in form of a botch, termed for the

He commendeth the ſuperſtition of the *Tyrant*, and their cruelty againſt the Chriſtians.

A ſlander.

Matth. 24.

the fervent burning thereof a Carbuncle. This spreading it self over the whole body, brought such as were therewith infected into doubtfull danger of their lives, but specially taking them about the eyes, it blinded an infinite number, both of men, women and children. Moreover there arose war betwixt the tyrant and the *Armenians*, who unto that time from the beginning were friends and fellows of the *Romans*. These *Armenians* whenas they were Christians, and carefull about the service of God, the tyrant (enemy to God) endeavoured to constrain them to do sacrifice unto Idols and Devils, and instead of friends he made them foes, instead of fellows, enemies. These things sodainly meeting together in one and the same time, have quelled the boasting of the presumptuous tyrant against God, wherewith he gloried that neither famine, nor pestilence, nor war, fell in his time, for that he carefully worshipped idols, and impugned the Christians.

Chap. VIII.

Of the grievous famine and pestilence in the time of Maximinus, *and of the godly affection which the Christians shewed to their heathen enemies.*

These things running in a heap and together, contained foresignes of his death. For he together with his army was sore vexed with the wars against the *Armenians*, and the rest, I mean the inhabitants of his Cities, sore pined away with famine and pestilence, so that one measure of wheat was sold for two thousand and fifty Attikes. An infinite number died throughout the Cities, but more throughout the countries and villages, so that now the sundry and ancient demaines of husband-men were in manner quite done away, for that all sodenly through want of food and grievous malady of the pestilence were perished. Many therefore sought to sell unto the wealthier sort, for most slender food, the dearest things they enjoyed. Others selling their possessions by pieces, fell at length into the miserable peril of extream poverty: others gnawing the small shreded tops of green grass, and withall confusely feeding on certain venimous herbs, used them for food, whereby the healthy constitution of the body was perished and turned to poyson. Divers noble women throughout the Cities, driven to extream need and necessity, went a begging into the countrey, shewing forth by their reverend countenance and more gorgeous apparel, an example of that ancient and free manner of feeding: certain others whose strength was dried up, tottering too and fro, nodding and sliding much like carved pictures without life, being not able to stand, fell down flat in the midst of the streets, groveling upon the ground, with their faces upward and stretched-out arms, making humble supplication that some one would reach them a little piece of bread: and thus lying in extremity, ready to yield up the ghost, cried out that they were hungry, being only able to utter these words. Others which seemed to be of the wealthier sort, amazed at the multitude of beggers, after they had distributed infinitely, they put on an unmercifull and sturdy mind, fearing least they shortly should suffer the like need with them that craved. Wherefore in the midst of the market-place and throughout narrow lanes, the dead and bare carkasses lay many dayes unburied and cast along, which yielded a miserable spectacle to the beholders. Yea many became food unto dogs, for which cause chiefly such as lived, turned themselves to kill dogs, fearing left they should become mad, and turn themselves to tear in pieces and devour men. And no less truly did the plague spoile every house and age, but specially devouring them whom famine through want of food could not destroy. Therefore the rich, the Princes, the Presidents, and many of the Magistrates, as fit people for a pestilent disease (because they were not pinched with penury) suffered a sharp and most swift death. All sounded of lamentation, throughout every narrow lane, the market-places and streets, there was nothing to be seen but weeping, together with their wonted pipes, and the rest of minstrels noise. Death after this sort waging battle with double armour, to wit, with famine and pestilence, destroyed in short space whole families, so that the dead carcasses of two or three were seen born to the grave at one funerall. These were recompences for the bragging of *Maximinus* and the Edicts which he published against the Christians throughout the Cities, whenas by manifest tokens, it appeared unto all men, how serviceable and godly the Christians were in all things. For they alone in so great an overflowing of mischief, shewed forth true compassion and studious curtesie, every day some busily occupied themselves in curing and burying the dead, whereas infinite were otherwise despised of their own friends: others gathering together

The Christians alone were endued with compassion.

together throughout the whole City into one heap and place, the multitude of them which were in great danger by reaſon of famine, diſtributed bread unto all: to the end they might make that benefit manifeſt and famous unto all men, whereby they might glorifie the God of the Chriſtians, and confeſs that they alone were godly indeed, and found by their works to be the only worſhippers of God. Theſe things being thus brought to paſs, the great and celeſtial God, defender of the Chriſtians, which by the aforeſaid calamities ſhewed his wrath and indignation againſt mortall men, becauſe they had vexed us above meaſure, made the bright countenance of his providence towards us, placable and comfortable, ſo that thereby peace ſhined with great admiration unto us, like light unto ſuch as ſate in darkneſs, and made manifeſt unto all men, that God himſelf is the continual overſeer of our affairs, which chaſtiſeth his people and exerciſeth them with calamities for a ſeaſon, yet after ſufficient correction appeareth again tractable and merciſull unto ſuch as truſt in him.

Chap. IX.

The victory of Conſtantine *againſt* Maxentius, *the Edict of* Maximinus *in the behalf of the Chriſtians.*

WHerefore *Conſtantine*, whom we have termed Emperor, ſonne of an Emperor, godly, of a moſt godly man, and gracious in all things, being raiſed up by the higheſt King, the God and Saviour of all, againſt theſe moſt impious tyrants, waging battell with them by Law of Armes, and aſſiſted with the aid of God, overthrew miraculouſly *Maxentius* at *Rome*, and foiled him utterly. *Maximinus* alſo in the Eaſt living a little after *Maxentius*, died a moſt ſhamefull death, which was procured by *Licinnius*, who as yet had not raged againſt us. But the foreſaid *Conſtantine*, who was chief in honour and poſſeſſion of the Empire, tendering the *Romans* eſtate, whom the tyrant oppreſſed, made ſupplication unto the celeſtial God and his word, even to Jeſus Chriſt the Saviour of the world, for aid and ſuccour, to the end he might deliver unto the *Romanes* the liberty they enjoyed from their forefathers, and girded himſelf to battell together with his whole hoſt; while that *Maxentius* in the mean ſpace truſting more in his magicall arts, than in the good will of his ſubjects, durſt not march forwards to meet him, no, not out out of the town wals, but fortified every place, every coaſt and City with innumerable multitudes of armed ſouldiers, infinite gariſons full of ſleight, placed here and there on every ſide throughout all *Italy*, and the other countries of his Dominion. Wherefore *Conſtantine* the Emperor being aided from above, ſet upon the firſt, the ſecond and third band of the tyrants hoſt, valiantly overcame all, and ſo conquering the chief part of *Italy*, draweth now nigh to *Rome*. And leſt he ſhould be conſtrained for the tyrants ſake to aſſault the *Romanes*, God brought forth the tyrant himſelf very far without the gates of the City, as if he had been bound with certain chaines, again confirming and manifeſting that ancient power of his againſt wicked men (which many accounted fabulous and incredible, but the faithfull eſteemed certain, and by Scripture warrantable) viſible to be ſeen both of the faithfull and infidels after a wonderfull manner. Even as therefore in the time of *Moſes*, and that ancient and godly Nation of the *Hebrews*, he overthrew the chariots of *Pharaoh* and his hoſt in the Sea, and drowned the choſen horſemen and ſouldiers, in the running ſtreams of the red Sea: ſo *Maxentius* and his armed ſouldiers and whole troop, deſcended like a ſtone plunging into the depth of the water, whenas he went about to flye away from the power of God, (by whom *Conſtantine* was aſſiſted) and to paſs over the water, the which he had carefully overlaid with cockboats like bridges, linked together and prepared to his own deſtruction. Wherefore then alſo it might have been ſaid, *He hath made a pit and digged it, and is fallen into the pit that he made. His miſchief ſhall be upon his own head, and his cruelty ſhall fall upon his own pate.* For the bridge which was made upon the river being overthrown, the paſſage was hindred, and the boats forthwith together with the men in them ſunk to the bottome: and firſt of all, the moſt impious tyrant himſelf, next his guard which were with him, according to the foreſaying of holy Scripture, plunged like lead into the depth of the running ſtream. So that this victory being happily obtained by the helping hand of God, the ſelf ſame which of old was ſaid by them which were with *Moſes* the great ſervant of God, againſt the impious tyrant, (though not in word, yet in deed) might have been ſung and ſaid after this ſort: *Let us ſing unto the Lord, he is glorioufly magnified, he hath overthrown the horſe and rider*

Exod. 14.

Pſalm 7.

Exod. 15.

rider in the sea, he is become my helper and defender, so that I perish not. And who is like unto thee O Lord among the gods, who is like unto thee? Glorified in the Saints, wonderfull and gloriously bringing strange things to pass. When *Constantine* for these and such like things had given thanks to God the chief Prince and author of victory in these his travels, he came conqueror to *Rome*, where immediatly he was joyfully received of all the people, both men, women, and children, Senators and other noble personages, with great honour and shouting. But he as one having the service of God engraffed with him; not moved with these triumphant acclamations, neither puffed up with praises, yet privy well enough to the aid of God, commanded immediatly, that the banner of the Lords passion should be set upon the right hand of his picture: so they set it up in the most famous place of *Rome*, holding in his right hand the wholesome sign of the Cross, in the which he commanded this superscription to be ingraven in *Romane* letters: *In this wholsome signe, the true cognizance of fortitude, I have delivered our City from under the tyrants yoke, and have set the Senate and people of* Rome *at liberty, restoring them to their ancient honour and renown.* Moreover, whenas *Constantine* himself and also *Licinnius* the Emperor together with him (who as yet was not fallen to tyrany and madness, whereof afterwards he was guilty) both together pacified God the author of all goodness: with one mind and will, they make a law in most absolute and ample wise in the behalf of the Christians: they send notice also unto *Maximinus*, who as yet ruled in the East, how wonderfully God wrought with them, and of the victory against the tyrant and the law it self, and the friendship hypocritically he pretended towards them. But he like a tyrant, when he knew these things, became very sorrowfull: and lest he should seem to yield unto others, or be thought to dissemble, for fear of them which had ordained this law, as of his own accord and authority, he gave forth unto the Presidents of his Domiuion this Edict necessarily in the behalf of the Christians, wherein craftily against himself, he faineth the things that never were done by him.

A Coppy of *Maximinus* the tyrants Epistle in the behalf of the Christians.

Maximinus in the behalf of the Christians.

Jovinus, Maximinus, Augustus *unto* Sabinus *sendeth greeting. I hope it is well known unto your wisdom, and to all mortal men, our Leiges and Lords* Diocletian *and* Maximinian, *our fathers, to have notably decreed, whenas they saw in manner all men laying aside the service of the gods, and joyning themselves to the Christian Nation: that as many as severed themselves from the service of the immortal gods, should be called again to the religion of the gods with undoubted pains and punishments. When first of all I happily came into the East, and understood of many men which might have profited the Common-wealth, and were banished by the Judges for the aforesaid cause, I gave this to every Judge in charge: that none of them thenceforth should deal severely with them of their Provinces, but call them back with fair speeches and exhortations unto the worship of the gods. When these things then according unto our will were accomplished, it fell out that none of the Eastern parts was either banished or found obstinate, but by reason that nothing was grievously or severely practised against them, they might be revoked unto the service of the gods. Whenas the last year prosperously I came to* Nicomedia, *and there made my abode, the Citizens of* Nicomedia *came unto me, together with the images of their gods, craving earnestly, that in no case I should permit such a Nation to inhabit their Countrey. But forasmuch as I know very many men of that religion to dwell in these parts, I framed them an answer in this sort: that I liked well of their petition, but I saw that all did not request the same. Wherefore if any continued in that superstition, (our will was) that every one should be left to follow the free purpose of his will, so that if they would acknowledge the service of the gods, in like sort they should enjoy the same City, together with Citizens of* Nicomedia, *and the other Cities also which made the like request unto me, that not one of the Christians might dwell among them. It was needfull that I should answer them friendly and lovingly, the which all the ancient Emperors observed, and is of the gods themselves approved, through whom all mortall men and the government it self of the Common-wealth doth stand. It pleased us then to ratifie so great a request made unto us in the behalf of the service of their high god. Wherefore though chiefly heretofore also we have written unto your wisdoms, and commanded the like, that nothing severely were done against them of the Province which went about to succour such a Nation, but should patiently be obeyed, and that they should suffer contumelies and vexations, neither of the officials, neither of any other whatsoever:*

An impudent lye. He shewed no such curtesie.

ſoever. I have thought good by theſe my letters to admoniſh your prompt mind, that with fair ſpeeches and exhortations you bring them of our Dominions to acknowledg the carefull providence of the gods. Wherefore if any of his own accord think good to acknowledg the ſervice of the gods, ſuch a one is worthy to be embraced: but if ſome will cleave to their peculiar religion, let them do it at their free will and pleaſure. Your wiſdom hath therefore to obſerve, that which is decreed of us, that none henceforth have this power given to oppreſs with contumelies, ratling ſpeeches and ſhaking troubles, our loving ſubjects, ſithence, as it is written before, it behoveth us rather with fair ſpeeches and mild exhortations to revoke them unto the ſervice of the immortal gods. And to the end, this our commandment be known of all our Provincials, our will is, that you publiſh by Proclamation directed from your ſelf, that which is commanded by us. When *Maximinus* being conſtrained of neceſſity, and not of his own accord, had commanded theſe things, for all this he was not of all men thought true in his dealing, or worthy of truſt, becauſe that aforetime after the like grant, he had ſhewed himſelf a turn-coat, and of a deceitfull heart. Therefore none of us durſt gather a Synod together, or meddle with publick affairs, for theſe letters licenſed not this, but commanded that we ſhould not be afflicted with any violence or contumely, it commanded not that Conventicles ſhould be made, that Churches ſhould be built, or the reſt of our wonted ceremonies ſhould be retained, although *Conſtantine* and *Licinnius* Princes of peace and piety, had written unto *Maximinus* that he ſhould grant theſe things, and permitted the ſame unto all their ſubjects by Edicts and Decrees. But this moſt wicked man would not thus much have remitted his tyranny, had he not by divine judgment been compelled and brought at length againſt his will to this paſs. For ſuch a trouble befell unto him as followeth.

Chap. X.

Maximinus *waged battle with* Licinnius, *and is overcome; he rageth againſt his inchanters, he publiſheth an Edict in the behalf of the Chriſtians, at length dieth miſerably.*

Maximinus wageth battel with *Licinnius.*

* A myriad is ten thouſand.

VVHenas he was no longer able to ſuſtain the greatneſs of the Empire which unworthily he had chalenged unto himſelf, but went about his affairs otherwiſe than became him, through want of skill, being void of a moderate mind required in an Emperor, and unadviſedly puffed in mind with overflowing arrogancy and pride, he preſumed to wax ſtately againſt his fellow Emperors, for excelling him in linage and learning, in worthineſs and wiſedom, but ſpecially againſt him which paſſed all other in wiſedom and piety towards the true God, and to challenge unto himſelf the majeſty of the chief Emperors. He became ſo furious and mad, that he broke the league made with *Licinnius*, and raiſed an irreconcileable war. In ſhort ſpace therefore, with all might he moleſted in manner every City, and having gathered all his hoſt together, and muſtred a multitude of many * myriads of ſouldiers, he marcheth to battel, and directeth the fore-front of his band againſt him, truſting in devils whom he took for gods, and was arrogant becauſe of his infinite multitude of armed ſouldiers. But in the skirmiſh it ſelf he is deſtitute of Gods help, and God the one and the only aider and ſuccourer of all men, giveth the victory to *Licinnius*: and firſt of all, the force of armed ſouldiers wherein he truſted faileth him, afterwards being left alone, deſtitute of all company, forſaken of his ſouldiers, which fled unto the conqueror, the unhappy man put off quickly the imperial attire, indeed not becoming his perſon, being timerous, cowardly, and effeminate, and joyning himſelf to the multitude, flieth away, and hiding himſelf in fields and villages, he hardly eſcaped the hands of the enemy, while by all means he ſought to ſave his life; herein notably approving the holy Scripture, and ſhewing that to be the truth where it is ſaid, *There is no King that can be ſaved by the multitude of an hoſt, neither is any mighty man delivered by much ſtrength. A horſe is counted but a vain thing to ſave a man, neither ſhall he deliver any man by his great ſtrength. Behold the eye of the Lord is upon them that fear him, and upon ſuch as truſt in his mercy, that he may deliver their ſouls from death.* After this ſort, the tyrant ſubject to moſt vile ſhame and reproach, came to his own coaſts and dominions, and firſt of all, being ſtricken with rage and madneſs, he ſlew many Prieſts and Prophets of their gods, whom before he had ſuſpected, and by the procurement and truſt of whoſe Oracle he had taken armour upon him to wage battel, as inchanters and deceivers, which alſo had villanouſly betrayed his perſon. Afterwards when he had glorified the God of the Chriſtians,

Pſalm 33.

Christians, and ordained a most perfect and absolute Decree in the behalf of their liberty, suddenly vexation ended his life, so that there remained no time afterwards for him to deliberate. The Law which he published was thus:

The Copy of Maximinus *the tyrants constitution in the behalf of the Christians, translated from the Latine into the Greek tongue.*

Chap. 10. in the Greek. *Maximinus* in the behalf of the Christians. He dissembleth with his subjects.

The Emperor Cæsar Cajus Valerius, *mighty, Lord of* Germany, *Lord of* Samaria, *gracious, fortunate, puissant* Augustus. *It is requisite that without ceasing we provide for the profit of our Provincials, and by all means that we be willing to exhibit those things unto them, whereby they may obtain such things as may chiefly profit them. The things which avail for publick profit and commodity, the advantage of the Commonwealth, and pleasing unto every man, we are well perswaded that there is none but knoweth them very well, that every one hath recourse unto that which is done, and that every wight in the world understandeth of our affairs. Whenas aforetime it came to our knowledge, that for the same cause (for the which it was commanded by* Diocletian *and* Maximinian *our Progenitors of famous memory, the Synods and Assemblies of the Christians should be cut short) many were troubled and spoiled by the Officials, and the same as yet we perceive to be further practised against our loving Subjects, whom chiefly, as reason requireth, we ought to provide for, whose substance was taken away, by our Letters sent unto the Presidents throughout every Province of our Dominions the last year we have decreed: That if any were disposed to cleave unto such Ceremonies, or to addict themselves unto the observation of that Religion, it might be lawfull for them without offence to follow their own will, and that they should be hindred or forbidden by no man. Our pleasure was moreover, that without fear and suspition, they should use that service which pleased every man best. Nevertheless ye cannot be ignorant of this, that certain Judges despised our Decrees, and made our Subjects uncertain of our Edicts, and to have done it of set purpose, that they might the longer abide in those Rites which pleased them better. That therefore hereafter all suspition, doubt and fear may be removed, we have decreed to publish this Edict, whereby it may appear manifest unto all men, that it may be lawfull for them, as many as will follow that opinion and Religion, by this our gracious gift and Letters Pattents, as every one lusteth and is delighted, so to use that Religion which him pleaseth, and after his own manner to exercise the same. Besides this also is permitted unto them, that they may build places of prayer for the Lord. Last of all that this our gift may be the greater, we have vouchsafed to decree that also: that if any house or manors heretofore belonging unto the Christians title, by the commandment of our Ancestors have passed unto the Crown, either presently enjoyed by any City, or otherwise sold or given to any man for a reward; all these we have commanded they should be revoked to the ancient right of the Christians, wherby all may have experience of our piety and providence in this behalf.* These words of the tyrant, not one year being fully past, followed the Edicts which against the Christians were ingraven in pillars. And to whom a little before we seemed profane, impious and the plague of all mankind, so that he forbad us to dwell not only in the Cities, but also in the fields, yea in the desert, by the same man, Edicts and Injunctions are decreed now in the behalf of the Christians: and they which of late were in peril of fire and sword, and the ravenous devouring of beasts and fowls of the air before the tyrants face, and suffered all sorts of pains and punishments, and miserable ends of this life, as profane and impious persons: unto them now it is permitted openly to exercise and use the Christian Religion, and to build places for prayer unto the Lord: again, the tyrant affirmeth this unto them, that they may enjoy certain rites and priviledges. When he had proclaimed this his protestation, therefore in the end he received this in stead of recompence, that enduring the lesser torment which by right he should have suffered, be being stricken of God with a sudden plague from above, should die in the second skirmish of the battel. He died not as Captains in war, who fighting manfully in battel for their Country, for virtue and their friends, are commonly wont to endure couragiously a glorious death: but like an impious person and a rebel against God (his army as yet lying in the field, and he tarrying at home and in secret) he suffereth due punishment, being stricken with a sudden plague of God over all his body, so that he was vexed with great torments and griefs, pined away with hunger, fell down from his bed, his flesh altogether wasted by invisible fire sent from above, so that it consumed, dropped away, & lost all the fashion of the old form, whenas there remained nothing unto him save only the bare bones like a painted Image, dried up of a long time. Neither did the beholders take his body for other, than the sepulchre of the soul, buried in a body that was now dead and altogether

The death of *Maximinus* the tyrant. God plagued *Maximinus*. Famine. Inward burning fleam.

conſumed. When that as yet he burned more vehemently than the boiling baths are wont out of the inward cloſets of the marrow, his eyes leapt forth, and paſſing their bounds left him blind. But he breathing as yet in theſe torments, making his confeſſion unto the Lord, called for death, and at length confeſſing himſelf to have ſuffered theſe things juſtly, and inſtead of revengment for the madneſs he preſumed and practiſed againſt *Chriſt Jeſus*, gave up the ghoſt.

His laſt confeſſion.

Chap. XI.

After the Death of Maximinus, *the Chriſtian affairs began to be in better eſtate. The Executors of* Maximinus *tyranny are puniſhed.* Conſtantine *and* Licinnius *are proclaimed Emperors.*

WHen *Maximinus* had thus departed this life, who alone remained of all the tyrants, the utter enemy to all piety and godlineſs: the Churches through the grace of Almighty God were builded again and erected from the foundations: the Goſpel of *Chriſt Jeſus* ſhining unto the glory of the univerſal God, received greater liberty than aforetime: but the impiety of the enemies to godlines was ſubject to extream ſhame and ignominy. For the ſaid *Maximinus* of all the Emperors was declared by publick Edicts to be the chief and moſt deadly enemy, the moſt impious, the moſt ignominious, and a tyrant that was abhorred before the face of God. And what monument ſoever of letters ſtood throughout every City to his or his childrens honour, they were partly rubbed out and thrown from aloft unto the pavement, and partly ſo ſlubbered and darkned with a black colour, that they became unprofitable for publick ſight. Likewiſe the pictures, as many as were erected to his honor, being thrown down after the ſame ſort, and defaced, were expoſed to the laughter and deriſion of ſuch as would uſe them ignominiouſly and contemptuouſly. Afterwards all the enſigns alſo of others that were enemies to piety and Chriſtian Religion were taken down; all the perſecutors, as many as favoured *Maximinus* were executed, ſpecially ſuch as by him were honoured in the head Cities, and to the end they might flatter him, hated more deadly our Doctrine and Religion: of which ſort of people *Peucetius* was one, whom before all other he eſteemed for moſt honourable, moſt reverend, and of all his friends beſt beloved, twice and the third time Conſul, and had appointed him the chief Governor in all his affairs: next was *Culcianus* enjoying the authority of every degree and office, who alſo having ſhed throughout *Egypt* the blood of an infinite number of Chriſtians, was of great fame: beſides many others, through whom chiefly the tyranny of *Maximinus* prevailed and took increaſe. Moreover vengeance lighted upon *Theotecnus*, not forgetfull of the things he had committed againſt the Chriſtians, who became famous becauſe of the Image and Idol he erected at *Antioch*, and was alſo made preſident by *Maximinus*. *Licinnius* after his coming to *Antioch*, to the end he might find out the Inchanters which had ſouly deceived him, puniſhed with torments the Prophets and Prieſts of the late erected Image, and made inquiſition in what ſort they cloaked that deceit. Whenas they being driven by torment could not conceal the truth, they revealed the whole myſtery to be a deceit wrought by the ſubtilty of *Theotecnus*. Wherefore he rewarded all with puniſhment due for their deſert, and firſt of all *Theotecnus* himſelf, afterwards the other companions of Inchantments, when he had firſt diverſly tormented them, he executed to death. After all theſe the next turn lighted upon the children of *Maximinus*, whom he had made companions of the Imperial honour, of the pictures and publick enſigns. Laſt of all the Kinſmen of the tyrant, who aforetime by their inſolency oppreſſed all men, together with the aforeſaid tyrant now ſuffered puniſhment with utter ſhame. For they received not the Diſcipline, neither knew they nor underſtood the admonition which in holy Scripture ſaith: *Put not your truſt in Princes, nor in any child of man, for there is no help in them. When the breath of man goeth forth, he ſhall return again to his earth, in that day all his thoughts and devices ſhall periſh.* The impious perſons after this ſort being taken away, the Empire ſtood very ſtable and void of all envy unto *Conſtantine* and *Licinnius* alone. Theſe men (whenas before all things they wiped out of this life the enemies of God) joyfully poſſeſſing benefits and graces from above, ſhewed forth the ſtudy of virtue and of godlineſs, piety and thankfulneſs of mind towards God, by a conſtitution publiſhed in the behalf of the Chriſtians.

The ignominy that befell *Maximinus* after his death

The executors of tyranny are plagued.

Peucetius a wicked Magiſtrate.

Culcianus a wicked Magiſtrate.

Theotecnus.

Inchanters and Idolaters puniſhed.

Maximinus children and kinſmen received their deſerts.

Pſal. 146.

Conſtantine and *Licinnius* Emperors.

The end of the ninth Book.

THE

THE TENTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus* Bishop of *Cæsarea* in *Palestina*.

Chap. I.

The thankefulnesse of the Christians for the Peace granted unto them from above after the great storme of Persecution.

He beginneth with thanks unto God, for the peace after persecution.

GReat thanks in all things be given unto God Almighty and King of all, and to Jesus Christ the Saviour and Redeemer of our souls, through whom we wish unto our selves continually the firm and immoveable preservation of such things as concern peace, both from outward vexations, and also inwardly in our minds. Having finished nine Books of the Ecclesiastical History (being furthered by thy prayers, most holy *Paulinus*) we annex the tenth, and dedicate it unto thee, shutting up the whole work under thy Patronage. Not unfitly therefore do we place here that absolute and solemn Sermon gratulatory of the repairing of the Churches, obeying no doubt herein the holy Ghost, commanding after this sort: *Sing unto the Lord a new song, because he hath done marvellous things. With his own right hand, and with his holy arm hath he gotten himself the victory. The Lord hath shewed his salvation: in the sight of the heathen hath he openly declared his righteousnesse.* Insomuch that these words of the Prophet require a new song, of duty then we must have a song in our mouth, because that after ugly and dark spectacles, after thundring and terrible threats, we have been thought worthy now to see such things, and to celebrate such solemnities; such I say, as before us many just men and Martyrs of God have desired to see upon earth, and have not seen, to hear and have not heard. But they passing very speedily, have possessed far better joys, being taken away into the Heavens themselves, unto the celestial Paradise, and to divine dainties; but we confessing these present things to be greater than we deserved, do honour above measure the grace of Gods divine Majesty. We honour him justly, reverencing him with all the might of our minds, and testifying truly according to the Prophecies written, where it is said: *Come and see the works of the Lord, what marvellous things he hath done upon earth, he maketh wars to cease unto the ends of the world. He breaketh the bow, bruiseth their armour, and burneth their chariots with fire.* Rejoycing therefore together in this sort, because of these things which in us manifestly are fulfilled, we will joyn this Book to the other Treatises. For the whole rabble of the hatefull persons and enemies of God was wiped away, and so suddenly taken out of the sight of men, that again the Word of God was fulfilled, saying: *I saw the wicked lifted up and exalted like the Cedars of Libanus, and I passed by, and behold he was not, I sought his place, and it could not be found.* This day being lightsom and clear, overcast with no dark clouds, hath shined to all the Churches of Christ throughout the world, with the Sun-beams of celestial brightnesse. Neither did any forrainer envy at our joyfull assemblies, or at the enjoying of the same gracious benefits, but all mortal men being delivered from tyrannical oppression, had liberty to communicate with us in the things given us from above.

Psal. 98.

Psal. 46.

Psal. 37.

Chap. II.

The Heathens are glad of the Christians successe, the Churches are repaired, and the Emperors shew themselves liberal and bountifull.

THe Heathen being delivered and rid of the former mischiefs, confessed divelly, that the only true God was the defender of the godly Christians. But unto us there was an unspeakable joy, which with incessant hope did depend of Christ the anointed of God.

The Temples builded again.

Yet a certain divine gladneſs inſpired all, ſeeing the places a little before deſtroyed by the impiety of the tyrants, to be raiſed up as it were out of a long and deadly calamity, and the Temples again from the foundations to be erected unto an unmeaſurable height, and to receive greater beauty than ever they enjoyed before their ſubverſion. Moreover the moſt puiſſant Emperors by their often conſtitutions publiſhed in the behalf of the Chriſtians, have amplified and enlarged the things granted us by the free bountifulneſs of God: unto the Biſhops alſo there came favourable Letters from the Emperor; dignities were beſtowed, ſums of mony and preſents were ſent them. The copy of which Letters tranſlated out of the *Roman* into the *Greek* tongue, it ſhall not be amiſſe in his proper place to annex unto this preſent Hiſtory, as unto a certain pillar, to the end it may be committed to the memory of all poſterity.

Chap. III.

Of the Dedication of the Temples then every where celebrated, and their ſolemn Orations and Sermons.

Conſecrations and the Dedications of Temples.

THen the wiſhed and deſired ſight was ſeen of us, to wit, the celebrating of the Dedications throughout the Cities, and conſecrations of Oratories lately builded: the meeting of Biſhops, the coming together of them which being far ſevered aſunder, dwelt in forreign Countries, the love of Nation, the knitting together of the members of Chriſt meeting together in one harmony. So that according to the foreſhewing of the Prophet, ſignifying myſtically before the thing which ſhould come: *Bone was joyned to bone, joynt to joynt*, and whatſoever other thing the ſaying of the Prophet, though darkly, yet truly foretold us. One power of the divine Spirit wrought in all the members: all had one mind, and the ſame readineſs of Faith: the celebration of the Divinity among all was one. Moreover the orderly ſervice of ſuch as governed the Churches and publick miniſtration of the holy things appointed of them for the purpoſe: comely Rites and Ceremonies of the Churches were celebrated, here with Pſalmodies and other ſongs of praiſe, delivered us from above, there with divine and myſtical miniſtration, as the ſecret pledges of the Lords paſſion, were ſolemnized, and withall men and women of every age, with all their power, with chearfull mind and will, in prayer and thankſgiving honoured God the author of all goodnes. To be ſhort, the Governors of the Churches as many as were preſent, with ſolemn Sermons every one as much as in him lay, ſet forth and extolled the ſolemn meeting and aſſemblies. There went up into the Pulpit one among all the reſt, counted very ſage, expert in the Word of God, well exerciſed in preaching, who choſe a parcel of Scripture, diſcourſed at large, as it were, in the gathering together of the members and uniting of the Congregations, whom many learned Clerks and famous Biſhops heard with quiet and attentive ear. This Preacher therfore in the preſence of *Paulinus* a Biſhop that paſſed all other for rare and ſingular gifts, by whoſe means and procurement alſo the famous Temple of *Tyrus* in *Phœnicia* was built with moſt gorgeous furniture, uttered this Sermon in ſuch ſort as followeth.

Ezek. 37. An uniform conſent of the Chriſtians.

Chap. IV.

A ſolemn Sermon in praiſe of the building of the Churches, but expreſly directed unto Paulinus *Biſhop of* Tyrus.

He praiſeth *Paulinus* the Biſhop.

Beſeleel.
Solomon.
Zorobabel.

O Ye Friends and Prieſts of the moſt high *God*, which are beautified with holy robes, and the heavenly crown of glory, with the ſacred ointment and prieſtly attire of the holy Ghoſt: and thou the ornament of the new holy Temple of God, which art honoured of God himſelf with wiſdom of ancient years, yet haſt brought to paſs noble deeds and enterpriſes with freſh and flouriſhing virtue, to whom God himſelf preſerver of the whole world hath granted this great honour, that thou ſhouldſt build and repair on earth this houſe unto Chriſt the only and firſt begotten Word, unto his holy and noble Spouſe, whom one may very well call either a new *Beſeleel*, chief builder of Gods Tabernacle, or *Solomon*, King of a new and more mighty *Jeruſalem*, or elſe a new *Zorobabel*, who haſt purchaſed far greater glory unto the Temple of God than it had before: and O you the ſucklings of the holy flock

flock of Christ, the house of good literature, the schoole of wisdom, the honest and godly audience of piety: it was lawfull for us of old to laud God with hymns and songs, which have heard out of holy Scripture, the marvellous wonders of God, and the miraculous bountifulnesse of the Lord shewed towards mankind, being to this end instructed, that we should say: *O God, we have heard with our ears, our fathers have declared unto us the works thou hast wrought in their dayes of old:* But now have we learned it, not by hearing, neither by rehearsal and rumour of the high arm and heavenly hand of our God and high King, but by deeds, and (as I may say) with the eyes themselves, beholding the things written of old to be certain and true, we may sing another hymn of victory, and to good purpose shout and say: *Like as we have heard so have we seen, in the City of the Lord of Hosts, in the City of our God:* In which City (not this lately builded and erected unto God) *which is the Church of the living God, the pillar and ground of all truth.* Whereof a certain other testimony of holy Scripture reporteth thus: *Glorious things are spoken of thee, ô thou City of God.* Insomuch as then we are gathered by the benefit of Almighty God, through the grace of the onely begotten, unto this Church, let every one of us here presently assembled together, praise and laud God, and withall cry and say: *I was glad when they said unto me, we will go up into the house of the Lord.* And again: *Lord I have loved the beauty of thy house, and the place where thine honour dwelleth.* And not only he which sitteth, but altogether, with one spirit, and with one mind honouring the Lord: let us sing and say: *Great is the Lord and worthy to be praised in the City of our God, even upon his holy hill.* For he truly is great, and his house great, high, wide and beautifull in comparison of the sons of men. *Great is the Lord which alone doth wonderfull things, great is the Lord doing great things, unsearchable things, glorious and excellent things whereof there is no number. He is great changing moments and times, removing and ordaining things, raising the poor out of the dust, and lifting the needy out of the mire; he hath deposed the mighty from their seats, and exalted the meek out of the earth; he hath filled the hungry with good things, and hath broken the arms of the proud.* And thus (not only to the faithfull, but also to Infidels) hath he confirmed the memory of things rehearsed of old, who is Lord of all, the maker of the whole world, the Almighty, the most excellent, the one and the only God, which doth wonderfull and great things, unto whom we obediently do sing a new song, even unto him which *alone doth marvellous things, because his mercy endureth for ever: which smote great Kings and slew mighty Kings, because his mercy endureth for ever: because that when we were brought low, the Lord was mindfull of us, and delivered us from our enemies.* With these praises let us not cease to celebrate God the universal Father, but also the second Person, author of all goodnesse exhibited unto us, the bringer of the knowledge of God, the teacher of true piety, the rooter out of the wicked, the dispatcher of all tyrants, the governour of our whole life, let us (whose case was lamentable) honour him, sounding continually with mouth and mind. I mean our Saviour Jesu. For he alone the only most excellent Sonne of the most excellent Father, according unto the will of his Father, wherewith he loved man, most willingly like a cunning Physician, for the health of the patients, took upon him our Nature, which lay as it were in a bottomlesse pit of perdition, the beholding of whom in this case was very grievous, and the handling unpleasant: and of the miseries of other he heaped unto himself great miseries; he saved not onely such as were sick with sore botches and festred wounds, but also such as lay among the dead, he himself by himself hath delivered us from the most dark dungeons of death. There was not so much power given to any other in Heaven, which could without let, and undoubtedly minister salvation to so many castawayes; *but he alone took upon him our perdition, subject to many grievous passions, he alone took upon him our troubles, he alone took upon him the punishments due for our impiety;* and when he found us not onely half dead, but already even stinking in the graves and sepulchres themselves, preserved us heretofore, and now also by the carefulnesse of his good will, beyond all other mens expectation, yea and ours too, and by the great abundance of his fatherly goodnes is become our quickner, our Day-star, our great Physician, our King and Lord the Christ of God. When all mankind was buried in the cloudy night of profound darknesse, by the wilinesse of seducing Devils, and the working of spirits hatefull to God, he alone appearing unto us with the Sunne-beams of his heavenly light, loosed the knotty fetters of our sins: but now after that for so great favour and bountifulnesse, spite being grieved with all goodnesse, and the Devil himself busily going about all mischief, ready to burst for grief, hath raised cruel warre against us with all his deadly might, and

Pſal. 44.
Pſal. 48.
1 Tim. 3.
Pſal. 87.
Pſal. 122.
Pſal. 26.
Pſal. 113.
Luke 1.
Pſal. 106.
Pſal. 107.
Pſal. 136.
Pſal. 105.
Eſay 53.
Satan the enemy of mankind, and worker of all miſchief.

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and firſt after the manner of a mad dogge, which gnaweth with his teeth the ſtones flung at him, and poureth out the rage of revengement upon thoſe dead things: he ſet upon the ſtones of the Oratories, and the ſenſleſſe building of the houſes with ſavage woodneſſe, to the end he might bring in (as he ſuppoſed) a deſolation of Churches: Again, he ſent out cruel murmurs and poyſoned ſpeeches; partly by the threats of wicked tyrants, and partly by the degrees of prophane Princes: Moreover, foaming out his death, he hath infected with his venemous and deadly poiſon the ſouls which he caught in his ſnare, and ſlew them with the damnable Sacrifices of dead Images, and raiſed againſt us all ſorts of beaſts covered with mans skinne, and all kind of cruelty: Again, the Angel of great counſel, the great Arch-captain of God, after ſufficient wreſtling, the which the moſt valiant Souldiers of his Kingdome endured throughly with invincible patience and ſufferance, had eftſoons ſhewed himſelf, he deſtroyed the hurtfull and noyſome things, and brought all to nought, as if they never had been named, but unto himſelf he made all acceptable and peculiar above all glory, not only among all men, but among the heavenly powers themſelves, the Sunne, the Moon, the Starres, all Heaven and earth together. So that now, which otherwiſe never any where came to paſſe, the moſt excellent Emperors, conſidering the honour they received of him, have deteſted the ſight of dead Images, and trodden under-foot the unlawfull ſervice of Devils: They have ſet at nought the ſeducing of old time received of the Elders: They have known one only God, the common benefactour of all: They of themſelves confeſſed Chriſt the Sonne of God ſupream King of all: upon pillars they have entituled him a Saviour: for everlaſting memory they faſtened his virtues and victories againſt the wicked in the midſt of the City, which had Dominion upon earth unto the Imperiall Arms, that Jeſus Chriſt our Saviour alone of all the men from the beginning of the world, yea of the head Princes of the whole world was honoured, not as a common King crowned of men, but adored as the natural Sonne of the univerſal God, and God himſelf. And not without juſt cauſe. For what Prince of all them that ever were, brought ſo much power, that by the appellation of his name he ſhould fill the ears and mouths of all mortal men throughout the whole world? What King hath ratified ſo godly and ſo wiſe Laws decreed by him, that they might ſufficiently and durably be read to the hearing of all men from the ends of the earth to the bounds of the whole world? Who hath wiped away the barbarous and ſavage manners of the *Gentiles* with his loving and tractable Laws? Who ever ſince the beginning of the whole world, being impugned of all men, hath ſhewed power paſſing the reach and ſtrength of man, ſo that he ſeemed daily to flouriſh, and throughout all his whole life to waxe young? Who hath ordained and planted a Nation not heard off from the firſt beginning, not ſecret in ſome corner of the earth, but throughout the whole compaſſe under Heaven? Who hath ſo fenced his ſouldiers with the bright armour of godlineſſe, that they were found in their fighting againſt their adverſaries, of courage harder than the Adamant ſtone? What King after his deceaſe ſo governeth, and warreth, and erecteth ſigns of victories againſt the enemies, and filleth every place, Coaſt, and Countrey, as well of the *Grecians* as *Barbarians*, with his Princely Palaces and conſecrated Temples? As theſe Ornaments and dedicated Jewels of this Temple are gorgeous, which being royal and notable indeed, are worthy of wondering and admiration, and as it were certain and manifeſt tokens of our Saviour (for now alſo, *He ſpake the word, and they were done; he commanded, and they were created*; For who will withſtand the beckning of the Word of God, the ſupream King and Governour of all?) which require ſpecial reſt and convenient leiſure, that they may diligently be conſidered and expounded, whereof alſo proportionally the readineſſe of the workmen is to be weighed, in preſence of him whom we celebrate with divine praiſes, which conſidereth the ſpiritual temple of us all, and beholdeth the houſe builded with lively and growing ſtones, which being ſoundly and ſecurely *laid upon the foundations of the Apoſtles and Prophets, hath Jeſus Chriſt himſelf to the corner ſtone*, whom the wicked head-builders of miſchief have rejected, not onely of that building which now is ancient and hath no longer continuance, but alſo of that which preſently conſiſteth of many men. But the Father hath allowed him for head of the corner of our common Church, both then and now alſo. Therefore this lively Church of the living God builded of our ſelves, I do call the chief Veſtry ſerving for the Word of God, whoſe inward Chancels not ſeen of many, holy

Chriſt aideth the comfortleſſe.

The ornaments of the Temple, and the meaning thereof. Pſal. 33. Pſal. 148.

in

in deed and most holy places, who by beholding of them ever durst presume to explicate? Yea, who could behold the inner parts of the hallowed Porches, but the only great high-Priest of all, to whom onely it is lawfull to search the secrets of every reasonable soul? Peradventure it may be possible for some one or other of his equals to enjoy the second place next after him, to wit, for the President and Captain of this warfare, whom the chief and great high-Priest himself hath ordained a shepherd of this your holy flock, enjoying the second honour of these holy things, taking in charge your people by lot and appointment of the Father, as his servant and interpreter; like a new *Aaron* or *Melchisedech*, likened unto the Sonne of God remaining and preserved by him for ever by the prayers in common of you all. Unto this man therefore onely be it lawfull next after the chief and greatest high-Priest, to see and to behold, if not the chief things, at least wise the second closet of the inner contemplation of your souls, when he hath exactly lifted every one of you by experience and prolixity of time, and whenas with his own industry and care he hath instructed you all in honesty and the Doctrine which is according unto godlinesse, and hath been made mighty above all others to set forth with works agreeable to his calling, that Doctrine which by aid of the divine power he hath gotten. The chief therefore and our great high-Priest, *The things which he seeth the Father do, the same likewise* (saith he) *doth the Sonne.* John 5. But this man secondarily even himself beholding with the clear eyes of the mind, the first as a teacher whatsoever things he saw him do, using as it were the first framed patterns, the portraiture of them, as much as lay in him, to the like resemblance, as a Workman he wrought the things which you see with your eyes, differing not a jot from that *Beseleel*, whom God himself endued with the spirit of wisdome and understanding, and other industry and skilfull knowledge, whom he called and ordained the Workman of the building of the Temple by forms of the celestial Types. *Beseleel.* After this sort this man, garnishing and beautifying whole Christ, the Word, the wisdome and light in his mind, it may not be told with what courage of mind, with what plenteous and unsatiable power of the mind, and with what great liberality of you all, and earnestly contending with largenesse of gifts, least by any means you should slide away from his purpose: he hath ordained this most renowned and most excellent Temple of the high God, as a visible pattern agreeable with nature, resembling the better invisible Temple. The cleansing of the polluted Temple. This Quire, worthy to be spoken of, though first of all it were covered through the wiles of the adversaries, with the sink of all filthinesse, he despised not, neither yeelded he unto the cruel spite of them which were authors of that mischief; for if his pleasure had been to have passed unto some other place, (a thousand others had been easily sought in this City) he had found great ease of his labour, and had been rid of so much businesse. But first of all he stirred up himself to this work; next, all the whole people being setled with readinesse, and made of all as it were one will; first he took this labour in hand, to the end that he might specially restore her that was destroyed by the enemy, which afore-time had endured great travels, and before our time the same persecution which we suffered, I mean the Church like a Mother deprived of her children, he thought good that she altogether with us should enjoy the magnificency of our gracious God. Forasmuch as the great Shepherd hath vouchsafed to gather into one Fold his children, the Beasts and Wolves being driven away, and every sort of cruel savage Creatures put to flight, *The jaws of the Lion he hath broken,* as the holy Scripture doth testifie, he hath also most justly restored again the very Fold of his flock, *That he might still the enemy and avenger*, and resist the rebellious enterprizes of the wicked against God. And now they are not hated of God, no more were they then. But after that in short space they molested, and were also molested themselves, they suffered punishment due for their desert, and were utterly destroyed themselves, their friends and families, so that the Prophecies written of old in holy Scripture they have in very deed confirmed, where among other things the holy Scripture pronounceth these things of them: *The wicked have drawn their sword, bended their bow that they may shoot at the poor and needy, and slay the pure of heart. Their sword shall pierce their own heart, and their bow shall be broken.* And again, *The remembrance of them is perished with a sound, and their name hast thou wiped away for ever and ever. And when they were in misery they cried unto the Lord, but there was none to deliver them, and he heard them not. They stumbled and fell, but we rose and stand up.* And this

Pſal. 35. Pſal. 3. Pſal. 37. Pſal. 9. Pſal. 18.

that

that was fore-told of them (*Lord, in thy City thou ſhalt bring their likeneſſe to nought*) is
Pſal. 73. now in all mens ſight found true, but they after the manner of the Gyants, going about to warre with God, purchaſed unto themſelves ſuch an end as bereaved them of their lives: but ſhe that was deſolate and bewailed among men, obtained ſuch an end of her patience in God, as is now to be ſeen, that according unto the Prophecy of *Eſay* it may be
Eſay 35. cryed unto her: *Rejoyce thou dry deſert, let the wilderneſſe be glad and flouriſh like the Lilly, the waſte places ſhall bring forth and rejoyce. You looſe hands and diſſolute knees, ye ſhall be ſtrengthened. Comfort your ſelves, you faint hearted, you ſhall be ſtrengthned, fear not. Behold, our God hath reſtored judgement, and will requite. He will come and ſave you. For* (ſaith he) *the waters ſhall flow in the deſert, and the valleys in a thirſty Land, and the dry Land ſhall be turned into mariſh, and the fountains of waters into dry Land.* And theſe things of old time fore-told by words were graffed in holy Scripture, but the things now brought to paſſe, are not only delivered unto us by hear-ſay, but by works themſelves. This deſert deſtitute of water, this widow and deſolate (whoſe gates with axes
Pſal. 74. like timber in the Woods they have hewed down: *For they have broken her in peeces with axes and hammers:* Whoſe Books they have deſtroyed, *And burned with fire the Sanctuary*
Pſal. 80. *of God: for they have thrown to the ground the Tabernacle of his name: whoſe grapes they*
Prov. 3. *have gathered as many as paſſed this way, and thrown down her hedges, the which the wild*
Heb. 12. *Boar out of the wood hath rooted out, and the wild beaſt of the field devoured*) by the wonderfull works of Chriſt, preſently where it pleaſed him, is become like the Lilly. For then by his commandment according unto the providence of the Father ſhe was chaſtized, (*Whom the Lord loveth he chaſtiſeth, he ſcourgeth every childe whom he receiveth*) and after due meaſure being converted, ſhe is commanded to rejoyce from above, and now flouriſheth like the Lilly, and breatheth unto all men an holy ſweet ſmelling ſavour. *For* (ſaith he) *the water ſhall flow in the deſert*, they (to wit) which are holy, of the ſaving fountain of new birth. And now that which a while ago was deſert, is turned to mariſh, and the Wel-ſpring of the water of life iſſued out into thirſty Land. And to ſay the truth, the hands before looſe are ſtrengthned; theſe works alſo which we preſently behold, are great and famous tokens of the wonderfull power and handy work of God. Moreover the knees of old withered and weakned, having recovered their ſtrength and wonted paces, do enter the right and high way of divine knowledge, and haſten unto the flock of the high Shepherd. But if their minds have been amazed with the threats of ſundry tyrants, neither hath the Word of ſalvation contemned the cure of them, but healing them notably, leadeth them
Eſay 35. into heavenly comfort: ſaying, *Comfort your ſelves ye faint hearted, be ſtrong and fear not.* And becauſe it behoved this Wilderneſſe wrought for God to enjoy theſe benefits, this our new and paſſing *Zorobabel*, endued with that readineſſe of mind he is of, to give ear, obeying the ſayings of the Prophets, after that bitter captivity and abomination of deſolation, deſpiſed not this dead carcaſſe, but before all things pacifying God the Father with prayers and ſupplications together with the conſent of you all: and taking him for a helper and fellow-worker which alone quickneth the dead, raiſed her being fallen, after that he had purged and cured the miſchiefs which were wrought: and gave her a ſtole, not wherewith ſhe was clad of old, but that which ſhe learned again of holy Scripture,
The wall of the Church. The porch. which teſtifieth thus: *And the latter glory of his houſe ſhall paſſe the former.* Wherefore enlarging this Quire with far greater room, he hath fortified the outer compaſſe of the whole building with a Wall, that it might be a moſt ſafe hedge of all the whole Work: next he hath erected a great Porch, reaching very high Eaſtwards unto the Sun-beams, ſo that unto them which ſtand afar off without the hallowed Wals, it yeelderh a clear ſhew of the artificial Work contained within them, and withall turning, or enticing the countenance of forrainers touching the Faith unto the firſt entrance, ſo that none paſſe by, which is not pricked in mind firſt with the remembrance of the former deſolation paſt, next with the ſight of this wonderfull Work (unto ſuch as were hoped and wiſhed for) a prick peradventure to draw men, and by the beholding thereof to entice men to enter in: them alſo who already are entred within the gates he ſuffereth not with foul and unwaſhed feet to draw nigh unto the inner parts of the moſt holy places. For making a ſeparation with great diſtance
A ſpace between the Sanctuary and the porch. between the Temple it ſelf, and the firſt Entrance, he hath beautified this place on every ſide with four overthwart Porches, and after the Forme of a Quadrangle he compaſſed them about on every ſide with high Pillars, the diſtance between he hath ſhut with Lattice like

Nets,

nets, made of wood, and measured after the breadth of the place, the middle he left void that the bright sky might be seen, and that it might yeeld the air tempered with the bright beams of the Sun. Hither hath he brought pledges of holy purgations, to wit, Fountains lying over against the Temple, which with great plenty of water give means of washing unto such as enter into the holy Cloisters. And this place in which all that go in stay first to wash themselves; as it yieldeth beauty and glory, so is it a fit mansion for them to rest in who are to be instructed in the principles of Faith. Moreover to beautifie these things with great variety of works to delight the eyes, he made large doors into the Temple, with many Galleries made within. And again he placed three Gates on the South side, whose middle distance on both sides he made to excell, both by reason of the bigness and breath thereof, the which also he notably set forth with bows of brasse, linked with iron and sundry kinds of carved work, and substituted them unto it as guarding souldiers unto a Queen. After this manner he added the same number of Porches unto the Galleries on either side of the whole Temple, and over from above he invented sundry sals of greater lights unto the whole house, and the setting out or Front of them he hath diversly wrought over with carved Timber. But the Princely Palace he hath fortified with more preciousand more gorgeous stuff, using for this more plenteous liberality of expences. It seemeth unto me herein a thing superfluous, to describe the length and breadth of this house, these gorgeous ornaments, the unspeakable greatnesse, the glistering shew of the work, the height reaching unto the Heavens, and to extoll with speech the precious Cedar Trees of *Libanus* hanging over, the which holy Scripture hath not passed over with silence, saying: *The trees of the Lord will rejoyce, and the Cedars of Libanus which the Lord hath planted.* To what end shall I intreat more curiously of the most wise and chief devised disposition of the building, and again of the excellent Ornature of every several part, whenas the testimony of the eyes themselves passeth and excludeth that knowledge which pierceth the ear? But this man having finished the Temple, and the most high seats for the Presidents honour; again having placed the under-seats in a passing good order; and last of all the most holy place, the Altar being set in the middest: Again he so compassed these things with wooden Rails wrought up to the top with artificial carving, that too many might not come therein, yielding a wonderfull beauty to the beholders. Neither hath he negligently paved the floor. This he gorgeously bedecked with Marble-stone, and now consequently he took in hand the utter parts of the Temple; he builded seats and goodly yles on either side very artificially, and joyned them to the Temples side: he beat out windows, and coupled them to the doors of the middle Temple, the which things also our *Solomon* an earnest maintainer of peace, and builder of this Temple hath brought to passe; for such as yet want the sacrifice and sprinkling done by water and the holy Ghost. So that the Prophecy above-mentioned, consisteth no longer in words, but is accomplished indeed it self. For now, as it is most true, *The later glory of this house passeth the former.* For it behoved, and most meet it was, insomuch that the Lord had been in agony, and had once imbraced death for her, and after his passion, the foul body (which for her sake he put on) being translated unto brightnesse and glory, and the flesh it self after dissolution, led from corruption to incorruption: that she in like manner should enjoy the gracious goodnesse of our Saviour. Although she had promises of the Lord himself of farre more excellent gifts, and desireth incessantly to obtain a greater glory of new birth at the resurrection of the incorruptible body, together with the glistering brightnesse of the Angelical Quire above in the Heavens and Palaces of God, with Jesus Christ himself the chief Benefactor and Saviour in the world to come: yet in the mean space, in this present life, she which of old was a Widow and solitary, now adorned by the grace of God with these flowers, and become indeed like the Lilly, according to the saying of the Prophet, she hath put on her wedding Robe, and is compassed about with a Crown of beauty, and as it were instructed by *Esay* to dance for joy. Let us hear of her how she offereth with reverence, thanksgiving unto God the King, with the voice of praise, when she saith: *Let my soul rejoyce in the Lord. For he hath put upon me the garment of salvation, and covered me with the mantle of righteousnesse. He hath bedecked me like a Bridegroom with a Crown, and like a Bride with ornaments. For even as the earth multiplieth her flowers, and like as the garden shooteth forth her seeds, so hath God caused righteousnesse and praises to flourish before all the Heathen.* With such sayings doth she triumph, but hear with what words the Bridegroom, the celestial

Wellsprings, Cocks or Conduits.

Gates.

Porches.

Windows.

Psal. 104.

The floor of pavement.

Esay 61. The Church rejoyceth.

celeſtial Word, Jeſus Chriſt himſelf doth anſwer her, the Lord himſelf, ſaying: *Fear not, becauſe thou waſt confounded, neither be thou aſhamed, becauſe thou haſt been ſet at nought. The Lord hath not called thee as a woman forſaken and faint hearted, neither as a woman hated from her youth up, ſaith thy God. A little while have I forſaken thee, and in great mercies will I pity thee: when I was a little while angry I turned my face from thee, but in great mercies will I pardon thee, ſaith the Lord thy Redeemer. Awake, awake, thou that from the hand of the Lord haſt drunke the cup of his wrath. Thou haſt drunke off and emptied clean the cup of deſtruction, the cup of my wrath. There was not of all thy ſons whom thou haſt begotten, not one left to comfort thee, not one which might hold thee up with the hand. Behold I have taken the cup of deſtruction out of thy hand, even the cup of my wrath, and henceforth ſee thou drink of it no more, and I will put it into their hand which wrongfully troubled thee, and which have humbled thee to the duſt, awake, awake. Put on thy ſtrength: put on thy glory. Shake from thee the duſt, ariſe and ſit up. Pluck out thy neck from the collar. Lift up thine eyes and look about thee, and ſee thy ſons gathered about thee. Behold they are gathered together and come unto thee. As truly as I live, ſaith the Lord, thou ſhalt put them all upon thee as apparel, and gird them unto thee as a bride doth her jewels. As for thy land that hath lien deſolate, waſted and deſtroyed, it ſhall be frequented of thine inhabiters, and they which have devoured thee ſhall be far off. For the ſons which thou haſt loſt ſhall ſay in thine ears: this place is narrow for me, provide a place where I may dwell, and thou wilt ſay in thine heart: who hath bath begotten me theſe? I was barren and a widow, but who hath nouriſhed theſe for me? I was left alone, but whence come theſe unto me?* Theſe things hath *Iſaiah* propheſied. Theſe things of old were inſerted in the Scripture concerning us, and requiſite it was that ſome where he ſhould behold the truth thereof ſhewed in works themſelves. Wherefore becauſe the Bridegroom, the Word of God hath thus ſpoken unto the Spouſe his moſt holy Church, very well hath this chief ſolemnizer of the marriage raiſed and reſtored this deſert, lying after the manner of a dead carcaſs, deſtitute of all hope of man, by the common prayers of you all, and true hands ſtretched forth at the commandment of the univerſal King, and by manifeſtation of the power of Jeſus Chriſt: and being raiſed hath ordained her ſuch an one as he had learned by the deſcription of holy Scripture. This miracle then paſſeth, and is above meaſure to be wondered at, of them ſpecially which only make ſhew of outward things. For the renewings of that divine and reaſonable ſtructure in the ſouls of men, which the Son of God himſelf according to his own Image made like unto God in all things, that is, a nature incorruptible, incorporeal, reaſonable, free from earthly matter, in it ſelf a ſpiritual eſſence, exceeds all the chief and firſt ſpiritual types belonging unto God. Which at the beginning ordained, that it ſhould be of that which was not, and made unto himſelf and to the Father, an holy Spouſe, and a moſt ſacred Temple, which he ſheweth manifeſtly, when he ſaith: *I will dwell in them, and walk among them; I will be their God, and they ſhall be my people.* And indeed the mind of man was perfect and purged, and ſo prepared from the beginning, that it might beautifie the heavenly Word, and fructifie in it ſelf: but by envy and the motion of the malicious Devil, of it own accord it became ſubject to paſſions and ſet on malice, ſo that being forſaken of God, and deſtitute of his help, and unarmed, it was expoſed and left to the ſnares of them which of old envied the ſalvation thereof: and overthrown by the terrors and ſleights of inviſible and ſpiritual enemies, hath fallen with ſuch a fall as may not be recovered, ſo that not one ſtone of virtue cleaved to another in it, but lay all proſtrate upon the earth and dead, bereſt of the natural underſtanding of God. And that being fallen which was made after the likeneſſe of God, no viſible wild Boar out of the wood rooted it up, but ſome pernicious Devil, and ſpiritual wild beaſts which have ſet it on fire with paſſions, as with fiery darts of their malice, and burned with fire the true Sanctuary of God, and thrown to the earth the dwelling place of his name, and troden it, thus miſerably lying overcaſt with a great heap of earth, without any hope of ſalvation. But the holy Word of ſalvation, careſull hereof, according to the goodneſſe of his moſt gracious Father, revenged him of the ſinners with puniſhment due for their deſert. Firſt therefore by taking away the lives of the moſt impious and pernicious of all, the moſt grievous tyrants hated of God, he purged the whole world, by the induſtry of the moſt godly Princes: next, he brought into the open face of the world, men well known of him, dedicated and conſecrated unto him of old in godly life, and protected by him, though in ſecret, (the troubleſome times drawing nigh) and honoured them ſufficiently

Eſay 54.

Eſay 51.

Eſay 52.
Eſay 49.

2 Cor. 6.

ciently with plenteouſneſs of his ſpirit, and by means of theſe hath cleanſed the ſouls a little before infected and oppreſſed with all kind of impious decrees, with reprehenſive leſſons of Diſcipline, as it were with delving inſtruments, and all your minds being garniſhed and made glorious he hath delivered unto this moſt wiſe Captain and beloved God: who otherwiſe prevailing in judgment and induſtry of invention, knowing and diſcerning the diſpoſition of the ſouls committed to his charge, from the firſt day, as I may ſay, that he began to build, hath not as yet reſted, one while framing in you all gliſtering gold, another while tried and purified ſilver, and precious ſtones, to the end he may accompliſh afreſh in you by works themſelves the ſacred and myſtical Prophecy which is thus read: *Behold I will make thy wals of precious ſtone, and thy foundations of Saphyres, thy bulwarks of Jaſper, thy gates of cryſtal, and thy borders of choſen ſtones. Thy children ſhall be taught of God. I will give all thy children plenteouſneſſe of peace, and in righteouſneſſe ſhalt thou be grounded.* Theretore building in righteouſneſſe, he hath aptly ſevered the power of the whole people, by ſome comprifing the only outward wall, he hath fortified the ſincere Faith. But this people being many and great, is not ſufficient to the building of a more excellent work. Unto ſome he committed the entrances of the houſe, giving them in charge to watch the doors, and to guide ſuch as enter in, who not unworthily are ſhewed to be the Porches of the Temple. Some he hath firmly ſet about the inner Court with chief Pillars, after the manner of a quadrangle, and to the chief Bulwarks he hath referred the Scripture of the four Evangeliſts. Again, ſome he hath coupled with Fortreſſes on either ſide about the princely Palace, which as yet are novices in the Faith, they both increaſe and proſper, yet ſet farther off from the inward holy contemplation of the faithfull. Of theſe hath he taken the incorrupt ſouls, purified with the divine fountain after the manner of gold, and others hath he ſet up with pillars, far mightier than thoſe outward, out of the inner writings of myſtical Scripture, and ſet them forth lively to miniſter light. The glorious doctrine of the high and ſupream King, that is, of the one and only God, hath adorned the whole Temple with one Porch, and the ſame very notable. He hath attributed the ſecond beautifull brightneſſe unto the power of Chriſt, and to the power of the holy Ghoſt, and every where unto the power of the Father; as for the reſt he hath expreſſed the excellency of every truth both plentifull and manifold throughout the whole houſe; and on every ſide he hath builded a great, a princely and a noble houſe full of light throughout, with lively, ſeaſoned, ſure and choſen ſtones of the ſouls. He hath beautified the inner and utter parts with the moſt flouriſhing attire of continency and temperance, inſomuch as they conſiſt not only of ſoul and mind, but alſo of body. There are alſo in this Temple thrones, and infinite under-ſeats and receptacles in all thoſe ſouls wherein the graces of the holy Ghoſt have their abode, ſuch as of old appeared unto them which had their converſation with the holy Apoſtles, of whom alſo *cloven tongues were ſeen as if they had been fire, and reſted upon each one of them.* But whole Chriſt himſelf hath faſtened his ſeat in him which governeth all, in others ſecondarily next after him placed, rateably as every ones capacity can comprize the diviſions of the power of Chriſt and his holy Spirit. The under-ſeats are both Angels and ſouls of certain men, even of ſuch as are committed unto every one for inſtitution and cuſtodies ſake. The noble, the great and only Altar, what other thing is it, then the moſt holy place, and the ſincerity of the Prieſts ſoul which is common to all, at the right hand of which Altar ſtandeth the great Highprieſt of all, *Jeſus* himſelf the only begotten Son of God, which directeth unto the Father of Heaven and the univerſal God, that ſweet ſmelling perfume, the unbloudy and ſpiritual Sacrifices of prayers, received of all with ſwift eyes and ſtretched out arms, and firſt of all he himſelf with adoration, and alone exhibiteth due honour unto the Father, and next prayeth that he will be unto us all pacified and gentle, firmly and for ever. This great Temple, which is in the whole world under the Sun, the great workman of all, even the word of God hath ordained, and again he hath finiſhed upon earth this ſpiritual likeneſs of them which clime over the ſame circular form of the Heavens, that the Father might be honoured and worſhipped through him of every creature and reaſonable thing on this earth: again, he hath made the ſuperceleſtial hoſt, and the ſhews of theſe things there to be ſeen: to be ſhort, that *Jeruſalem* which they call new, and *Sion* the celeſtial Mount and ſupernatural City of the living God, in which infinite troops of *Angels, and the Church of the firſt-begotten which are written in Heaven*, do honour with ſecret and unſearchable praiſes, our maker and the general Prince of all, whom no mortal man can worthily ſet forth: *For the eye hath not ſeen, and the ear hath not heard, neither hath the heart of man conceived the things which God prepared for them*

Eſay 54.

Act. 2.

1 Cor. 2.

them that love him. Whereof we now partly being thought worthy, both men, women and children, all together as well ſmall as great, with one ſpirit, and with one ſoul, let us not ceaſe with thankſgiving, to celebrate the author of ſo great benefits beſtowed upon us, *Which hath mercy on all our ſins, and cureth all our maladies, which hath redeemed our life from deſtruction, he crowneth us in love and mercies, and filleth our deſire with goodneſſe. For he hath not dealt with us according unto our ſins, neither rewarded us according unto our iniquities. For look how far the Eaſt is from the Weſt, ſo far hath he ſet our ſins from us. And even as a father tendreth his ſons, ſo hath the Lord tendered ſuch as fear him.* Pondering therefore in our minds theſe things alwayes hereafter, and ſetting before our mind the author and ſolemnizer of this preſent Feaſt, of this joyfull and renowned day, yea day and night, every hour, and as I may ſay, unto the laſt gaſp, imbracing and reverencing him with all the might of our mind, and now riſing, let us humbly beſeech him with the great voice of our earneſt deſires, that he keep and defend us in his ſheepfold unto the end, and that he alwayes govern the peace which he himſelf hath granted, never to be broken, always immovable, in Chriſt Jeſu our Saviour, to whom be glory world without end. *Amen.*

CHAP. V.

The Edicts of Conſtantine *and* Licinnius *touching Chriſtian Religion, and the liberty thereof.*

The copy of the Imperial Edicts tranſlated out of the Latine into the Greek, and out of the Greek into Engliſh.

GO too now, let us proceed on and annex the Copies of them imperial Edicts of *Conſtantine* and *Licinnius* tranſlated out of the *Roman* into the *Greek* tongue, as followeth: *Weighing with our ſelves, that of old the liberty of Religion was not to be hindered, and that every one had licence after his mind and will, We have preſently commanded that every one ſhall handle the holy affairs at his pleaſure, and that the Chriſtians ſhall retain the faith of their former opinion and wonted ſervice. But inaſmuch as manifold and different opinions doriſe by reaſon of that Edict in the which ſuch a licence and liberty was granted, we have thought good to lay down plainly the things whereby peradventure divers of them were reſtrained from ſuch an obſervation. Whenas with proſperous ſucceſſe I* Conſtantine *Emperor, and I* Licinnius *Emperor came to* Millain, *and enquired the things which made for the commodity and profit of the Commonwealth, theſe amongſt many other things ſeemed expedient, yea before all other we purpoſed to decree, wherein the reverence and ſervice due to God is comprized, that is to ſay, by the which we might grant unto the Chriſtians altogether free choice to imbrace what ſervice and Ceremonies pleaſed them beſt, to the end the Divinity of the Celeſtial Affairs now every where received, might in ſome part be pleaſing unto us and to all our Subjects. Then according unto this our pleaſure we have decreed with ſound and moſt right judgement, that licence and liberty be henceforth denied unto none at all, of chuſing or following the Chriſtian ſervice or Religion, but that this liberty be granted unto every one, to addict his mind unto that Religion which he thinketh fit for him, to the end that God may grant unto us his wonted care and goodneſſe. It was neceſſary for us to ſignifie unto thee this our pleaſure, to the end the opinions contained in our former Letters ſent unto thy wiſdom in the behalf of the Chriſtians, may altogether be taken away, and that the opinions which ſeem very fooliſh and far from our clemencies liking may be put off. And now whoſoever freely and firmly is thus diſpoſed to retain the Chriſtian Religion, let him do it without all moleſtation or grievance. Theſe things have we determined to ſignifie fully unto thy carefulneſſe, that thou maiſt know us to have granted unto the Chriſtians free and abſolute licence to retain their own Religion: and becauſe that we have granted abſolute liberty to uſe their obſervance and Religion, if ſo pleaſe any, it manifeſtly availeth for the tranquillity of our times, that every one have liberty to chuſe and worſhip what God pleaſeth him beſt. This have we done, leſt ought of our doings ſeem prejudicial unto any ſervice or Religion: and this, beſides other ſpecially we thought good to decree concerning the Chriſtians, that they enjoy their places where afore-time they were accuſtomed to frequent, whereof in our former Letters ſent unto thy wiſdom, there was another order concerning the former time: that if any had bought them either of our treaſury, or of any other, they ſhould without all delays or doubts reſtore them unto the Chriſtians, without ſilver, and without any other demand in recompence for it. And if any (having obtained the ſame by gift graciouſly beſtowed upon him by our goodneſſe) demand ought*

in

in their names for recompence, let them have recourse unto the Lieutenant and Judg of the place, that consideration be had of them by our benignity: all which without any delay thou shalt by thine industry require to be granted unto the Christian society. And because the said Christians are known, not only to have enjoyed the place of their meetings and assemblies, but also certain others peculiar, not to every one privately, but belonging by right unto their whole society: see that thou command all those according unto the decree mentioned before, to be restored unto the Christians, that is, to every their society and Synod, all delay set apart, observing in the mean time the aforesaid manner, that if any (as we said before) restore them without receiving of reward, they may assure themselves to suffer no dammage through our gracious bountifulness. In all these aforesaid see thou imploy great industry in the behalf of the said Christian society, to the end this our Decree may speedily take place, and that in this behalf ye provide by our clemency for the common and publick peace and tranquility. By this means, as is aforesaid, the goodness of God towards us, the which we have diversly tried already, shall continue at all times immoveable. And to the end, the drift of this our constitution and goodness, may be made manifest unto all men, it shall be expedient that these our writings be every where proclaimed, and brought unto the knowledg of all our loving subjects, lest that the constitution of this our gracious goodness be hid from any man.

The Coppy of another Imperial constitution, by the which it is signified, that this gift conceaneth the Catholick Church.

Constantine and Licinius the Emperors, unto Anilinus proconsul of Africk.

We greet thee welbeloved Anilinus. *The order of our gracious goodness is this. We will that the things which belong unto others by right, be not only not hindered, but also with speed restored. Wherefore our pleasure is, that as soon as thou hast received these letters, if any of the things which belong unto the Catholick Church of the Christians throughout every City, or in any other place, be occupied by the Citizens or by any others, thou see the same immediately restored unto their Churches. We have already heretofore decreed the same: that the possessions belonging unto the Churches aforetime, should be restored to their right. Inasmuch then as thy wisdom perceiveth this to be the manifest commandment of our constitution, provide that if either gardens, or houses, or other possessions whatsoever have belonged unto the title of their Churches, all the same be speedily restored unto them again, to the end, we may understand that thou hast diligently obeyed this our commandment. Farewel most honourable and our dear friend* Anilinus.

The Coppy of the Emperors Epistle, by the which he summoned a Synod of Bishops to meet at *Rome*, for the uniting and reconciling of the Churches.

Constantine the Emperor, unto Miltiades Bishop of Rome.

Constantine *the Emperor unto* Miltiades *Bishop of* Rome *and* Marcus *sendeth greeting. Insomuch as many such Epistles are brought unto me from* Anilinus *Lieutenant of* Aphrick, *in the which it is said that* Cecilianus *Bishop of* Carthage, *is reprehended in many things of divers his colleagues abiding in* Aphrick, *and this seemeth unto me very grievous, that there should be found in these Provinces (the which the providence of God hath allotted peculiarly unto my discretion) a great multitude of people prone unto the worse, and disagreeing, and that among Bishops there should be variance: it seemed good unto me, that* Cecilianus *himself together with the ten Bishops which seem to reprehend him, and ten others whom he thought expedient in the behalf of his cause, do sail unto* Rome: *that there in presence of you all, together with* Reticius, Maternus *and* Marcus, *your colleagues, whom therefore I commanded to hasten to* Rome, *he may be heard, to the end, you may be instructed what things agree best with the most religious law. And that you may have full intelligence touching all these things, I have sent underneath my letters unto your said colleagues, the coppy of the letters sent from* Anilinus *unto me. The which being read, your fidelity may prove how the aforesaid matter may exquisitely be sifted and ended, after the rule of equity. Your industry is not ignorans, but that I attribute so much reverence unto the Catholick Church, that I would have you suffer in any place no schism or dissention at all. The divinity of the great God keep you (most honourable) many years.*

The Coppy of the Emperors Epiſtle, by the which he commanded a ſecond Synod to be ſummoned for the removing of the diſſention and debate riſen between the Biſhops.

Conſtantine the Emperor unto *Chreſtus* Biſhop of *Syracuſa*.

Conſtantine *the Emperor unto* Creſtus *Biſhop of* Syracuſa, *ſendeth greeting. Heretofore whenas ſome wickedly and perverſly went about to ſever themſelves from the religion of the ſacred and celeſtial power, and from the Catholick opinion, I purpoſing that ſuch contentions of theirs ſhould be cut off, have written and ordained, that certain Biſhops ſhould be cited from* France, *and again, that they ſhould be called from* Aphrick, *which of the other part contentiouſly and ſtifly ſtrive among themſelves (the Biſhop of* Rome *alſo being preſent) to the end, whatſoever this diſſention now raiſed ſeemeth to be, it might in their preſence, with great induſtry and diligence, be ſifted out and redreſſed. But inſomuch as (as it commonly cometh to paſs) divers of them being negligent, forgetfull of their own ſalvation, and the reverence due unto the moſt holy opinion, ceaſe not as yet to dilate their enmity, and being altogether unwilling to conſent unto the ſentence already given, they definitively affirm, that few of them brought forth their ſentences and judgments, and before they had narrowly ſifted out all that was to be enquired, to have ſtepped too ſwiftly and too haſtily to give judgment. Of all theſe things this came to paſs, that they whoſe part it was to maintain brotherly unity and concord, ſhamefully, yea, wickedly diſagree among themſelves, and miniſter an occaſion of mockage unto men, whoſe minds are far alienated from the moſt ſacred Religion. Wherefore I muſt be carefull, that that which ſhould voluntarily have been appeaſed after that judgment was given, now at length in the preſence of many be ended and finiſhed. Becauſe that we have commanded divers Biſhops out of ſundry Provinces to meet in the* Kalends of Auguſt *at the City of* Orleance, *we thought good to write unto thee, that thou (taking of the famous* Latronianus *Lieutenant of* Sicilia *an ordinary waggon, and together with ſome two of them of the ſecond order, whom thou ſhalt think good to chuſe; moreover, with three ſervants which ſhall be able to ſerve thee in thy journey) haſten within the compaſs of the ſame dayes unto the ſaid place, that by the means of thy faithfull induſtry, with the peaceable and uniform wiſedom of the reſt which there ſhall meet, this diſſention which hitherto wickedly endured with a certain ſhamefull winching and repining (all being heard which may be ſaid of either parts varying among themſelves, whom we have likewiſe commanded to be preſent) may now at length be cloſed with religion and faith, and brotherly concord that ought to be required of us all. The Almighty God keep thee in health many years.*

Chap. VI.

A Coppy of the Emperors Epiſtle, by the which he granted money unto the Churches.

Conſtantine unto *Cecilianus* Biſhop of *Carthage*.

Pholes according unto *Epiphanius* is a weight otherwiſe called *Talentium*, and the ſame is twofold, the one containing 312 pounds and ſix ounces: the other weighing 208 pence, it is uſed of *Suidas*, and *Auguſtine*, *de civ. Dei*, lib. 22. cap. 8. for a half-penny.

Conſtantine *the Emperor unto* Cecilianus *Biſhop of* Carthage, *ſendeth greeting. Inſomuch as it pleaſed us to miniſter ſomething for expences ſake, unto ſome certain Miniſters of the approved and moſt holy Religion throughout every the Provinces of* Aphrick, Numidia *and* Mauritania: *I have ſent letters unto* Urſus *the renowned Lieutenant of* Aphrick, *and ſignified unto him, that he ſhould cauſe three thouſand pholes of ſilver to be told unto thy fidelity. Therefore as ſoon as thou haſt received the ſaid ſumme of money, ſee the ſame diſtributed unto all the aforeſaid, according unto our writ ſent by* Oſius. *If thou perceive ought to be wanting, ſo that our will herein towards all may not be accompliſhed, demand of* Heraclas *our treaſurer as much as aſſuredly thou thinkeſt lacking. This I gave him in charge when he was preſent, that if thy fidelity required any money of him, he ſhould without any more ado deliver the ſame to thee. And foraſmuch as I underſtand that ſome troubleſome perſons were diſpoſed to pervert by ſome lewd corruption the people of the moſt holy and Catholick Church: I give thee to underſtand, that I gave forth ſuch injunctions in preſcence of* Anilinus *the Lieutenant, and* Patricius *the Governors Vicegerent, that among all other things they ſhould ſpecially have due regard hereof, and that they ſhould in no wiſe permit ſuch a thing to fall out. Wherefore if thou perceive ſome ſuch men to perſiſt in this their folly, without any more ado, have recourſe unto the ſaid Judges, and make them privy thereof, that they conſider of theſe as I charged them when they were preſent. The divinity of the great God long preſerve thee.*

Chap.

CHAP. VII.

A copy of the Epistle, by the which he freed the Bishops from paying of taxe or tribute.

Constantinus unto Anilinus governor of Aphrick.

WE greet you most honourable Anilinus. *Because it appeareth diversly, that if the religion wherein great estimation of holiness is maintained be set at naught, great dangers will ensue to the publick affairs: and again, if the same be orderly handled and maintained, great prosperity and special felicity will follow unto the* Romane *Empire, and the affairs of all men, the goodness of God exhibiting the same: it seemed good unto us, that those men which labour in this godly Religion, with due holiness and diligent observation of this law, shall receive recompence of their travels. Wherefore our pleasure is, that they of the Province committed to thy charge, which in the Catholick Church where* Cecilianus *governeth, minister in this holy Religion, whom we commonly term Clergy-men, be wholly free and exempt from all publick burthens, lest by any error or cursed swerving, they be withdrawn from the service due unto God, but rather may occupy themselves about their profession, without any molesting at all; who while they perform the great ministery of the holy Worship, do seem to profit very much the publick affairs. Farewel most honourable* Anilinus. Such things hath the divine and celestial grace of our Saviour at the appearing thereof granted unto us: and such great benefits were bestowed upon all men by reason of our peace: and thus went our affairs in joy and solemnities.

CHAP. VIII.

The ingratitude of Licinnius *towards* Constantine, *and his cruelty towards the Christians.*

THe sight of these things was intollerable for the Devil, enemy of honesty, and worker of malice. Neither in like sort did the things which happened unto the foresaid tyrants suffice *Licinnius* better to advise himself. Who while he enjoyed a prosperous raign, and the second honour next after the Emperor *Constantine* the Great, and was highly reverenced for his affinity and kindred with *Constantine*, laying aside the example of good Princes, he imitated the wickedness and impiety of cruell tyrants: and whose tragical lives he saw ended before his face, these mens manners would he follow, rather than continue in the favour and friendship of the better. Wherefore being moved against his dear friend in all things, with the pricks of envy, he raised against him a wicked and grievous warre, neither tendering the laws of nature, nor mindfull of protested oathes, neither of bloud, nor of the covenants passed between them. Yet the renowned Emperor, that he might shew him tokens of true friendship and hearty good will, disdained not at his kindred, neither denied his company in honourable wedlock with his sister: yea, he vouchsafed to make him partaker of his fathers kindred and imperial bloud: and to be short, he had granted him as to his alliance and fellow-Emperor, authority over the whole Empire, and committed unto him no small part of the Nations subject to the *Romane* Empire for to govern and rule. But he practising the contrary, invented daily all kind of wiles against him that was of higher power, and devised all subtle sleights to recompence his dear friend evill for good. Wherefore in the beginning, to cloke his conspiracy he fained friendship, and often in the mean space, guilefully and deceitfully by his laying of wait he hoped easily to bring to pass that which he desired. But God being the friend, favourer and keeper of *Constantine*, brought to light the wait laid for him in secret. For the power and strong armour of piety is of great force, both to revenge the enemy, and to preserve it self: so that the most godly Emperor being strengthned therewith, escaped the manifold sleight of the cursed enemy. But *Licinnius* when he perceived that his secret conspiracy framed not after his mind, for that God revealed unto the godly Emperor all his guise and deceit, when he could no longer cloak his rebellion, he raised open wars: and withall when he purposed to give battel unto *Constantine*, he went about to impugne Almighty God himself, whom he knew to be worshipped of *Constantine*. Afterward he endeavoured secretly and by little and little to impugne the Saints under his Dominion, who never molested nor endamaged his Empire, neither hurt him any kind of way at all. And to bring

Licinius had married Constantinus sister.

this to paſs, he was pricked and ſtirred to do miſchief of his proper malice born with him. Wherefore neither laying before his eyes the remembrance of them which perſecuted the Chriſtians before him, neither of them whom he had chaſtiſed and executed for committing of impiety, but renouncing his right wit, he imbraced open madneſs, and purpoſed to impugne inſtead of him that was holpen, God himſelf the helper of *Conſtantine*, and firſt of all he baniſhed all the Chriſtians from his Court, deprived himſelf (ſilly wretch) of their prayers, which they made unto God for him, the which alſo they were wont to make for all men after their country diſcipline. Afterwards he commanded, that the ſouldiers appointed in the city, ſhould be deprived and ſpoiled of their honour and dignities, unleſs they would ſacrifice unto Devils. But theſe were ſmall things in reſpect of the greater. To what end ſhould I rehearſe the things which the enemy of God committed ſeverally and by pieces? how the moſt unjuſt made unjuſt laws, who by his injunctions gave commandment, that no charity by any man ſhould be extended towards them which were afflicted in priſon, neither compaſſion ſhould be had on them, which in fetters were like to periſh with famine? Neither was it lawfull, for any to be honeſt, or to practice charity towards their kinſfolks, whom they were bound to pity, even by the law of nature. And that law was indeed moſt ſhamefull and cruell, and far from a good nature, unto the which there was a penalty annexed, that ſuch as had ſhewed compaſſion, were puniſhed alike with them unto whom they had beeq mercifull, and ſuch as had ſhewed any kindneſs towards them, were fettered, impriſoned, and puniſhed alike with the afflicted. Such were the conſtitutions of *Licinnius*. To what purpoſe ſhall I repeat his innovations, touching marriage and dead men, whereby he preſumed to aboliſh the ancient laws of the *Romans*, well and wiſely ordained, and brought in certain barbarous and cruel laws, indeed very unjuſt and unlawfull, and infinite deceits, the which he deviſed againſt the Nations ſubject to his Dominion, and ſundry taxes of gold and ſilver, ſurveying of lands, gainfull penalties upon the land of thoſe which then lived not, but were deceaſed long before. And to be ſhort, the enemy of all goodneſs deviſed for this cauſe certain abjurations againſt them which had done no evil: and making away of noble and honeſt perſonages, whoſe youthfull and tender wives being ſevered from their husbands, he delivered two ſervants of his to be contumeliouſly and ſhamefully handled, and many married wives, virgins and maidens, hath he ſhamefully abuſed (though he were now ſtricken in years) to the ſatisfying of his lecherous and beaſtly luſt. To what end ſhall I uſe many words in this matter, whenas the exceſs of his later doings, made the former which were ſmall, to ſeem in a manner nothing? Wherefore his later madneſs aſſaulted the Biſhops, and for that they were worſhippers of Almighty God, he took them for enemies to his doings, whom as yet he invaded not openly for fear of the ſuperior, but ſecretly and deceitfully, and ſlew through wiles divers of the beſt approved governors. The manner of the ſlaughter he uſed was ſtrange, and never heard of before; his practiſes about *Amaſia* and the other Cities of *Pontus* exceed all example of cruelty; where he overthrew ſome of the Churches of God even to the pavements, and ſhut up others, leſt that any in them ſhould aſſemble after the wonted manner, and perform the ſervice due unto God. Neither was he perſwaded, that they in them prayed for him, becauſe he was of a corrupt conſcience, but thought that he made ſupplication unto God, and did all for the godly Emperor *Conſtantine*: and for this cauſe he brake out into a furious rage againſt us. Moreover, the flattering Preſidents ſuppoſing in this behalf to gratifie the miſchievous tyrant, tormented ſome of the Biſhops as lewd perſons are puniſhed, led them forth, and puniſhed without cauſe ſuch as had committed no evil, as if they had been murtherers: whereof ſome endured a ſtrange death, their bodies cut in many ſmall pieces, as butchers do uſe, and after this cruel and horrible ſpectacle, thrown into the bottome of the Sea, to become food for fiſhes. While theſe things were a doing, again the flight of godly men began, and eftſoons the fields, the deſerts, the woods and mountains receive the worſhippers of Chriſt. When theſe things in this ſort prevailed with the wicked tyrant, he thought thenceforth to raiſe perſecution againſt all, and had brought his purpoſe to paſs (for there was nothing to hinder him from his hainous offence) unleſs that God which fighteth for the ſouls of his ſervants, had ſpeedily prevented his malicious enterprize, and had brought forth with a mighty arm in defence of the quarrel, his ſervant *Conſtantine*, a defender of all the godly, as it were a great light in a dark and thick miſty night.

CHAP. XI.

Constantine *having overcome* Licinnius, *enjoyed the Empire alone, favoured the Christians, and restored peace.*

THerefore God from above granted unto this man, this worthy fruit of godlineſs, to wit, victory and trophies againſt wicked perſons, and brought ſubject the ungracious tyrant, together with all his counſellers and friends, even groveling at the feet of *Conſtantine*. For when he was fallen into extream folly, the godly Emperor and furtherer of Chriſtian Religion, perceiving that he was no longer to be born withal, weyed this matter wiſely, and mingling the ſeverity of juſtice, with the clemency of his nature, thought beſt with voluntary mind, to deliver from injury ſuch as were opreſſed by the tyrant. And to the end he might ſave many, he went about to cut off a few hurtfull and peſtilent perſons. For whenas *Conſtantine* in times paſt had uſed clemency, and pitied him who was worthy of no compaſſion at all, thereby *Licinnius* enjoyed no great commodity, for that he forſook not his malice, but rather increaſed his rage againſt the Nations ſubject unto him: ſo that now there remained no hope of ſafety to them that were oppreſſed by this ſavage beaſt. Wherefore the defender of piety, joyned the hatred of evill with the love of goodneſs, and together with his ſon *Criſpus* the moſt humane Emperor, he went forth to battle, and ſtretched forth his helping hand to all that were oppreſſed. Theſe therefore together, the father and the ſon, uſing for their guide and helper, God the ſupream King, and the Son of God the Saviour of the whole world, having both on every ſide ſcattered the armies of the enemies of God, and all the adverſaries in that conflict, by the power of God (even as they wiſhed) being foyled and overthrown, they got an eaſie and ſpeedy victory. Immediatly, then they which yeſternight and the day before breathed out preſent death, and threatning thunderbolts of fiery perſecution, were no more remembred, no, not ſo much as once named; their titles and honors had deſerved ſhame and ignominy: and *Licinnius* himſelf ſuffered the ſelf ſame things alike, the which he ſaw with his eyes, to chance unto the wicked tyrants his predeceſſors. For he admitted no correction, neither adviſed himſelf by the ſtripes of his kinſfolks, but treading with them the ſame path of impiety, is brought by juſt judgment into the ſame downfall. And thus was this man overthrown. *Conſtantine* then being renowned for every rare virtue and godlineſs, being alſo chief conqueror, together with his ſon *Criſpus*, the moſt godly Emperor, like unto his father in all things, took the *Eaſtern* and the *Romane* Empire, of old time one, and brought all ſubject to their peace, from the *Eaſt* throughout both parts of the world, *North* and *South*, even to the fartheſt place of the *Weſt*. All fear of them by whom they were aforetime oppreſſed being taken away, and wiped from off the face of the earth, they celebrated ſolemn and royall feaſts. All was repleniſhed with the bright beams of joy and gladneſs, and they which aforetime full ſadly beheld each other, now do it with gladſome countenance and chearful eyes: and above all, they honoured the ſupream King, next the godly Emperor, together with his ſons, beloved of God (as they were inſtructed) with dances and hymns, throughout towns and countries. Moreover, all old injury was forgotten, neither was there mention of any mans impiety at all, but the enjoying of preſent proſperity, and the expectation of goodneſs to come. The conſtitutions of the victorious Emperor full of clemency, and laws containing manifeſt tokens of bountifullneſs and true piety, were every where proclaimed. Thus therefore, all tyranny being rooted out, the Empire falling only to *Conſtantine* and his two ſons, were preſerved firm and free from all envy, who wiping away all impiety of their predeceſſors in life, and enjoying merrily all the benefits beſtowed from above, have ſet forth by their laws decreed in the behalf of the Chriſtians, the ſtudy of virtue, and love, and piety towards God, with thankfullneſs of mind.

The End of the Tenth Book of *The Eccleſiaſtical Hiſtory* of *Euſebius Pamphilus* Biſhop of *Caſarea* in *Paleſtina.*

THE ECCLESIASTICAL HISTORY OF *SOCRATES SCHOLASTICUS*,

Compriſed in

SEVEN BOOKS,

Beginning where

EUSEBIUS

Left, and ending an C X L years after.

Written in the Greek tongue above a thouſand years ago, and Tranſlated by M. H.



LONDON:
Printed by *Abraham Miller.* MDCLXIII.

THE PREFACE OF THE TRANSLATOR UNTO THE READER TOUCHING The Life and Hiſtory of *SOCRATES.*

INſomuch, that I find not in any one Writer either ancient or otherwiſe howſoever, a ſufficient Treatiſe or ample Diſcourſe of the Life and Hiſtory of *Socrates Scholaſticus*, I thought good for the Chriſtian Readers ſake, to cull here and there ſuch proofs as may bring him the better acquainted with this learned Hiſtoriographer, leſt that upon the ſudden, he conceive of him any ſiniſter opinion or miſliking, not knowing either who, whence, or what Doctrine he wrote of. I do gather by his own Hiſtory, that he lived in the time of *Damaſus* Biſhop of *Rome*, and flouriſhed in the time of *Chryſoſtome* Biſhop of *Conſtantinople*, about four hundred and twelve years after Chriſt. Of this opinion is *Volaterran*, where he writeth thus: Socrates *wrote the Eccleſiaſtical Hiſtory unto the time of* Chryſoſtome, *where as it is moſt like, he flouriſhed himſelf.* But his own words in my judgement are plainer, where the time is exactly laid down, in this ſort: *Our whole Hiſtory* (ſaith he) *being divided into Seven Books, compriſeth the compaſs of one hundred and forty years, beginning at the firſt year of the two hundred and firſt* Olympiad, *when* Conſtantine *was proclaimed Emperor, and ending in the ſecond year of the three hundred and fifty* Olympiad, *being the ſeventeenth Conſulſhip of* Theodoſius *the Emperor.* *Theodorus Zuinger* calleth *Socrates, Piſtorienſem Presbyterum*, Miniſter of *Piſtoria* in *Italy*: and *Volaterran* calleth not him, but *Sozomenus*, (who lived about that time, and wrote in like ſort the *Eccleſiaſtical Hiſtory*) Miniſter of *Piſtoria*. I do not ſee, how either of them being *Grecians*, could be Miniſter of any the Latine or Weſt Churches. *Sozomenus* was of *Salamina* an Iſle hard by *Athens*, where he wrote his Hiſtory in the Greek tongue: *Socrates* was of *Conſtantinople*, which *Volaterran* doth confeſs, nay, his own words do teſtifie the ſame, where he writeth in this ſort: *I of mine own part*, (ſaith *Socrates*) *inſomuch as I do lead my life here at* Conſtantinople, *where I was born, bred, and brought up, no marvel though I write more at large of the famous*

Socrat. *lib. 6. eccl. hiſt. c. 22.*

Volater. *l. 19. Anthropolo.*

Socrat. *lib. 7. cap. 47.*

Theod. Zuin. Volater.

Socrat. *lib. 5. cap. 23.*

famous acts done within this City, partly, seeing that I saw most of them with mine eyes, and partly also, for that they are more famous, and thought far worthier of memory than many other acts. Niceph. *l.* 6. *c.* 13 *l.* 11. *c.* 14. Euseb. *l.* 6. *c.* 2. Euseb. *lib.* 4. *cap.* 27, 28. *Nicephorus* that fabulous Historiographer, doubteth not to slander him with the heretical sect of *Novatian*, whenas no such thing can be gathered by the works of *Socrates*. He dreameth, that insomuch as he had familiarity with, and commendeth divers of the *Novatian* Bishops, for many their rare and singular virtues, therefore without all peradventure (saith he) he was a *Novatian*. I read that *Origen* was of a long time in one house together at bed and boord with an old heretick, whose name was *Paulus*. I see that *Eusebius* highly commendeth the heretick *Tatianus*, for his Book against the *Gentiles*; he extolleth also *Bardesanes* the *Syrian*, who was a *Valentinian* heretick. I find that *Dionysius* Bishop of *Alexandria* reverenced wonderfully the person of *Nepos* the *Chiliast*, he doubted not to affirm, that his soul was in rest. Yet as we may in no wise call *Origen* an heretick, for his familiarity with *Paulus*, neither *Eusebius* a *Tatian*, or *Valentinian* for commending of *Tatianus* and *Bardesanes*; neither *Dionysius* a *Chiliast* for extolling of *Nepos*, no more may we call *Socrates* a *Novatian* for his familiarity with *Auxanon*, and praising of the *Novatians*. Where he commendeth the *Novatians*, where he maketh report of *Auxanon*, where also he excuseth himself: his words are these, *I have learned moreover* (saith *Socrates*) *that* Eutychianus *a man of sincere religion flourished about that time, who though he were of the* Novatian *sect, yet did he many strange things. I will reveal him that reported me his doings, neither will I cloak or conceal that at all, though therefore I may seem to incurre suspition or the reprehension of divers persons. It was* Auxanon *a Priest of the* Novatian *Church*. In another place he commendeth the *Novatians* for embracing the *Nicene* Creed, for joyning with the true Christians against the Arian hereticks: who would not in like sort commend them for the same? He saith further, That almost they had been at unity with the true Catholicks, had not the fault been in the *Novatians* themselves. What other thing is this, than commending of them well-doing, and reprehending of them for ill-doing? is he therefore to be termed a *Novatian*? This *Nicephorus* sticked not in like sort to call *Eusebius* an Arian, who as it is well known unto the world, was at the Council of *Nice*, wrote the Creed, and condemned *Arius* with his own hand. Sure I am of this, that touching the History, this *Nicephorus* hath patched together out of *Eusebius*, *Socrates*, *Evagrius*, and other ancient Writers, if every bird took her feather from him, there would be nothing left of his own part but fables. *Tritenhemius* wrote reverently of this author, in this sort: Socrates *by birth a* Grecian, *a learned and eloquent man, a notable Historiographer, of great fame by reason of his profound skill, wrote a volume containing the Ecclesiastical History, from the raign of* Constantinus Magnus *the first Emperor of that name, unto the raign of* Theodosius *Junior*. I find by translating of him, the doctrine sound, the stile familiar, the story faithfull: in commending he observeth a mean, in reprehension modest, in confutation earnest, and zealous in defence of the truth: the author himself learned, his judgment grave, and his writings of great antiquity.

Socrat. *lib.* 1. *cap.* 9.

Socrat. *lib.* 2. *cap.* 30.

Socrat. *lib.* 1. *cap.* 5. *lib.* 2. *cap.* 17.

Tritenhemius. *lib. de Eccl. scrip.*

THE

THE FIRST BOOK OF THE ECCLESIASTICAL HISTORY OF *SOCRATES SCHOLASTICUS.*

CHAP. I.

The Proëme of the Book. He beginneth his Hiſtory where Euſebius *ended.*

EUſebius ſirnamed *Pamphilus*, compriſing wholly in ten Books the Eccleſiaſtical Hiſtory, continued the ſame unto the time of *Conſtantine* the Emperor: in the which times, the heat of perſecution kindled by *Diocletian* againſt the Chriſtians was quenched. The ſame author writing the life of *Conſtantine*, paſſed over very lightly the practices of *Arius*: for that he chiefly endeavoured to publiſh the praiſes of the Emperor, and exquiſitely to ſet forth with majeſty of words the ſpeech wherewith he might highly commend him, rather than diligently to deſcribe the acts of that time. We therefore, purpoſing to write the things which happened in the Church ſince that time will begin where *Euſebius* left, not minded with curious and lofty ſtile, but plainly to ſet forth only the things which either we have found faithfully recorded, or elſe have been ſhewed unto us by ſuch as ſaw them with their eyes. And in as much as it ſeemeth very neceſſary for our preſent purpoſe, to mention the manner how *Conſtantine* the Emperor became a Chriſtian, we will ſpeak ſomewhat thereof, and herehence take our beginning.

Socrates in this his firſt Book containeth the Hiſtory of 31. years, being the whole reign of *Conſtantine*, and the end of 340 years after Chriſt, where *Socrates* beginneth his Hiſtory.

CHAP. II.

How Conſtantine *the Emperor became a Chriſtian.*

WHenas *Diocletian* and *Maximinian*, by ſirname *Herculius*, had by uniform conſent depoſed themſelves of the Emperial ſcepter, and embraced a private kind of life: whenas alſo *Maximianus* otherwiſe called *Galerius*, reigned together with them had taken his journey into *Italy*, and appointed two Emperors, *Maximinus* to rule the *Eaſt*, and *Severus* to govern *Italy*, *Conſtantine* is openly proclaimed Emperor in *Britain* to ſucceed his father *Conſtantius*, which died the firſt year of the two hundred ſeventy and firſt *Olympiad*, the five and twentieth of *July*. But at *Rome*, *Maxentius* the ſonne of *Maximianus Herculius* is choſen of the pretorian ſouldiers, not to govern the Empire, but rather to practice tyrrany. Not long after, *Herculius* inflamed again with deſire of rule, went about to diſpatch his ſonne *Maxentius*, but the ſouldiers hindred his purpoſe, in the end he died at *Tarſus* a City of *Cilicia*. *Severus* the Emperor, which was ſent to *Rome* by *Galerius Maximianus* to take *Maxentius*, was of the ſouldiers betrayed and put to death. Laſt of all, *Maximianus Galerius* being chief Emperor, after he had crowned Emperor *Licinnius*, by original a *Dane*, his old fellow ſouldier and familiar friend, departed this life. *Maxentius* in the mean while handleth the *Romans* ill-favouredly, he oppreſſeth them, and ſheweth himſelf rather a tyrant than an Emperor towards them, he farre paſſeth the bounds of ſhamefaſtneſs, abuſing the Spouſes of noble Perſonages, ſlaying many with the ſword, and putting in ure other ſuch like lewd practices. *Conſtantine* the Emperor being certified hereof, deviſed with himſelf which way poſſibly he might rid the *Romans* from under this grievous yoake of ſervitude, and diſpatch the tyrant out of this life. Deliberating thus with himſelf, he fore-caſted alſo what god he were beſt to call upon for aid, to wage battel with the adverſary. He remembred how that *Diocletian* which wholly dedicated himſelf unto the ſervice of the Heatheniſh gods, prevailed nothing thereby, alſo he perſwaded himſelf for certain, that his father *Conſtantius*, who renounced the idolatry of the *Gentiles*, led a more fortunate life: muſing this doubtfully with himſelf, and taking his journey with his ſouldiers, I wot not whether, a certain viſion appeared unto him, as it was ſtrange to behold, ſo indeed incredible to be ſpoken of. About noon, the day ſomewhat declining, he ſaw in the skye a lightſome pillar, in form of a Croſs, wherein theſe

Diocletian.
Maximinian.
Maximinus.
Severus.
Conſtantine.
Maxentius.
Licinnius.
The tyranny of *Maxentius.*
The ſign of the croſs.

was ſeen of *Conſtantine* in the air.

theſe words were ingraven: *In this overcome.* The which viſion ſo amazed the Emperor, that he miſtruſting his own ſight, demanded of them that were preſent, whether they perceived the viſion: which when all with one conſent had affirmed, the wavering mind of the Emperor was ſetled with that divine and wonderfull ſight. The night following in his ſleep he ſeeth Chriſt ſaying thus unto him: frame to thy ſelf the form of a Croſs after the example of the ſign which appeared unto thee, and bear the ſame againſt the enemies, as a fit banner or token of victory. He being fully perſwaded with this oracle, commandeth the victorious ſign of the croſs (which as yet is reſerved in the Palace of the Emperor) to be made, and therewith proceedeth in his affairs with greater courage and promptneſs of mind. And joyning with the enemy right over againſt *Rome*, about the bridge commonly called *Bulbia*, he got the victory, for *Maxentius* being drowned in the river, died. It was the ſeventh year of his reign when he overcame *Maxentius*. After theſe things whenas *Licinnius* his fellow-Emperor and his brother in law, having married his ſiſter *Conſtantia*, led his life in the *Eaſt*, *Conſtantine* enjoying ample benefits received at the hands of God, ſhewed himſelf grateful in offering of thanks and praiſes unto the author of all goodneſs. His practices were theſe: to deliver the Chriſtians from perſecution, to call again the exiled unto their native ſoil: to ſet at liberty ſuch as were in priſon: to reſtore again the goods confiſcated: to build again the Churches that were overthrown: all which things he accompliſhed with great promptneſs of mind. In the mean while *Diocletian* who had reſigned the Empire, departed this life at *Salon* a City of *Dalmatia*.

Chriſt appeared to *Conſtantine* in his ſleep.

Maxentius died about the year 318.

The godly ſtudy of *Conſtantine*.

The death of *Diocletian*. *An. Dom.* 318.

Chap. II.

How Conſtantine *favouring the Chriſtians, and* Licinnius *perſecuting them, wage battel one againſt the other.*

Conſtantine the Emperor, fixing his whole mind upon ſuch things as ſet forth the glory of God, behaved himſelf in all things as a Chriſtian, erecting Churches from the ground, and adorning them with goodly and gorgeous conſecrated monuments: moreover, ſhutting up the temples of the heathens, and publiſhing unto the world (in way of deriſion) the gay images gliſtering within them. But *Licinnius* famous among them for his fond opinion in Gentiliſm, hated the Chriſtians, whom though he durſt not openly perſecute for fear of *Conſtantine* the Emperor, yet in ſecret he menaced and diſpatched many of them: but in proceſs of time he endeavoured openly to afflict them. This perſecution was Provincial, for it was kindled there only where *Licinnius* made his abode. After theſe things, practiſing in other things alſo the part of a tyrant, being fully perſwaded, that *Conſtantine* was not ignorant hereof, and knowing full well that he was greatly offended with him for it, he haſteneth to clear himſelf, flattering and feigning to joyn with him in league of friendſhip, binding himſelf with an oath, never to perpetrate any tyrannical act, and not only ſwearing, but withal forſwearing himſelf: for he ceaſed not from tyranny, neither relented from raiſing againſt the Chriſtians the grievous ſtorm of perſecution. He forbad the Biſhops by decree, that they ſhould not confer at all with the *Gentiles*, to the end, the religion of the Chriſtians might neither take root nor be raiſed at all. Then was the perſecution riſe in every mans mouth, and in deep ſilence, ſecret in word, yet open in deed. The perſecuted members of Chriſt endured intollerable pain of their bodies, and ſuſtained great loſs of their ſubſtance. * Whereby he incenſed greatly the Emperor *Conſtantine* againſt him, ſo that they breaking the league of feigned friendſhip which was between them, became deadly foes. Not long after they waged battel, and meeting oft by ſea and by land, in the end at *Chyſopolis* a City of *Bithynia*, to wit, at the dock or haven of *Chalcedon*, *Licinnius* was overcome, and yielded himſelf unto *Conſtantine*. He taketh his alive, he dealeth curteouſly with him, he executeth him not, but enjoyneth him to dwell in *Theſſalonica*, and there to lead a quiet and a peaceable life. It was but a ſmal time that he lived in peace, for immediately after he gathered an hoſt of *Barbarians*, and endeavoured by fighting again to revenge his former foil. The which when *Conſtantine* underſtood, he commanded that he ſhould be put to death, at whoſe commandment he was diſpatched. *Conſtantine* now having the upper hand and publiſhed Emperor and King, endeavoureth forthwith to amplifie the Chriſtian affairs, and that diverſly; by his means alſo the Chriſtians lived in peace and tranquility, but after this peace, there enſued wars and deadly hatred among the Chriſtians themſelves: what it was, how it began, and the manner of it we will declare.

* Chap. 4. in the Greek.

The humanity of *Conſtantine*.

Licinnius was put to death for his perjury and breaking of league. *An. Dom.* 327.

Chap.

CHAP. III.

Chap. 5. in the Greeke

The contention between Arius *and* Alexander *Bishop of* Alexandria, *and how that* Alexander *deprived* Arius *with his complices of the Ministry.*

AFter *Peter* Bishop of *Alexandria*, which suffered Martyrdome under *Diocletian*, *Achillas* succeeded in the Bishoprick. After *Achillas*, *Alexander* in the time of the afore-said peace was chosen Bishop: who leading a quiet and peaceable life brought the Church into an unity, and on a certain time in presence of the Priests which were under him, and the rest of the Clergy, he intreateth somewhat more curiously of the holy Trinity, and the Unity to be in the Trinity. *Arius* then being one of the Priests placed in order under him, a man very skilfull in the subtilties of sophistical Logick, suspecting the Bishop to have brought into the Church the erroneous Doctrine of *Sabellius* the *Africk*, and being kindled with the desire of contention, set himself opposite against the opinion of *Sabellius* the *Africk*, and as it seemed directly against the allegations of the Bishop, saying: If the Father begot the Son, then had the Son which was begotten a beginning of essence: hereby it is manifest that there was a time when the Son was not, and the consequent to follow necessarily that he had this essence of nothing. * When he had with his strange kind of Doctrine concluded and laid down this position, he provoked many to reason hereof, so that of a small sparkle a great fire was kindled. For this noisom pestilence beginning from the Churches of *Alexandria* spread it self throughout all *Ægypt*, *Lybia* and the upper *Thebais*, yea passed moreover through the rest of the Provinces and Cities. Many other also imbraced the pestilent opinion of *Arius*, of which number chiefly *Eusebius* (not he of *Cæsarea*) but another which aforetime was Bishop of the Church of *Berytus*, but then craftly crept in to be Bishop of *Nicomedia* a City of *Bithynia*, clave fast unto him. Which things when *Alexander* had both heard and seen done with his eyes, was very much moved thereat, and summoning together a Council of many Bishops, he depriveth *Arius* and such as favoured his opinion of the Priestly order: and wrote unto the several Bishops throughout the Cities in this manner.

Peter.
Achillas.
Alexander.

Arius contrarieth his Bishop and ordinary.

The original of *Arius* heresie.

* Chap. 6. in the Greek.

Two *Eusebius*, the first was writer of the former History: the second Bishop of *Nicomedia*, and an Arian.

The Epistle of Alexander *Bishop of* Alexandria.

TO the welbeloved and most reverend Brethren, fellow Ministers with us throughout the Churches whersoever. Insomuch as we are commanded by holy Scripture to retain the bond of unity and peace, it is requisite that we write and signifie one to another the things that severally happen among us, to the end that if one suffer or one rejoyce, we all may suffer together or rejoyce together. Now in our Church there are risen certain men which transgresse the Laws: which impugne Christ: which lead men into Apostasie: whom a man may rightly suppose and justly terme the fore-runners of Antichrist. I was disposed truly to be silent, and not to blaze at all so hainous an offence, if peradventure by any means possibly this blemish might have been wiped away from among them which alone fell from the Church, lest that straying abroad into strange places, it might infect with the filth thereof the ears of simple and silly souls. But inasmuch as Eusebius *now Bishop of* Nicomedia, *supposing the whole state of the Church to be under his jurisdiction, and seeing with himself that he is to be charged of none for leaving the Church of* Berytus, *and for that he greedily gaped after the Church of* Nicomedia, *and in that he is become the Patron and ring-leader of these Apostata's, going about to publish Letters into all Provinces, highly extolling them, that he may plunge certain of the ignorant sort into an extream pestilent heresie, altogether contrary to Christ himself: I think it necessary (seeing the like is written in some part of the Law) no longer to be silent, but to declare unto you all the whole matter, whereby ye may not onely know them which fell from the truth, but also their detestable Doctrine, and the circumstance of their heresie, and also if peradventure* Eusebius *do write unto you that you give no ear unto him. For he having concealed for a season his old festered corruption of mind, and now disposed to renew the same, feigneth to further his cause by his Epistles, but in very deed he sheweth plainly that these his practices be directed to the furtherance of his own cause. Such as fell from the Church were these:* Arius,

The blaſphemies of *Arius* and his complices.

Achilas, Æithales, Carpones, *a ſecond* Arius, Sarmates, Euzojus, Lucius, Julianus, Menas, Helladius, Gaius, *and together with them alſo* Secundus *and* Theônas *which ſometime were called Biſhops. The things which they publiſhed abroad contrary to holy Scripture were ſuch: That God was not alwayes a Father, but that there was ſome time when he was no Father: and that the Word of God was not from everlaſting, but had his beginning of nothing. For that God which is, made him which was not, of that which is not, for which cauſe there was a time, when he was not. That the Son was a creature, and made, neither like unto the Father in ſubſtance, neither the true Word of the Father by nature, neither his true wiſdome, but made metaphorically the Word and the wiſdome, and the ſame to be made by the proper Word of God, and by the wiſdom which is in God, in the which God made all things, and him too. For which cauſe he is of a changeable and divers nature as all other reaſonable creatures be. That the Word is ſtrange, diverſe and ſevered from the wiſdome of God. That the Father cannot be expreſſed by the Son; that the Son knoweth not the Father fully, neither abſolutely, neither can perfectly diſcern him. And that the Son perceiveth not the ſubſtance of the Father as he is, but that he was made for our ſakes, that God by him as by an inſtrument might create us, and that he had not been, had not God been moved to create us. One at that time demanded of them, whether the Word of God could be changed as the Devil was changed? and they were not afraid to anſwer: Yea, it may be. For that he is of a changeable nature and begotten, he is mutable.* Arius *therefore and his adherents which uttered theſe things and impudently avouched them together with all ſuch as favour the like fond opinions, we together with other Biſhops of* Ægypt *and* Lybia *in number well nigh a hundred, meeting for the ſame purpoſe, have pronounced to be held of all men for accurſed.* Euſebius *and his adherents endeavour to mingle falſhood with the truth, and piety with impiety, but they ſhall not prevail, for truth getteth the victory, and* light hath no fellowſhip with darkneſs, no agreement between Chriſt and Belial. *Who ever heard of the like practices? and who preſently if he heard the like would not wonder as at ſtrange things, and ſtop his ears leſt the dregs of ſo deteſtable a doctrine ſhould annoy the ſenſe of hearing? What man hearing* John *affirming:* In the beginning was the Word, *will not forthwith condemn theſe which ſay: there was a time when he was not? Or who is it when he heareth in the Goſpel:* The only begotten Son, and by him were all things made, *that will not deteſt theſe, which affirm that the Son is one of the creatures? And how can he reſemble the things which were made by him? Or how can the only begotten (as their opinion is) be numbred with all other living creatures? Or how is he made of nothing, when the Father ſaith:* My heart hath indited a good matter. *And,* Before the morning in the womb have I begotten thee? *Or how is he in ſubſtance different from the Father, being the* perfect Image and brightneſs of the Father? *And whenas he himſelf ſaith,* He that hath ſeen me, hath ſeen alſo the Father. *Or how can it be if the only Son of God be the Word or the wiſdom, that there was a time when that he was not? It is as if a man would ſay: God ſometime wanted both Word and wiſdom. Or how is he changeable and mutable, whenas he reporteth of himſelf,* I am in the Father, and the Father is in me? *Alſo,* I and the Father be both one. *And by the Prophet* Malachi *alſo:* Conſider me that I am God, and am not changed. *And although this ſaying may be referred unto the Father himſelf, yet preſently it is applied more aptly unto the Son, for in that he was born and became man, he is not changed at all, but as the Apoſtle writeth:* Jeſus Chriſt yeſterday night, and to day, and he is the ſame for ever. *What therefore led them (I beſeech you unto ſo erroneous and deteſtable an opinion, for to ſay he was made for us: whenas the Apoſtle writeth,* For of him and by him are all things? *No marvel at all, in that they falſly reported, the Son not fully and perfectly to know the Father: for when they had once determined with themſelves to war againſt Chriſt, they utterly rejected the word of our Lord, where he ſaith,* As the Father knoweth me (*ſaith the Son*) ſo do I know the Father. *If the Father knoweth the Son unperfectly, then is it manifeſt that the Son knoweth the Father unperfectly alſo. But if this be impiety and open blaſphemy, and that the Father knoweth the Son perfectly and fully, then doth it follow, that even as the Father knoweth his own Word, ſo the Word knoweth his own Father, whoſe Word he is. But whenas at ſundry times we convinced them with allegations and expoſitions out of the ſacred and heavenly Scriptures, for all that, they again changed themſelves like unto the changeling, and diverſly beſpotted beaſt* Chamæleon, *wreſting with all might poſſible to light upon their own pates the ſaying of the Wiſe man:* When the ungodly perſon cometh to extream impiety then he diſdaineth. *And though many hereſies ſprang before their time, which exceeding out of meaſure in impudency, fell out at length for all that into extream folly: yet theſe men*

The confutation of *Arius*.

John 1.

Pſal. 44.
Pſal. 109.
Col. 1.
Heb. 1.
John 14.

John 14.
John 10.
Mal. 3.

Heb. 13.

1 Cor. 8.

John 10.

Prov. 18.

men which indeavour with all their glosses to take away the Divinity of the Word, drawing nearer unto the time of Antichrist, do in manner declare those heresies, in comparison of the impiety of their blasphemous opinion, to be in the right truth. Wherefore they were excommunicated and banished the Church, and pronounced to be held of all men for accursed. And though we took their fall heavily, specially because that sometime they supped the sweet juice of the Ecclesiastical Doctrine, and now are fallen from the same: yet we marvel not greatly at them, for the like happened heretofore not only to Hymenæus *and* Philetus, *but also before them unto* Judas, *which was the Disciple of our Saviour, afterwards a traitor and an Apostata. Neither are we hereof ignorant or unmindfull. For our Saviour hath forewarned:* Take heed, least any deceive you. For many will come in my name, saying: I am, and the time is now at hand, and they will deceive many, go not after them. *And* Paul *when he had learned these things of our Saviour, wrote:* That in the latter times some shall fall from the sound faith, and shall give ear unto spirits of errour, and doctrine of devils, oppugning the truth. *Now therefore inasmuch as our Saviour Jesus Christ hath commanded the same, and signified also unto men by his Apostle, and we truly hearing their impiety with our ears, not without just cause, have (as we said before) pronounced this kind of men for accursed, and proclaimed openly that they are cut off from the Catholick Church, and far from the right faith. And we have certified your holiness, welbeloved and most reverend Brethren which are joyned with us in the same fellowship of the publick Ministry, that if peradventure some of them over-boldly presume to present themselves before you, ye give no heed unto them, neither be perswaded by* Eusebius, *neither by any other whatsoever that shall write unto you in their behalf. For it behoveth us that be Christians, to eschew all such as open their mouths against Christ, and such as are alienated in mind from him, as enemies of God and rotten sheep, corrupting the sense of mans mind, and that* we bid not such kind of men *(as* S^t^ John *hath commanded)* no not so much as God speed, least that we become partakers of their offences. *Salute them which are among you, brethren: the brethren with us salute you also.* When *Alexander* had written these Letters unto the Bishops every where throughout the several Cities, this pestilent infection hereby was the more scattered abroad, because that those unto whom these Letters were directed, began to burn among themselves with the sparkles of contention and discord. For some condescended and subscribed unto the Letters: some others with all might impugned them. But specially among all the rest, *Eusebius* Bishop of *Nicomedia* was provoked to the schisme and dissention, for that *Alexander* had often in his Letters charged him by name. And at that time *Eusebius* was able to do much, because that the Emperor then made his abode at *Nicomedia*, where *Diocletian* a little before had builded a Princely Palace. For which cause many Bishops favoured the opinion of *Eusebius*. But he ceased not to write unto *Alexander*, that he would let passe the controversie raised between them: that he would admit again *Arius* and his adherents into the Church: and others also throughout the Cities be exhorted that they should by no means condescend unto the drift of *Alexander*. Whereby there arose every where no small tumult. For then a man might have seen not only the Presidents and chief Rulers of the Churches, inveying one against another with spitefull and opprobrious terms: but also the Lay multitude severed asunder into two parts, the one favouring the one side, the other the other side. Wherefore the case became so hainous and shamefull and in so lamentable a plight, that the Christian Religion was openly derided of all men, even in the publick Theatres and solemn spectacles. The inhabiters of *Alexandria* contended very childishly, yea without all modesty, about the chief points of Christian Religion, they sent also Legats and Embassadors unto the Bishops throughout the other Provinces, who severing themselves unto sides, raised the like contention. The *Meletians* who not long before were cut off from the Church, joyned themselves with the *Arians*. I think it expedient to note what kind of men they are. *Meletius* Bishop of a certain City in *Ægypt*, besides sundry other causes, specially for that in the time of persecution he had renounced the faith, and sacrificed to Idols, was deprived of his Bishoprick by *Peter* Bishop of *Alexandria*, which suffered Martyrdome under *Diocletian*. Who being deprived, and favoured of many for all his fond doings, became the ring-leaders of the heresie among them, who in *Ægypt*, of him unto this present day are called *Meletians*, and having no just cause or cloak to defend his doings, in that he presumed to separate himself from the Church, made a sleeveless answer: saying, that he was greatly injured, wherefore he brake out into railing speeches and reviled *Peter*. And as soon as *Peter*, in that heat of persecution, had ended his

Arius and his complices excommunicated

2 Tim. 2.

Mat. 24.

1 Tim. 4.

2 John.

The *Meletian* hereticks joyn with the *Arians*.

Meletius why he was deprived by *Peter* Bishop of *Alexandria*.

his life with Martyrdom, he poſted over his opprobrious terms and railing ſpeeches to the painting of *Achillas* who ſucceeded *Peter* in the ſeat of *Alexandria*. And laſt of all he levelled the piercing darts of ſpitefull language at *Alexander*, who after the death of *Achillas* was there placed Biſhop. While this tumult and diſſention was toſſed too and fro, the opinion of *Arius* was called into controverſie, then *Meletius* with his complices took part with *Arius*, and together with him conſpired againſt the Biſhop. But they unto whom the opinion of *Arius* ſeemed abſurd, approved of *Alexanders* ſentence touching *Arius*, and affirmed the condemnation pronounced againſt ſuch as were of that opinion, to be juſt and according to right. But *Euſebius* Biſhop of *Nicomedia*, and as many as favoured the fond opinion of *Arius*, wrote unto *Alexander*, that he ſhould revoke the deprivation and digraduation paſt, and admit into the Church, ſuch as were excommunicated and excluded the company of the faithfull, and that they maintained no deteſtable doctrine at all. So then when of either ſide letters were brought unto *Alexander* Biſhop of *Alexandria*, the letters of both ſides were gathered together into one, *Arius* took ſuch as were in his behalf, *Alexander* gathered the contrary. Here occaſion was miniſtred unto the heretical ſects of the *Arians*, *Eunomians* and *Macedonians*; which in theſe days diſperſe themſelves abroad, to defend their damnable doctrine. For every one ſeverally alledgeth for proof and teſtimony of his opinion, the Epiſtles of ſuch as are of his own ſect.

Arians. Eunomians. Macedonians.

Chap. 7. in the Greek.

Chap. IV.

How Conſtantine *the Emperor being carefull for the Concord and Unity of the Church, ſent* Oſius *a* Spaniard *unto* Alexandria *to reconcile* Alexander *and* Arius, *writing alſo an Epiſtle unto both the parties.*

WHen the Emperor was certified hereof, he was wonderfull ſorry, and ſuppoſed this ſchiſm to be his own calamity. Forthwith therefore he went ſeriouſly about to quench the heat of diſcord kindled among them, and ſent Letters unto *Alexander* and *Arius* by a man worthy of credit, whoſe name was *Oſius* Biſhop of *Corduba*, a City of *Spain*; this man the Emperor loved entirely and highly honoured. Some part of which Letters I ſuppoſed not impertinent for this place, which are wholly alledged by *Euſebius* in his Books of the Life of *Conſtantine*.

Oſius a Spaniard Biſhop of *Corduba.*

Conſtantine *the puiſſant, the mighty, and noble Emperor, unto* Alexander *and* Arius, *ſendeth greeting.*

The Epiſtle of *Conſtantine* unto *Alexander* and *Arius*, taken out of the ſecond Book of *Euſebius* of the life of *Conſtantius.*

Hereby I gather the original ground of this controverſie, in that thou Alexander *haſt demanded of the Elders touching a certain place of holy Scripture, yea rather touching a certain vain piece of a Queſtion, what every ones opinion was: and thou* Arius *haſt unadviſedly blazed abroad and ſet abroach that which thou ſhouldeſt not at the firſt have conceived, and having conceived it, thou ſhouldeſt have paſſed it over with ſilence. Whereby this diſſention is riſen among you, the wonted aſſembly of the Church hindred, the moſt devout people diverſly diſtracted into either ſide, and rent aſunder, being aforetime one body compacted together in harmonical unity. Wherefore let either of you, pardoning each other, like of that which your fellow-miniſter not without cauſe exhorteth you unto: and what is that? that you neither object at all, neither anſwer any objection that concerneth ſuch matters. For ſuch queſtions as no law or Eccleſiaſtical Canon neceſſarily defineth, but the fruitleſſe contention of idle brains ſetteth abroad, though the exerciſe thereof avail for the ſharpning of the wit, yet ought we to retain them within the inner cloſet of our mind, and not raſhly to broach them in the publick Aſſembly of the vulgar people, neither unadviſedly to grant the common ſort the hearing thereof. For how many be there that can worthily explicate and ſufficiently ponder the weight of ſo grave, ſo intricate, and ſo obſcure a matter? But if there be any ſuch that perſwadeth himſelf able eaſily to compaſſe, and to attain unto it, how many parts are there (I beſeech you) of the multitude whom he can ſufficiently inſtruct therein? And who is there in ſifting out ſo curious a Queſtion, that can well paſs the peril of plunging in errour? Wherefore in ſuch caſes we muſt refrain from verbal diſputations, leſt that either we by reaſon of the imbecillity of our wit, cannot explicate*

our

our mind, either our auditors when we teach by reason of their dull capacity cannot comprehend the curious drift of our Doctrine, whereby the people of necessity incurreth the danger either of blasphemy, or the poisoned infection of discord. Wherefore both the rash objection, and the unadvised answer (being cause of the heretical sects of the Arians, Eunomians, *and of as many as favour the like folly) ought each one of each other crave pardon. Neither is there occasion ministred to contend about the chiefest commandment in holy Scripture, neither is there sprung any new opinion touching the service of God: for you retain the one and the same sentence in substance of faith, so that you may easily imbrace the uniforme consent of unity and concord. For it is not well that for your contention about slender matters, and trifling toyes, so great a multitude of the people of God through your negligence should be at such discord among themselves. Yea it is supposed not only not well, but altogether intollerable. And that in few words I may lay before your eyes some president hereof, I will reason with you: Ye are not ignorant, as I suppose, that the Philosophers agree among themselves, all joyntly professe one title and name of Discipline, yet for all that, they vary and disagree in some odde opinion which severally they hold, who though they dissent by reason of their several opinion, yet because of their compacted profession, they joyn hands and hold together like birds. If then the case be thus, why may it not be thought more expedient, that we wearing the Cognizance of the most mighty God, even for the Christian Religion the which we professe, should be at peace and unity among our selves? But let us weigh more diligently and consider more deeply with our selves what I shall now say: whether it be right or reason that for light and vain contention about words, one brother should dissent from another, and the renowned peace by pestilent discord through us which spite one another for slender and unnecessary matters, should thus miserably be prophaned and rent in pieces. These practices are rather popular, and farre more agreeable with the youthfully rashnesse of green heads, than with the sobriety of the grave and Priestly personages. Wherefore of our own accord let us put to flight the temptation of the Devil. And inasmuch as our Lord God Almighty the Saviour of all men, hath graciously given abroad of his common light unto all, therefore be it lawfull unto me (I beseech you) as much as in you lieth, that I being aided with the helping hand of his providence, may happily bring my purpose to good effect, and that also I may lead his people partly with often calling upon them, partly with the diligent over-sight of their life, and partly also with sharp admonition to mutual love and amity one with another. And seeing that (as I said) there is but one faith among you, one consent of profession, one trade of life and order of law, the which with mutual consent of the mind linketh and compacteth into one the whole body with the several members of the same: that therefore, which through your discord moved no small stirre among you, for that it concerneth not any weighty substance of all our Religion, there is no reason why it should breed any division at all in mind, or discord in Doctrine. And this do I say, not to compell you in this light and fond question, of what sort soever it be, altogether to condescend unto the same sentence; and though you dissent among your selves about a matter of small importance (for neither truly are we all in all things like minded, neither have we all the same nature and gift ingraffed in us) nevertheless for all that, it may come to passe that the sacred unity may soundly and inviolably be retained among you, and one consent and fellowship conserved between all. But touching the providence of God let there be one faith among all, one consent of mind, and one opinion concerning God. And as touching the sleighty and subtle sifting out of these vain questions, though you agree not altogether into one, yet should you have limited them within the bounds of your capacity, and laid them up within the secret closet of your mind. Let the common link of amity, let true faith, let the honour due unto God, and the reverence of his Law, dwell for sure and certain among you, joyn hands together, be friends one with another, render unto the whole multitude of the people their wonted familiarity, and purging your minds of the spot of contention, imbrace ye again one another after the most loving and friendliest manner. For oftentimes when enmity is banished, amity is of more delectable force among friends. Let me therefore enjoy the dayes in peace, and the nights without molestation, that the pleasure which riseth of the pure light of concord and quiet life, may henceforth inviolably be conserved. If it otherwise happen, it behoveth us to sob and sigh, and to shed many a salt tear. For it cannot be that henceforth we lead the rest of our life in peace and tranquillity: for it cannot be that the people of God (I mean that people which joyntly with us is tied to the service of God) as long as they thus injustly and dangerously disagree one from another, do live peaceably: or how can I in this case quiet my self, and settle my conscience?*

The contention of Philosophers.

Brethren and Christians may not brawl contentiously about words.

And that you may perceive the great grief and ſorrow I conceive in my heart for the ſame. I beſeech you give ear unto me. Of late I came into the City of Nicomedia, *forthwith I purpoſed in mind ſpeedily to travel towards the Eaſt, and when I haſtened towards you, and had paſſed the greater part of my journey, ſo that now I ſeemed in manner to be with you, tidings hereof conſtrained me to alter my mind, leſt that I ſhould with mine eyes behold the things which I verily ſuppoſed my ſelf not able to tolerate with mine ears. Touching that which remaineth, ſee that with your peace and concord ye make plain and ſet wide open the way for my journey into the Eaſt, the which you have ſhut with your debate and diſcord, kindled of the one againſt the other. And bring ſpeedily to paſſe, that I may perceive not only you to hold together, but alſo the whole multitude of Lay-people rejoycing, and let us all joyntly render thanks (as our bounden duty requireth) unto God Almighty, with convenient laud and praiſe, for the publick peace, the common unity and liberty of all men.*

Chap. 8. in the Greek.

Chap. V.

Conſtantine *the Emperor ſummoneth the* Nicene *Council, it was held at* Nicæa *a City of* Bithynia, *for the debating of the controverſie about the feaſt of* Eaſter, *and the rooting out of the hereſie of* Arius.

THough the Emperors Letters contained a wonderfull exhortation full of grave and ſober counſel, yet the poiſon of diſſention had taken ſuch root, that neither the induſtry of the Emperor, neither the credit of the meſſenger which brought the Letters could ſuppreſſe it. For neither *Alexander* nor *Arius*, tempered the madneſſe of their contentious minds for all the Emperors Letters. There was moreover no ſmall contention, and a great tumult among the vulgar ſort, before the which there was another peſtilent kind of ſedition, ſcattered abroad into certain particular Provinces, which greatly moleſted the quiet ſtate of the Church: to wit, the ſchiſm about the time of the celebration of the Feaſt of *Eaſter*, which then had only poſſeſſed the Eaſtern parts, whileſt that ſome curiouſly obſerved the Judaical Celebration of the Feaſt, ſome other the general cuſtom and manner of the Chriſtians throughout the world. And while they thus contend about the Feaſt, they communicate nevertheleſſe one with another, and accompliſh the ſolemnity with bitter contention of mind. When therefore the Emperor ſaw the Church vehemently toſſed by reaſon of both theſe troubleſome tumults, he ſummoned a general Council, and cited by his Letters from every where the Biſhops to appear and meet at *Nicæa* a City of *Bithynia*. So that many Biſhops out of many Provinces and Cities came thither, of the which *Euſebius* called *Pamphilus*, in his third Book of the Life of *Conſtantine*, writeth thus: *There were gathered together into one the chief Miniſters of God inhabiting all the Churches throughout all* Europe, Africk *and* Aſia: *There was one ſacred Senate framed as it were by the handy work of God, which alſo received into the bounds thereof both* Syrians *and* Cylicians, *and ſuch as came from* Phœnicia, Ægypt, Arabia, Paleſtina, Thebais, Lybia, *and* Meſopotamia: *There was alſo in this Synod the Biſhop of* Perſes, *neither was the* Scythian *abſent from this company.* Pontus, Galatia, Pamphilia, Cappadocia, Aſia *and* Phrygia, *miniſtred choſen men from amongſt them. Moreover the* Thracians, Macedonians, Achaians, Epirotæ, *and they whoſe dwelling was far diſtant came thither: Of the* Spaniards *alſo there was preſent together with many others in that company, * one that was counted notable, of great fame and renown. But the Biſhop of the princely City by reaſon of his old age abſented himſelf, yet there were then preſent of his Clergy which ſupplied his room. Such a Garland of immortal memory, twiſted the Emperor* Conſtantine *being but one, through the bond of unity unto the glory of Chriſt: and to the end he might be found thankfull unto his Saviour, he ſet up that renowned ſigne of victory againſt the enemy, lively reſembling in this our aſſembly the Apoſtolick Quire. For it is written that in thoſe times there were gathered together holy men of every Nation which is under Heaven, among whom there were* Parthians, Medes, Elamites, *and inhabiters of* Meſopotamia, Judæa, *and* Cappadocia, Pontus *and* Aſia, Phrygia *and* Pamphilia, Ægypt *and the parts of* Lybia, *which is beyond* Cyren, *ſtrangers of* Rome, Jews *and Proſelytes,*

The meſſenger was *Oſius* Biſhop of *Corduba* in *Spain*.

The firſt general Council of *Nice*. Euſeb. *l.* 3. *de vit.* Conſt.

* *Oſius* Biſhop of *Corduba*, as I ſuppoſe. The Biſhop of *Rome* was not at the Council, but ſent thither certain of his Clergy. Act. 2.

Proſelytes, Cretes *and* Arabians. *But this one thing failed them, for all they that met there, were not of the Miniſters of God. The number of Biſhops in this aſſembly was three hundred and over, but of Prieſts, Deacons, Acolytes, and others which accompanied them, the number could not be told. And of the Miniſters of God, ſome for their ſage and ſober ſpeech, ſome for their gravity in life, and patience in adverſity, ſome other for their trade of living as mean between both, were highly commended. There were of theſe not a few, who for their old years and ancient dayes were greatly honoured: Other ſome in the flower of their youth, for ſharpneſſe of wit, gave a gliſtering ſhine: Certain others were late practitioners and novices in the Miniſtry. Unto all which the Emperor commanded that all neceſſaries, large and liberal food for ſuſtenance ſhould daily be miniſtred.* And ſo farre out of *Euſebius* touching that Aſſembly. When the Emperor had finiſhed the triumph ſolemnized in remembrance of his victory againſt *Licinnius*, he took his journey into *Nicæa*. Among the Biſhops there aſſembled, *Paphnutius* Biſhop of the upper *Thebais*, and *Spyridion* Biſhop of *Cyprus* were recounted famous. But the cauſe that moved us to rehearſe them, hereafter ſhall be ſhewed. There were preſent alſo many of the Laity, which were skilfull Logicians, ready to defend each other part. *Euſebius* Biſhop of *Nicomedia* (as I have ſaid before) *Theognis* and *Maris* maintained the opinion of *Arius*. This *Theognis* was Biſhop of *Nicæa*, and *Maris* Biſhop of *Chalcedon* a City of *Bithynia*. Againſt theſe *Athanaſius* Deacon of the Church of *Alexandria*, ſtrove manfully; this *Athanaſius* did *Alexander* the Biſhop highly eſteem, and therefore there enſued great envy againſt him, as hereafter ſhall be declared. Before the Biſhops met together in one place, the Logicians buſied themſelves, propounding againſt divers others certain preambles of Diſputation, and when divers were thus drawn to Diſputation, and allured as it were by bait, a Lay-man one of the number of Confeſſors, of a ſimple and ſincere mind ſet himſelf againſt the Logicians, and told them thus in plain words: *That neither Chriſt, nor his Apoſtles had delivered unto us the art of Logick, neither vain fallacies, but an open and plain mind to be preſerved of us with faith and good works.* The which when he had ſpoken, all that were preſent had him in admiration, and held with his ſentence. Then the Logicians after they had heard the pure words of plain truth, quieted and ſetled themſelves aright. So that at length by that means the ſtirre raiſed by occaſion of Logick, was wholly ſuppreſſed. The day after all the Biſhops met in one place, after them came the Emperor, being come he ſtandeth in the middeſt, neither would he firſt ſit down, before he had beckned to the Biſhops to do the ſame. So great a reverence of perſon and ſhamefac'dneſſe of mind did the Emperor ſhew unto thoſe grave Fathers. After that all were ſilent, as the opportunity of the time did require, the Emperor as he ſate in his ſeat made an Oration unto them, exhorting them to imbrace unity of mind, concord and agreement, wherein alſo he councelled them to remove from their minds all private malice and grudge, which they did owe one towards another. For divers of them had accuſed each other, and put up the day before unto the Emperor libels one againſt the other. But he exhorted them earneſtly to apply themſelves unto the purpoſed buſineſſe, which was the cauſe of their Aſſembly, and cauſed the libels to be burned: joyning withall this only ſaying: *That Chriſt commanded him that looketh for forgiveneſſe, to forgive likewiſe his brother.* When that he had largely treated of Concord and Peace to be preſerved among them, he referred unto their diſcretion to diſcern more exquiſitely of the principles of Chriſtian Religion, even as the ſelf-ſame *Euſebius* reporteth in his third Book of the Life of *Conſtantine*, whoſe allegation may preſently ſeem very commodious. For thus he writeth: *When many things of either ſide were alledged, and a great controverſie raiſed even at the entrance into diſputation, the Emperor gave patient and peaceable ear unto all, he received their poſitions with earneſt and carefull ſtudy: ſometimes he help in reaſoning each other part: when that they diſputed with heat of contention, he reconciled them by little and little: he conferred with every one lovingly and courteouſly: he uttered his mind in Greek, for he was not ignorant of that language. His ſpeech was both ſweet and pleaſant, perſwading with ſome, pacifying ſome other with gentle words, praiſing others for their ſage ſentences. He ceaſed not to reduce them all unto concord, untill that he had brought them to that paſſe, that they all became of one mind, and concluded with one opinion touching all the things that ever tofore were called to queſtion, ſo that not only there flouriſhed among them one Faith, but alſo they agreed all together to celebrate the ſolemn Feaſt of* Eaſter *at one and the ſame time throughout the world. Now therefore the Canons concluded upon by common conſent of all,*

Paphnutius Biſhop of *Thebais.*
Spyridion Biſh. of *Cyprus.*
Euſebius Nicomedia.
Theognis an Arian.
Maris an Arian
Athanaſius.
Alexander.

Ruffinus in his firſt book, c. 3. layeth down the circumſtances of this Hiſtory more at large.
Conſtantine the Emperor ſheweth great revence unto the Biſhops.
Conſtantine exhorteth to unity, and burneth their libels.
Mat. 28.

Euſeb. l. 3. de vit. Conſtant.

were

He confuteth the ſlanderous report which *Sabinus* made of the Biſhops aſſembled in the Council of *Nice*.

were ratified by the Subſcription of every one, and recorded for the poſterity. Theſe things hath *Euſebius* to like purpoſe rehearſed and left behind him in writing, neither have we in this place cited them out of ſeaſon, yea we have uſed his words for witneſſes, and knit them to this our Hiſtory, to the end we give not ear unto ſome which have condemned the Council aſſembled at *Nice*, as though it had erred in the Faith: again that we credit not *Sabinus* the *Macedonian*, who called the men that met there, idiots and rude perſons. For this *Sabinus* Biſhop of the *Macedonians*, which inhabit *Heraclea* a City of *Thracia*, whileſt he gathered into one volume thoſe things which divers Councils and Aſſemblies of Biſhops have committed to writing; he condemneth with opprobrious languages the Biſhops which met at *Nice* for unlearned and ignorant men. Not remembring that in ſo doing he condemneth *Euſebius* for an idiot, who publiſhed the ſame Faith with the great trial and experience he had therein. Moreover ſome things of ſet purpoſe he ever skippeth: ſome other he perverteth: thoſe things which ſeemed to make for his purpoſe, which tended to the mark he ſhot all, all thoſe he culled out diligently. And though he praiſeth *Euſebius Pamphilus* for a witneſſe to whom credit may worthily be given, and though he highly commend the Emperor as one that prevailed very much in the eſtabliſhing of Chriſtian Religion, yet for all that doth he reprehend the Faith publiſhed in the Council of *Nice*, as delivered by ſuch as were rude and altogether unlearned. And whom he calleth a wiſe man, and counteth a true witneſſe, the ſame mans teſtimony of ſet purpoſe doth he reject. For *Euſebius* reporteth, that of the Miniſters of God which then were preſent, ſome excelled for their ſage and ſober ſentences, ſome for their gravity of life, and that the Emperor with his preſence reduced them all unto concord, and linked them together in one mind, and in one opinion. But of *Sabinus*, if time do ſerve and occaſion hereafter be offered, we will ſay more. The uniform Doctrine of Faith agreed upon and publiſhed by open conſent of all in the general Council of *Nice*, is this: * *We believe in one God the Father Almighty, maker of all things viſible and inviſible, and in one Lord* Jeſus Chriſt *the Son of God, the only begotten Son of the Father, that is of the ſubſtance of the Father, God of God, light of light, very God of very God, begotten not made, being of one ſubſtance with the Father, by whom all things were made, both the things in Heaven, and the things in earth. Who for us men and for our ſalvation came down, and was incarnate, he was made man, he ſuffered and roſe the third day, he aſcended into the Heavens, he ſhall come to judge both the quick and the dead. And we believe in the holy Ghoſt. Therefore they which ſay there was a time when he was not, before he was begotten, or that he had his beginning of nothing, or that he is of another ſubſtance or eſſence, or that affirm the Son of God to be made, or to be convertible or mutable: theſe the Catholick and Apoſtolick Church of God doth pronounce for accurſed.* This Faith three hundred and eighteen Biſhops have confirmed, and all conſented thereunto; and as *Euſebius* writeth, they all with one voice and one mind ſubſcribed thereunto. Five onely excepted, which allowed not of this clauſe, to wit, *Of one ſubſtance*, by name *Euſebius* Biſhop of *Nicomedoa*, *Theognis* of *Nice*. *Maris* of *Chalcedon*, *Theônas* of *Marmarica*, and *Secundus* of *Ptolemais*. For they affirmed, that to be *Of one ſubſtance*, which hath his original of ſome thing, either by diviſion, or derivation, or production. By production is a bud out of the roots: by derivation as children of the parents: by diviſion as two or three pieces out of a maſſe of gold. The Son of God by relation was after none of theſe manners, and therefore they ſaid they would not agree unto the form of Faith confirmed in the Council of *Nice*. Whereupon they derided exceedingly the clauſe *Of one ſubſtance*, and would not ſubſcribe unto the depoſition of *Arius*. * For which cauſe the Council not onely accurſed *Arius* and all his adherents, but alſo forbad him *Alexandria*. Moreover by the Emperors Edict *Arius*, *Euſebius* and *Theognis* were exiled, * whereupon *Euſebius* and *Theognis* in a while after they were baniſhed, gave up a Book of their converſion and repentance, ſignifying withall their conſent touching the Faith *Of one ſubſtance*, as hereafter in proceſſe of our Hiſtory we will declare more at large. At the ſame time *Euſebius* commonly called *Pamphilus* Biſhop of *Ceſarea* in *Paleſtina*, when in the ſame Council he had a while ſtaggered, and adviſedly pondered with himſelf whether it were his part to admit that platform and definition of Faith, at length approved it, together with the other Biſhops, and ſubſcribed thereunto, and ſent the ſame form of Faith in writing unto the people whoſe charge he had, expounding the clauſe *Of one ſubſtance*, leſt that any thenceforth ſhould ſuſpect him to have doubted thereof

* This *Nicene* Creed was not found thus placed in the Greek copy, wherefore the Greek ſeemed unperfect, for to what end ſhould *Socrates* write: The uniform Doctrine of faith, *&c.* is this, unleſſe ſome thing followed: or how could he after all conclude as he doth: This faith, unleſſe there were ſomewhat interlaced. We have therfore ſupplied the want of this unperfect place, by borrowing the copy of this Creed written truly in the ſame words by *Euſebius Pamphilus*, and recited toward the later end of this Chapter by *Socrates*, the which we have preſently laid down in different letters.

* *Arius* is accurſed with his complices.

* *Euſebius* and *Theognis* being *Arians* do recant.

thereof at all. The things which he wrote were after this manner: *It is very like (welbeloved) that the acts concerning the Ecclesiastical faith concluded in the great and famous Council held at* Nice, *came heretofore to your knowledge, specially in that fame spreadeth her self abroad faster than the truth curiously tried or handled of us: yet that the truth may not onely be imbraced of you by hear-say, I have thought necessary to send unto you in writing, first that form of faith which I exhibited to the Council, next the other published by the Bishops, where they have annexed and added certain things to ours. The form of our faith which then was read in presence of our most holy Emperor, and then approved for sound and certain, was in this sort. As we have received of the Bishops our predecessours, both when we were catechized, as also when we were signed with the seal of Baptism: as we have learned of holy Scripture: as we have believed being Priest, and preached being Bishop, even so now also believing we have made manifest our faith unto you, which is this. We believe in one God the Father Almighty, maker of all things visible and invisible, and in one Lord* Jesus Christ *the Word of God, God of God, light of light, life of life, the only begotten Son, the first begotten of all creatures, begotten of God the Father before all worlds, by whom all things were made, who for our salvation was incarnate and conversant among men, who suffered and rose the third day, who ascended unto the Father, and shall come again to judge both the quick and the dead. We believe also in one holy Ghost, believing moreover every one of these to be in essence and substance. The Father to be a Father in deed, the Son to be a Son in deed. The holy Ghost to be a holy Ghost in deed, even as our Lord sending his Disciples to preach said:* Go therefore teach all Nations baptizing them in the Name of the Father, and of the Son, and of the holy Ghost. *Touching all which we firmly protest, that we are of this mind, that we are of this opinion, and have been, and that we mind to persevere in this faith untill death do sever and part asunder body and soul, holding for accursed all cankered heresies the which godlesse persons have sown in the world, and that you may fully perswade your selves of us, that we have heretofore believed and spoken unfeignedly and from the heart touching all the premises, presently also we protest, that we both believe aright, and speak as we ought of God Almighty and our Lord* Jesus Christ, *and we are able with plain demonstrations to prove, and with reason to perswade, that in times past our faith was alike, that then we preached things correspondent unto this form of faith now published by us, so that none in this behalf can repine or gain-say us. Moreover our most holy Emperor hath testified the same to be most true, and affirming himself to be of the same opinion, he commanded that all should give their assent unto the same, that they should subscribe unto the particulars, that they should condescend unto the premises, so that this onely clause, of* One substance, *were therein interlaced. The which he himself explicated in these words: To be of* One substance, *may not be taken according unto corporal affections, neither to consist of the Father by division, neither by incision or parting asunder. It may not be, that an immaterial, an intellectual, and an incorporeal Nature should admit or be subject to any corporal passion, for it behoveth us to conceive such mysteries with sacred and secret terms. Our most sage and vertuous Emperor reasoned of these things after this sort. The Bishops because of the clause of* One substance, *published this form of faith. We believe in one God the Father Almighty, maker of all things visible and invisible, and in one Lord* Jesus Christ *the Son of God, the onely begotten Son of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in Heaven, and the things in earth. Who for us men, and for our salvation came down, and was incarnate, he was made man, he suffered and rose the third day, he ascended into the Heavens, he shall come to judge both the quick and the dead. And we believe in the holy Ghost. Therefore they which say there was a time when he was not before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirm the Son of God to be made, or to be convertible or mutable: these the Catholick and Apostolick Church of God doth pronounce for accursed. When they had prescribed this form of faith, we ceased not diligently to demand of them, how they understood that sentence,* To be of the substance of the Father, *and that,* To be of one substance with the Father. *Whereupon there arose objections and resolutions, so that the right sense of the aforesaid sentences was curiously sought out. They said that,* to be of One substance, *signified nothing else than to be of the Father, yet not to be as a part of the Father. This seemed unto us very well to agree with the exposition of that blessed Doctrine which teacheth the Son to be of the Father, yet not to be part of his substance. Wherefore we accorded with his sentence, neither rejected we the clause of* One substance, *because*

Eusebius Pamphilus writeth thus from the Council of *Nice* unto the Church of *Cæsarea* in *Palestina*, whereof he was Bishop

The Creed which *Eusebius Pamphilus* himself made and exhibited unto the Council of *Nice*, whereunto the Bishops added the clause *Of one substance.* Mat. 28.

The Emperor *Constantine* commandeth the clause of *One substance* to be added unto *Eusebius* Creed: he expoundeth himself the meaning thereof. The Creed laid down by 218 Bishops in the Council of *Nice*, the which *Eusebius* in these words sendeth to *Cæsarea.*

Of the substance

becauſe that peace was placed before our eyes as a mark to behold, and moreover we had ſpecial care not to fall from the faith. In like manner we approved, Begotten, not Made. *For* Made *they counted a common word with other creatures which were made by the Son, that the Son had nothing in him which reſembled or was like unto them, and for that cauſe he was not a creature like unto thoſe which were made by him, but of a far more excellent ſubſtance than any creature is framed, the which holy Scripture declareth to be begotten of the Father, in as much as no mortal nature can either by word expreſſe, or by thought comprehend or attain unto the manner of this generation. In like ſort alſo that clauſe,* The Son to be of one ſubſtance with the Father, *was ſifted and allowed, to be underſtood after no corporal manner, neither to have any likelihood with mortal living things, neither to be by diviſion of ſubſtance, neither by ſection or parting aſunder, neither by mutation of the Fathers eſſence and power, that the unbegotten nature of the Father was far from all theſe things. And that* To be of one ſubſtance with the Father, *ſignified no other thing, than that the Son of God was in nothing like the reſt of the creatures, but altogether like unto the Father alone which begat him, neither begotten of any other than of the Fathers ſubſtance and eſſence, unto the which thing thus ſet forth, right and reaſon required that we ſhould condeſcend. For we have known for ſurety divers ancient Biſhops, and writers of great learning and renown to have mentioned this clauſe, of* One ſubſtance, *in ſetting forth the Divinity of the Father and the Son. So far of the faith publiſhed in the Council of* Nice. *Whereunto we all condeſcended, not raſhly and unadviſedly, but according unto the ſentences ſet forth in the preſence of the moſt godly Emperor, which were diſcuſſed, and by common aſſent approved for the cauſes afore-alledged. And withall we thought good to ratifie the form of curſe publiſhed after the expoſition of the faith, becauſe that it forbiddeth that no man do acquaint himſelf with forreign ſpeeches and unwritten languages, whereby in manner all confuſion and diſcord is drawn and crept into the Church. For whenas the ſacred Scripture maketh mention no where of any ſuch ſentences: to wit, That the Son of God had his beginning of nothing, and that there was a time when he was not, and ſuch like ſentences, it ſeemed not agreeable with reaſon, either in words to talk of them, or indeed to teach them. Unto which notable Decree we have ſubſcribed, although heretofore we never accuſtomed neither acquainted our ſelves with ſuch ſpeeches. Theſe things (welbeloved) we have neceſſarily ſent unto you, not only to certifie you of the cenſure concluded of us after our curious ſifting and adviſed aſſent, but alſo to let you underſtand, that while at the firſt the diverſity of reports written unto you offended us not a little, we perſiſted in one and the ſame mind (as it was moſt meet) even to the laſt hour. But afterwards with ſmall ado, we imbraced without any diſquietneſſe at all ſuch things as were not offenſive, whenas we with tractable mind ſought out the ſenſe and underſtanding of the words which were then in controverſie, and found them altogether agreeable with the things contained in the form of faith publiſhed by us our ſelf.* Theſe things *Euſebius Pamphilus* did ſend in writing unto *Caſarea* in *Paleſtina.*

Begotten not made.

The Son to be one ſubſtance with the Father.

Before *Arius* time the clauſe of one ſubſtance was known.

Chap. 9. in the Greek. Chap. VI.

The Epiſtle of the Synod, containing their Decrees, and the expulſion of Arius *with his complices: ſundry Epiſtles of* Conſtantine *the Emperor.*

THe Council it ſelf by general conſent wrote theſe things which follow unto the Church of *Alexandria*, and unto the Inhabitants of *Ægypt*, *Lybia*, and *Pentapolis.*

Unto the holy (through the grace of God) and the renowned Church of Alexandria, *and to the beloved Brethren throughout* Ægypt, Lybia *and* Pentapolis, *the Biſhops aſſembled at* Nice, *and ſummoned to the great and ſacred Senate, ſend greeting in the Lord.*

The Synodical Epiſtle of the Council of *Nice.*

Whenas by the grace of God, and the commandment of the moſt virtuous Emperor Conſtantine, *who gathered us together from divers Cities and Provinces, the great and ſacred Council of* Nice *is ſummoned: It ſeemed expedient that Letters from the whole ſacred Aſſembly ſhould be ſent unto you, whereby you might be certified as well of the things called into queſtion, and*

and exquisitely decided: as also of the Canons therein confirmed. First of all the things which did concern the impious and perverse opinions of Arius *and his complices, were fully handled in the presence of the most godly Emperor* Constantine, *whereupon it pleased the Council by common consent of all, to pronounce his wicked opinion to be held for accursed, and the execrable words and blasphemous sentences he used, saying:* That the Sonne of God had his beginning of nothing: That there was a time when he was not: That the Sonne of God was of free will inclined to virtue and to vice: That he was a creature, and that he was made: *all which the holy Council did accurse; nay it may not be permitted, that his impious opinion, his insolent madnesse, his blasphemous words should come within hearing. Moreover you have heard, or at leastwise ye shall hear of us touching him and his end, lest that we seem rashly and without cause to insult and inveigh against a man which received due for his desert. His impiety grew to that passe, and so prevailed, that he led* Theonas *Bishop of* Marmarica, *and* Secundus *of* Ptolemais, *together with him into perdition: for they were partakers of the same punishment with him. After that the grace of God had delivered us from that perverse opinion, from that impiety and blasphemy, and from such people as presumed to sow discord and debate in the midst of such as lead a peaceable and quiet life, there remained as yet touching the contumacy of* Meletius, *and such as he had advanced unto Ecclesiastical Orders to be determined of us, and what the Council decreed touching him thus understand well beloved Brethren. The Council being bent to deal with more clemency towards* Meletius *than he deserved (for by just judgment he was worthy of no pardon) decreed,* That he should remain in his proper City, that he should have no authority to make Ministers, no authority to advance any unto the Ecclesiastical function, neither to appear or present himself in any other region, or in any other City for that purpose, but only to retain the bare name and title of his Office and Dignity: *They decreed further touching such as were entered into holy Orders by his laying on of hands,* That they after Confirmation with more mystical laying on of hands should be admitted into the fellowship of the Church: with this condition, that they should enjoy their dignity and degree of the Ministry, yet that they be inferiour unto all the Pastors throughout every Province and Church, the which the most honourable man and our collegue *Alexander* hath ordained. Moreover that they have no authority to elect the Ministers approved by their censures, no not so much as to nominate them which are to execute the Ecclesiastical function, nor to intermeddle with any thing touching them that are within *Alexanders* jurisdiction, without the consent of the Bishop of the Catholick Church. But they who through the grace of God, and the means of your praiers were found no maintainers of schism, but contained themselves within the bounds of the Catholick and Apostolick Church, void of all erroneous blemish, let these have authority to consecrate Ministers, to nominate such as shall be thought worthy of the Clergy, and in fine freely to do all according unto the Rule and Canon of the Church. If in case that one of them which presently enjoy the Ecclesiastical dignity, chance to finish his mortal race, then one of them lately admitted into the Church (so that he be found worthy, and the people chuse him, so that the Bishop of *Alexandria* consent thereunto, and confirm his election) may succeed in the place of the deceased. *Our will is also,* That liberty be granted unto all others. *But of* Meletius *namely it is otherwise decreed, to wit,* That both for his insolent boldnes, wherewith heretofore he molested the quiet state of the Church, and also for his temerity and wilfull ignorance openly shewed, he should have neither power, neither authority given him, for in that he is a man, he may again vex the Church with the like disorder. *And these Decrees properly and severally do concern* Egypt, *and the most holy Church of* Alexandria. *But if any other thing besides this be decreed and concluded upon whilest that the most honourable Lord our fellow Minister and brother* Alexander *is present with us, he being both President and privy to our doings, will in presence of you all more exactly recite the whole unto you. We send you glad tidings of the uniform consent and agreement touching the celebration of the sacred feast of* Easter, *that by the means of your prayers the stirre raised in that behalf was quietly appeased. So that all the Brethren which inhabit the East, observing heretofore the manner of the* Jews, *now with uniform consent do follow the* Romans *and us, and you which of old time have retained with us the self same order and manner of Celebration. Wherefore rejoyce, partly because of these prosperous affairs, and partly for the peace and uniform agreement of all, and partly also that all heresies are bandoned and plucked up by the roots, and imbrace with greater honour and more fervent love our fellow Minister* Alexander, *but your Bishop;*

The blasphemous opinions of *Arius* that cursed heretick touching the blessed Son of God.

This *Meletius* as *Socrates* said before *cap.* 3. in time of persecution denied the faith, and sacrificed to Idols, therefore he was excommunicated, and being in this taking he took part with the *Arians*, who for company together with *Arius* in this Council is condemned.

The question of *Easter* concluded upon in the Council of *Nice.*

Biſhop, whoſe preſence was a great pleaſure unto us, who in thoſe years took great pains and laboured exceedingly to reduce the affairs of your Church unto a quiet and peaceable ſtate. Pour unto God hearty prayers for us all, that the things rightly decreed and eſtabliſhed may continue for firm and inviolable through God the Father Almighty, and our Lord Jeſus Chriſt, together with the holy Ghoſt, to whom be glory for ever and ever, Amen. It is evident by this Synodical Epiſtle, that they accurſed not only *Arius* and his complices, but alſo the ſentences of his perverſe opinion, moreover that they agreed among themſelves touching the Celebration of *Eaſter*: that they received the grand heretick *Meletius*, granting him licence to retain his Epiſcopal dignity, yet depriving him of all authority to execute the function as a Biſhop uſeth. For which cauſe I ſuppoſe the *Meletians* in *Ægypt* unto this day to have been ſevered from the Church, becauſe that the Council took away from *Meletius* all authority. We have moreover to underſtand, that *Arius* wrote a Book of his opinion, the which he entituled *Thalia*, the ſtile and phraſe of the Book is both wanton and diſſolute, reſembling in all points the bawdy ballads and rimes of the wanton Poet *Sotades*. The which Book alſo the Council then did condemn. Neither was the Council only carefull by writing to certifie of the peace eſtabliſhed, but the Emperor alſo ſignified the ſame by his Letters unto the Church of *Alexandria*.

Why the *Meletians* are ſevered from the Church.

The wanton book which *Arius* wrote and entituled *Thalia*.

Conſtantine *the Emperor unto the Catholick Church of* Alexandria.

Conſtantine Magnus unto the Church of *Alexandria*.

We wiſh you health in the Lord welbeloved Brethren. A great and a ſingular benefit of the Divine Providence of God is conferred on us, in that all errour and deceit being quite put to flight, we acknowledge one and the ſelf-ſame faith. From henceforth there remaineth no refuge for the ſleights of the Devil intended againſt us, whatſoever through fraud he pretended, the ſame is wholly taken away. The bright beams of the truth according unto the commandment of Chriſt, overcame thoſe diſſentions, ſchiſms, thoſe tumults, and (as I may ſo terme it) that deadly poiſon of diſcord. One God therefore all we both in name do adore, and in faith do believe to be. And to the end the ſame through the forewarning of God might be brought to paſſe. I have called together a great company of Biſhops unto the City of Nice, *with whom I alſo being one of your number, and moſt willingly addicting my ſelf wholly together with you unto the ſame buſineſſe, have indeavoured that the truth then in controverſie might throughly be tried out. Wherefore all things that ſeemed to breed occaſion of diſcord or diſſention, were narrowly ſifted and ſought out. How great and what horrible blaſphemies (God of his goodneſs be merciſull unto us) have ſome unreverently uttered againſt our great Saviour, againſt our hope and life, and impudently not only blazed things contrary unto the Scriptures inſpired from above, and the ſacred faith, but alſo affirmed they believed the ſame? For whenas three hundred Biſhops and above, men of great fame both for modeſty of mind and ſharpneſſe of wit, had confirmed one and the ſame faith, which was found to be a true faith by the truth it ſelf, and plain teſtimonies of holy Scripture ſought out for the purpoſe:* Arius *alone was found (being overcome with the power and fraud of the Devil) to fall from the ſame: and being prone thereunto through the perverſity of his mind, ſcattered and ſowed firſt of all amongſt you, afterwards amongſt us, this poiſoned errour of perdition. Wherefore let us imbrace that doctrine which Almighty God, the Father of Heaven hath delivered unto us: let us return unto our dearly beloved Brethren, whom the wicked and impudent miniſter of Satan hath ſevered aſunder: let us with might and main, and (as commonly we ſay) with all the veins in our heart, go home again unto the general ſociety and body of the Church, and unto our own natural members. This above all other things behoveth your wiſdome, your faith and holineſſe, after the removing from your minds the cankered poiſon of the adverſary, who ſet himſelf oppoſite againſt the truth: that without all delay ye have recourſe unto the grace and goodneſſe of Almighty God. For that which ſeemed good unto the three hundred Biſhops, is no otherwiſe to be taken then for the ſentence of God, ſpecially in as much as the holy Ghoſt was reſient in the minds of ſo worthy and ſo notable men, inſpiring them with the divine will of God himſelf. Wherefore let none of you ſtagger at the matter, let none of you make any delay at all, but all joyntly with moſt willing minds return unto the moſt perfect way of truth: that aſſoon as I my ſelf come amongſt you, I may together with you render due thanks unto the God whoſe eye nothing doth eſcape: becauſe that he*

hath

hath not only revealed unto us the true and sincere faith, but also given unto us most graciously the love and charity which was to be wished of us all. God keep and preserve you welbeloved brethren. This the Emperor wrote unto the people of *Alexandria*, signifying in plain words, that the finall conclusion and definitive sentence of the faith was not laid down unadvisedly, neither came to pass by hap-hazard: but after great labour and industry, after diligent searching and sifting out of the truth, to have been published by the Council: and not some things to have been handled, some other things to have been omitted: but all whatsoever seemed necessary to be entreated of, touching the confirmation of the doctrine of faith, to have been sufficiently discoursed: neither to have been first unadvisedly decreed, before all were curiously handled, insomuch, that all whatsoever seemed to breed occasion of controversie or discord, was quite plucked up by the roots. But (that I may utter all in one word) *Constantine*, calleth the censure of the whole assembly, the sentence of God himself, neither doubted he but that so great a company of Bishops was united and linked together in one mind and in one opinion, by the motion and instinct of the holy Ghost. Yet for all this, *Sabinus* who is the ring-leader of the *Macedonian* heresie, wilfully and of set purpose impugneth these things: yea, moreover, he termeth such as met at *Nice*, unlearned and doltish idiots: neither is he ashamed to charge *Eusebius* Bishop of *Cæsarea* with the reproachfull spot and blemish of ignorance, neither weighed he this of himself, that such as were present at the Council, though they were unlearned men (as he reporteth) yet being inspired from above, and endued with the grace of the Spirit of God, could in no wise stray from the truth. But let us hear what the Emperor laid down in other letters against the opinions of *Arius* and his complices, the which also he sent abroad unto the Bishops and Congregations throughout Christendome.

Another Epistle of *Constantine.*

Constantine unto the Bishops and people, &c.

CONstantine *the puissant, the mighty and noble Emperor, unto the Bishops, Pastors, and people wheresoever. Inasmuch as* Arius *traceth the steps of detestable and impious persons, it is requisite that he be partaker with them of the self same infamy and reproach. For as* Porphyrius *the sworn adversary and deadly foe of divine service, who lately published lewd Commentaries, in the confutation and defiance of Christian Religion, was rewarded according unto his desert, and so recompenced, that within the compass of these few years, he was not only grieved with great reproach, and blemished with the shamefull spot of infamy, but also his impious and blasphemous works perished, and utterly were abolished: even so now it seemed good unto us to call* Arius *and his complices, the wicked brood of* Porphyrius, *that look whose manners they have imitated, they may enjoy also the priviledge of their name. Moreover, we thought good, that if there can be found extant any work or book compiled by* Arius, *the same should be burned to ashes, so that not only his damnable doctrine may thereby be wholly rooted out, but also that no relick thereof may remain unto the posterity. This also we straightly command and charge, that if any man be found to hide or conceal any book made by* Arius, *and not immediately bring forth the said book, and deliver it up to be burned, that the said offender for so doing, shall dye the death. For as soon as he is taken, our pleasure is, that his head be stricken off from his shoulders. God keep you in his tuition.*

Another Epistle of *Constantine.*

Constantine the Emperor unto the Churches.

CONstantine *the Emperor, unto the Churches throughout Christendome sendeth greeting, Whenas I perceived by the flourishing and prosperous estate of the publick weal, how greatly we are beholding unto the goodness of Almighty God conferred upon us: I deemed that above all things it behoved me of duty to foresee, that in the most holy and sacred assemblies of the Catholick Church under heaven, there should one faith, sincere love and charity, uniform consent and agreement, touching the religion and service of Almighty God, unviolably be retained. But sithence that the same could by no other way or means be compassed, neither in any other sure or certain place be setled, unless that either all the Bishops, or at leastwise, the greater part of them assembled together, and laid down their severall censures concerning the most holy religion and service of God: therefore when the greatest company that could be got, met toge-*

ther, I my ſelf as one of your number, was preſent with them. Neither took I in ſcorn (whereat now I greatly rejoyce) that I coupled my ſelf with you in thoſe affairs. We proceed ſo far in the premiſes, and handled all things ſo exquiſitely, untill the ſentence which ſeemed grateful and acceptable unto God the overſeer of all things, for the concord and conſent in religion was openly pronounced, ſo that there remained nothing hereafter to be concluded upon, which ſeemed to tend or grow either unto diſcord or diſagreement touching the faith. Whunas there at that time we reaſoned of the moſt ſacred ſolemnity and feaſt of Eaſter, *it ſeemed good by uniform conſent of all, that all men, in all places, ſhould celebrate it upon one and the ſelf ſame day. For what was there more available? or what could there be more glorious, than that this feaſt (whereby we retain and hold faſt the firm hope of immortality) ſhould after one and the ſame order, and after the ſame cuſtome, without novelty or alteration be obſerved? And firſt of all it ſeemed altogether contrary to order, that in the celebration of the ſaid moſt ſacred feaſt, we ſhould imitate the rites and manner of the Jews, who inaſmuch as they have defiled their hands with an hainous offence, reaſon it is, as impure perſons, their minds ſhould be held ſnared in blindneſs. It remaineth therefore, that we lay aſide their cuſtome, and publiſh for a remembrance unto the poſterity in time to come, the celebration of this feaſt after a truer and more ſincere inſtitution, the which unto this preſent time, from the firſt day of the paſſion we have obſerved. Wherefore let us have nothing common with that moſt odious brood of the Jews, for we are taught by our Saviour to tread another way, the which we muſt cleave unto. There is laid down a race and a limit both decent and lawfull for our moſt ſacred Religion. Let us joyntly retain this with uniform conſent (moſt honourable brethren) and withdraw our ſelves from that deſpiteful Nation. For in very deed it is the greateſt abſurdity that can be, for them arrogantly to vaunt that we can in no wiſe obſerve theſe things, without the aid and help of their diſcipline. What is it whereof they are able to ſavour aright, who after they had put the* Lord Jeſus *to death, having removed the right ſenſe of their mind, out of his quiet ſeat, were carried not with the weight of reaſon, but with an intollerable wilfullneſs of raſh enterpriſes, whitherſoever the frenſie and madneſs that was ingraffed in their minds did lead them? And in this point it is apparent, they ſee not the manifeſt truth (no marvel then they erre in many things) in that they beſides the appointed time for celebration of this feaſt, within the compaſs the ſelf ſame year, do celebrate a ſecond* Eaſter. *What cauſe then ſhall move us to imitate theſe men, whom we ſee thus manifeſtly infected with the grievous malady of error? We will in no wiſe permit the ſame feaſt in one and the ſame year, the ſecond time to be ſolemnized. If that I had been careleſs, and buſied my ſelf herein nothing at all, it had been my part and duty, to have employed both your diligence, and alſo with earneſt and continual prayer to have craved, that the right rule and ſincerity of your minds ſhould in no wiſe participate, neither in any thing have fellowſhip with the wicked wayes of lewd perſons. Beſides all this, we may eaſily perceive, how ſhamefull and deteſtable a thing it is to diſſent and diſagree about ſo weighty a matter, and about ſo high and ſo religious a feaſt. One feſtivall day of purchaſed freedome, to wit, of the moſt bleſſed paſſion and blond-ſhedding hath our Saviour commended unto us, one Catholick Church, he would have to be collected of all, whoſe members though they be many, and in ſundry places diſperſed under heaven, yet do they knit and cloſe together in one ſpirit, that is, in the will and pleaſure of Almighty God. I would that of your wiſedom and holineſs, you deeply weighed with your ſelves how diſordered and undecent a thing it is, upon the ſelf ſame dayes, for ſome religiouſly to faſt, and for ſome other riotouſly to feaſt it out: and after* Eaſter *holydayes, for ſome to feaſt, and yield themſelves to fulneſs of pleaſure, for others to abſtain, and obſerve the preſcribed dayes of faſting. Wherefore this is to be reformed, and reduced unto one manner and cuſtome, this (as I am ſure you do all know very well) is the pleaſure of God himſelf. And inaſmuch as the ſame is ſo to be ordered, that we have nothing common with murtherers of Fathers, and ſuch as have put their Lord and Maſter to death: and inaſmuch as that orderly, and comely manner retained of all the Churches throughout the world, inhabiting either the Weſt, the South, or the North, and in ſundry places alſo of the Eaſt, was to be obſerved of us: therefore it is, that preſently all have thought right well thereof. I my ſelf alſo have taken upon mine own perſon, your tractable wiſedom, that look what cuſtome ſoever with uniform conſent, is of force in the City of* Rome, *in* Italy, *and* Africk, *in all* Ægypt, Spain, France *and* Brittain, Lybia *and all* Greece, *in the Province of* Aſia, Pontus *and* Cylicia: *the ſame alſo with willing and grateful minds ſhould be ratified and approved of you all. Conſidering of this carefully with our ſelves, that not onely the greater number of*

Congregations

congregations lieth in the places before mentioned, but alſo that it is a moſt godly purpoſe for all men jointly with one heart and voice, to deſire that eſtabliſhed, which right and reaſon requireth to be done, which alſo hath no fellowſhip with the damnable perjury of the deſpitefull Jewes. But that I may utter the whole in few words, it ſeemeth good by common aſſent of the whole aſſembly, that the moſt ſacred feaſt of Eaſter, *ſhould be celebrated upon one and the ſelf ſame day. For it may not be, that variance and diſſention ſhould raign about the celebration of ſo holy and high a feaſt; yea, moreover it is very commendable, to condeſcend unto this ſentence, which is far from all error, that doth prejudice the faith, and from all fellowſhip with ſhamefull ſin. Wherefore the matter being brought to this paſs, embrace this decree with willing minds, as an heavenly and moſt godly commandement. For whatſoever is decreed in the holy Councils of Biſhops; the ſame is to be attributed to the will of God. Wherefore when you have certified all our welbeloved brethren of the Canons of this Council, the ſentence already laid down, and the manner of celebrating of the moſt holy feaſt, it is your part to approve the ſame, and duly to obſerve it: that as ſoon as I can perceive the right diſpoſition of you all, the which of long time I have deſired, I may upon one and the ſelf ſame day, together with you all, ſolemnize this moſt ſacred feaſt, and joy for your ſakes: the which ſhall come to paſs, if that I may underſtand, that not only the ſpite and outragious dealing of the Devil, through your well-doing aided from above, is wholly put to flight, and abandoned from amongſt you: but that alſo our faith, by reaſon of peace and concord, doth every where notably flouriſh. God preſerve you welbeloved brethren.*

Another Epiſtle unto *Euſebius.*

The Epiſtle of *Conſtantine* unto *Euſebius, Pamphilus.*

CONſtantine *the puiſſant, the mighty and noble Emperor, unto* Euſebius *ſendeth greeting. Even as (welbeloved brother) I have learned of a truth, and am fully perſwaded that all Churches from the foundations, are either through negligence gone to decay, or through fear of the danger that was like to enſue, have been leſs repaired than they ſhould have been; yea, unto this preſent day, by reaſon of the grievous malady of ſpite, and great tyranny exerciſed upon the Saints of God, and the ſervants of our Saviour Jeſus Chriſt: ſo now liberty being reſtored unto all men, and that Dragon and Perſecutor* Lycinnius *being foyled, and the direction of Eccleſiaſtical affairs, removed from the diſpoſition of the vulgar ſort, by the providence of Almighty God, and the vigilant labour of our Miniſtry, I ſuppoſe that the power and might of God is made manifeſt unto all men, and that they which fell by reaſon of fear, or incredulity, or other infirmity whatſoever; inaſmuch as now they acknowledge the true God indeed, will repent and return unto the true and right way. Wherefore what Churches ſoever thou doſt govern, or other places, where other Biſhops, Prieſts, and Deacons of thy acquaintance do overſee, our will is, that thou admoniſh them all, that with watchfull eye the buildings of the Churches be looked unto: to the end, that ſuch as ſtand may be repaired, and alſo be enlarged, or elſe where neceſſity ſo conſtraineth, they may be erected all new from the foundations. Look what things are neceſſarily required for building, ſee that either thou thy ſelf, or ſome other in thy name, demand them of the Lieutenants, or Rulers of our Provinces. For we have ſignified unto them by our letters, that with all celerity and promptneſs of mind, they ſhall ſupply the want of ſuch things as thine holineſs doth preſcribe. And thus welbeloved brother, I commit thee to the tuition of Almighty God.* Theſe things the Emperor wrote, for the building of the Churches, unto the Biſhops of every Province, and what ſeverally he wrote unto *Euſebius* Biſhop of *Caſarea* in *Paleſtina*, for the copying of holy Scripture, it may eaſily be gathered by theſe letters of his as followeth. Conſtantine *the puiſſant, the mighty and the noble Emperor, unto* Euſebius *Biſhop of* Cæſarea, *ſendeth greeting. Inſomuch, that in the* * *City which is called after our name, there inhabiteth a great multitude of men (our Saviour Jeſu, and God the Father, of his providence ſending encreaſe thereunto) which embraceth the moſt holy Church, to the end, all the Eccleſiaſtical affairs, may in the ſame place daily increaſe more and more, we have thought good, that more Churches ſhould be erected and builded there. Wherefore accept with loving heart, what our will and pleaſure is. We have thought good to ſignifie unto thy wiſedom, that thou ſhouldeſt prepare fifty Volumes, or Coppies of holy Scripture, written in Parchment, which ſhall be both lebigle, handſome, and portable; and that thou command moreover, that they be written of skilfull Scriveners, exerciſed in the Art of Penning. Our will is, that the Volumes comprize thoſe Books of holy Scripture, whoſe Penning and uſe thou thy ſelf ſhalt think moſt neceſſary*

The Epiſtle of *Conſtantine* unto *Euſebius.*

* After the name of *Conſtantine Byzantium* was called *Conſtantinople.*

ceſſary to avail for the edifying of the Church. Our Highneſs hath ſent letters unto our head Treaſurer, that ſhe ſhould miniſter all neceſſaries for the proviſion of theſe Books. It is thy part then to overſee with ſpeed, that theſe written Coppies be made ready. Moreover, by virtue of theſe our letters (as right requireth) we give thee liberty to take up two common wagons, for the conveying of them thither, for ſo the written Coppies ſhall the ſooner be brought unto us, and ſo much the better, if one of the Deacons be put in truſt therewith. Who whenas he cometh in place, ſhall find the proof of our liberality. God keep thee in health welbeloved brother.

Another Epiſtle unto *Macarius*.

The Epiſtle of *Conſtantine* unto *Macarius*, concerning the ſepulchre of our Saviour found there, and the building of a Church in that place.

CONſtantine *the puiſſant, the mighty, and noble Emperor, unto* Macarius *Biſhop of* Jeruſalem, *ſendeth greeting. So bountifully was the goodneſs of our Saviour ſhewed towards us, that no tongue is able for the worthineſs thereof, ſufficiently to expreſs this preſent miracle: for, that the pledge or monument of his moſt bleſſed paſſion, which of late lay hid in the bowels of the earth, the ſpace of ſo many years, ſhould at length be revealed unto the ſervants of God, being ſet at liberty, after conquering of the common and general enemy, it far exceedeth all humane ſenſe, and capacity of mans wit. For if all the ſages, and wiſeſt ſort of men throughout the world, aſſembled themſelves together, and purpoſed to reaſon and intreat hereof, without doubt they could not, for the worthineſs thereof, ſatisfie with any circumſtance, no, not the leaſt point thereof. The faith annexed unto this miracle, is of ſuch force, and ſo far exceedeth the ſenſe and capacity of mans nature, as celeſtial and divine things do paſs humane and worldly affairs. Wherefore this is alwayes my principall and only mark to ſhoot at, that even as the true faith revealeth her ſelf daily by new and ſtrange miracles: ſo all our minds with all modeſty, and uniform readineſs, ſhould be fixed and more prone, to the obſervation of the moſt holy and bleſſed Goſpel. Moreover, this alſo (the which I think every man knoweth well) I would have thee fully aſſured to be my chief care, that the ſaid holy place (the which, by the commandment of God, we have purged from the foul weight of the filthy Idols, overlaid therewith, as it were, with a moſt grievous burden: the which place alſo we know to have been recounted holy in manner from the beginning of the world, and afterwards alſo to have yielded more evident proofs of holineſs, by ſtirring up again the faith of the paſſion of our Saviour, as it were from out of darkneſs into light) be beautified with goodly and gorgeous building. It is requiſite, that thy wiſedom do caſt with my ſelf, and ſet in order this work, and carefully provide neceſſaries for all circumſtances, to the end, that not only the ſanctuary may excell for beauty all the reſt whereſoever, but that alſo the other parts thereof may be ſuch, as ſhall far paſs in excellency of building, all the principall Churches throughout every City. I certifie thee further, that touching the making up of the walls, and the curious workmanſhip thereof, I have charged our friend* Dracilianus, *who governeth divers others coaſts, and alſo the Ruler of your* Province. *Our grace hath charged them, that what artificers, what workmen, what other things ſoever ſhall ſeem expedient for the building, they ſhould learn of thy wiſedom, and forthwith be ſent thither for the proviſion thereof. Concerning the pillars, and other parts of the Temple to be made of marble, look what thou ſuppoſeſt fitteſt, both for the majeſty of the workmanſhip, and continuance of the building, taking with thy ſelf good adviſement therein, that thou certifie us thereof by thy letters, to the end, that we underſtanding by thy letters what you have need of, may from every where, convey the ſame thither unto you. For it behooveth us, to garniſh and ſet forth with great majeſty, the head and chief place of the whole world. Our will is beſides, that thou certifie us, what thine opinion is, whether it be better to have the roof of the ſanctuary embowed archwiſe, or wrought after ſome other kind of artificial cunning. If embowed archwiſe, then may it finely be gilded all over. It reſteth then that thy holineſs, unto whoſe prudent conſideration (as it is premiſed) we have referred the whole, do certifie us with all ſpeed, what workmen, what artificers, what proviſion ye ſhall have need of: and alſo that thou ſignifie unto us thy mind, touching the marble, and pillars to be made thereof, and the embowed roof, if that kind of work pleaſe thee beſt. God keep thee in health welbeloved brother.*

The Emperor wrote alſo ſolemn and large Epiſtles againſt *Arius* and his complices, the which he cauſed every where, and in every City to be blazed abroad: taunting him bitterly for his folly, and ſkoffing-wiſe netled him more ſharply. Beſides he wrote letters unto the *Nicomedians*, wherein he inveyed againſt *Euſebius* and *Theognis*. He charged *Euſebius* with ſubtle

subtle treachery and lewd behaviour: and not only that he had infected himself with the noisome filth of *Arianisme*, but also in the * tyrants behalf, wrought treason against him, and after the manner of a rebell resisted his enterprises. Wherefore he exhorted them to chuse another Bishop in his room. The which Epistles of his, because that they are somewhat long, I thought good presently not to trouble the Reader withall, insomuch as such as are desirous thereof, may easily and at pleasure both find and peruse them. And of these things thus much.

Eusebius Bishop of *Nicomedia* and *Theognis* were Arians.
* *Licinius.*

CHAP. VII.

* Chap. 10. in the Greek.

How that the Emperor Constantine, *called* Acesius *a* Novatian *Bishop unto the Council* Nice.

THe Emperors care and industry moveth me to mention another act of that Council, wherein he applied himself to the maintenance of peace. And because he greatly respected the unity and concord in Ecclesiastical affairs, he summoned *Acesius* Bishop of the *Novatian* sect to the Council. And after the determination of the Council touching the faith, was both laid down in writing, and ratified with the several subscriptions of all their hands, the Emperor demandeth of *Acesius*, whether he would assent unto the same faith, and also unto the Canon concluded upon, touching the observation of the feast of Easter. Who made answer: The Council (O Emperor) hath concluded, and decreed no new thing; For I have learned of old, that even from the beginning and in the Apostolick times themselves, the self faith was retained, and the same time for the celebration of the feast of Easter was observed. Again, when the Emperor demanded of him, the cause why he severed himself from the Communion of the faithfull: he alledged for himself such things as had hapned under the reign of *Decius*, and about the persecution of that time, and also he brought forth the precise observation of a certrin severe Canon, to wit, * That such as after Baptism, through frailty of the flesh, had fallen unto that kind of sin which holy Scripture termeth the sin unto death, should not be partakers of the holy mysteries, but exhorted unto repentance: and that they should wait for remission of sin to proceed, not of the Priests, but of God himself, who both can and is of power sufficient to remit sin. The which, when *Acesius* had uttered, the Emperor said unto him again: Provide thee a ladder (O *Acesius*) and clime alone into heaven. These things did neither *Eusebius Pamphilus*, nor any other writer once make mention of, but I my self learned it of one that was of no small credit, of great years, and such a one as rehearsed the things he saw done in the Conncil. Whereby I conjecture the self same to have happened unto such as herein have been silent, the which thing divers Historiographers have practised. For these men overskip many things, either because they favour some one side, or flatter some kind of men. And so much of *Acesius*.

* A Canon touching such as in persecution had denied Christ.

* The reporter was *Auxanon a Novatian*, as it is Chap. 9. following.

CHAP. VIII.

Chap. 11 after the Greek.

Of Paphnutius *Bishop of a certain place in the upper* Thebais, *and* Spyridion *Bishop of* Trimithous, *a City of* Cyprus.

INsomuch as heretofore we have promised to speak of *Paphnutius* and *Spyridion*, now fit opportunity is offered to perform the same. This *Paphnutius* was Bishop of a certain City in the upper *Thebais*, so virtuous and so holy a man, that strange miracles were wrought by him. He had one of his eyes pulled out in the time of persecution. Wherefore the Emperor had him in very great reverence, and sent for him at sundry times, to come unto his sumptuous Palace. The empty place of the banished eye, he was wont to kiss. So great a reverence and honour did the Emperor *Constantine* shew unto the ancient and holy Father. And this is one thing which I had to say of *Paphnutius*. Another thing also I will report, which came to pass through his advice, both profitable for the Church, and honourable for Ecclesiastical persons. The Bishops thought good to bring a new Law into the Church, to wit, that they which were of the Clergy, (I mean Bishops, Priests, and Deacons,) should thenceforth not company with their Wives, the which they had coupled unto them being Lay-men. When as they went about to reason hereof, and to consult among

Paphnutius.

themſelves touching this matter, * *Paphnutius* ſtood up in the midſt of the aſſembly of Biſhops, and brake out into loud ſpeeches and language, that the necks of Clergy-men, and ſuch as were entred into holy Orders, were not to be preſſed down with an heavy yoke and grievous burthen, ſaying: * *that marriage was honourable, and the bed undefiled:* that it was their part to foreſee, leſt that with two ſevere a cenſure, they ſhould greatly injure and offend the Word of God: that all poſſibly could not away with ſo auſtere a diſcipline, to be void of all perturbation and frailty of the fleſh: and that peradventure, likewiſe every of their wives could not brook ſo rare a rule of continency preſcribed unto them. He termed the company of man and wife, lawfully coupled together, chaſtity: and that to ſeem ſufficient enough for ſuch as had entered into holy Orders, being ſingle men, thenceforth (according unto the old Eccleſiaſtical tradition) to live a ſingle life: and not to ſeparate any man aſunder from his wife, which he had married, being a lay man. Such ſpeeches uſed *Paphnutius*, when he himſelf had never been married, and (as I may juſtly avouch) never knew what womans company meant. For of a child he led a ſtrait life in the company of the religious worſhippers, and excelled all others in fame (if then there was any ſuch in the world) for continency of mind, and chaſt behaviour. To conclude, the whole Council then aſſembled of Eccleſiaſtical perſons, yielded unto the ſentence of *Paphnutius*, wholly ending all controverſie that might riſe in this behalf, and permitting liberty unto every man at his own pleaſure, to refrain as him liſted, the company of the married wife. So far of *Paphnutius*. * And that I may ſay ſomething of *Spyridion*, he was ſo holy, and ſo virtuous a ſhepherd of cattle, that he ſeemed worthy to be appointed a ſhepherd of men. He was Biſhop of *Trimithous*, a City of *Cyprus*, who when as there he executed the function of a Biſhop, yet for his ſingular modeſty, he kept alſo a flock of ſheep. And although many notable things are reported of him, yet leſt we ſeem to digreſs too far from the purpoſe, we will content our ſelves with the relation of one or two of his famous acts. Thieves on a certain time about midnight, brake into his ſheepcote, and by ſtealth went about to convey away ſome of his ſheep, but God who kept the ſhepherd ſaved alſo the ſheep: for the thieves with a certain inviſible kind of force, were held faſt bound unto the ſheepcote. At the dawning of the day, *Spyridion* came to his fold, and ſeeing the hands of the thieves tied behind them, forthwith underſtood the circumſtance, and by prayer which he made unto God looſed their hands, and exhorted them earneſtly to get their living, not with the ſpoil of other mens ſubſtance, but with the ſweat of their own brows. Yet in the end he gave to them a fat wether, bidding them farewell in this ſort: I give you this, leſt it repent you that ye have laboured all night in vain. One of his doings was this. The other in this ſort. He had to his daughter a Virgin, endued with her fathers piety and holineſs, her name was *Irene*, in whoſe cuſtody a dear and familiar friend left a precious jewel; ſhe weying the charge of the jewel hid it in the ground, and in a while after departed this life. Then came the owner, and ſeeing that the maid was dead, he went about to entangle the father, ſometimes charging and threatening him with foul means, ſome other times intreating him with fair words. The old man weying the loſs of his friend as much as his own, got him unto the ſepulchre of his daughter, praying unto God, that now before the time he would vouchſafe to ſhew unto him the promiſed reſurrection, the which hope of his failed him nothing at all. For the maid revived, and came to the preſence of her father, which alſo, as ſoon as ſhe had revealed unto him the place where the jewel lay hid, vaniſhed away out of his ſight. Such men there flouriſhed in many of the Churches of God, in the time of *Conſtantine* the Emperor. Theſe things I both heard with mine ears, many of the Iſle of *Cyprus* reporting to be true, and alſo I read it in a certain Book of *Ruffinus* a Prieſt, written in the Latine tongue, whence I have borrowed theſe and ſundry other things which I will hereafter alledge.

* *Paphnutius* a ſingle man, yet a favourer of Prieſts marriages in the Council of *Nice*.

* Heb. 13.

* Chap. 12. in the Greek. *Spyridion.*

Irene the daughter of *Spyridion.*

Ruffinus hiſt. lib. 1. cap. 5.

Chap. 13. after the Greek.

Chap. IX.

Of Eutychianus *the Monk. The diſſolving of the Council of* Nice. *The time thereof, and the chief men there preſent.*

I Have learned alſo that *Eutychianus* a man of ſincere religion, flouriſhed at that time, who though he were of the *Novatian* ſect, yet did he many ſtrange things, nothing inferior unto the acts mentioned a little before. I will reveal him that reported unto me his doings, neither will I cloak or conceal that at all, though therefore I may incurre the danger of ſuſpition, or the reprehenſion of divers perſons. It was *Auxanon*, a Prieſt of the *Novatian* Church, who having

having lived many years, went being a very young man unto the *Council* of *Nice*, together with *Aceſius*, that told me all the things which happened unto *Aceſius*, of whom I ſpake before. It was even he that lengthened his dayes, and continued his years from that time unto the reign of *Theodoſius* the younger, and rehearſed unto me being a very young man, all the famous acts of *Eutychianus*. And though he ran over many gifts of the grace of God beſtowed upon him, yet reported he of him one notable thing which happened in the reign of *Conſtantine* the Emperor, which was thus. One of the guard whom the Emperor calleth ordinary, as ſoon as he was once ſuſpected of traiterous conſpiracy, fled away. The Emperor being throughly moved with indignation againſt him, gave great charge and commandment, that whereſoever he were taken, there immediately he ſhould be executed. He was found about *Olympus* in *Bithynia*, and fettered with cruel and grievous bonds in the parts of *Olympus*, then clapt in priſon. In thoſe parts *Eutychianus* had his abode, leading a ſolitary life, curing many of their grievous maladies, both outwardly in body, and inwardly in their mind. With him this *Auxanon* had his converſation, being as then a young ſtripling, who afterwards lived many years, and learned under him the monaſtical trade of living. They flock about *Eutychianus* that he would releaſe the priſoner, and intreat the Emperor for him (for the miracles wrought by *Eutychianus* were famous, and being bruted abroad, they came to the ears of the Emperor) he eaſoons with a willing and prompt mind, promiſeth that he will take his journey to the Emperor in his behalf. But whilſt that the priſoner endured extream torments, by reaſon of the intollerable fetters wherewith he was faſtned, the ſolicitors of his cauſe informed *Eutychianus*, that death, becauſe of his bitter puniſhment, would prevent both the execution enjoyned by the Emperor, and the ſupplication that was to be made for him. *Eutychianus* then ſent unto the keepers of the Jayl, requeſting them to loſe the man. And when they had anſwered, that the deliverance of the priſoner would be the great danger of their lives, *Eutychianus* together with *Auxanon*, went ſtrait way unto the priſon. Whenas the keepers being intreated, would not open the priſon, the gift of God encloſed in the breſt of *Eutychianus*, revealed it ſelf with greater brightneſs in the world. For the gates of the priſon voluntarily ſet themſelves wide open, yea, when the keys were abſent and tied to the keepers girdle. Moreover, when *Eutychianus* and *Auxanon* entred in, and all the beholders were now aſtoniſhed, the fetters of their own accord fell off the priſoners feet. Theſe things being done, *Eutychianus* and *Auxanon* take their journey together, towards the City which of old was called *Bizantium*, afterwards *Conſtantinople*. *Eutychianus* forthwith got him into the Emperors Court, and purchaſed pardon for the priſoner. For the Emperor without delay, (for the great reverence he owed unto *Eutychianus*) granted him his requeſt with a willing mind. This was done in a while after. At that time the Biſhops which met together at the *Council* of *Nice*, as ſoon as they had diſpatched, both other things, and alſo laid down in writing the Decrees (which alſo they call Canons) already concluded upon, every one returneth unto his own City. I think it very expedient to lay down in this place, not only the names of the Biſhops, aſſembled at *Nice*, which among all the reſt were moſt famous (I mean ſuch as I could learn by Records) but alſo the Province and place where every one governed, together with the time of their aſſembly. There was preſent at this Council: *Oſius* Biſhop of *Corduba*: *Viton* and *Vincentius* Prieſts: *Alexander* Biſhop of *Ægypt*: *Euſtathius* Biſhop of great *Antioch*: *Macarius* Biſhop of *Jeruſalem*: *Harpocratian*, *Cynon*, with others: whoſe names are ſeverally and exquiſitely cited by *Athanaſius* Biſhop of *Alexandria*, in his Book entituled *Synodicus*.* Touching the time when this Council was ſummoned, as it appeareth by Chronicles of Record, it was in the Conſulſhip of *Paulinus* and *Julianus*, the *eleventh Kalends of* June, to wit: the 20. *day of* May, the 336. *year* after the reign of *Alexander* King of *Macedonia*. Thus was the Council broken up, which being done, we have to learn that the Emperor departed into the Eaſtern parts.

Eutychianus, though he was a *Novatian*, yet was he a rare man, both for life and learning.

Auxanon a *Novatian* heretick.

Oſius.
Viton.
Vincentius.
Alexander.
Euſtathius.
Macarius.
Harpocratian.
Cynon.

* *Anno* 324. ſome ſay 326. ſome other 328. Chap. 14. after the Greek.

CHAP. X.

How that Euſebius *Biſhop of* Nicomedia, *and* Theognis *Biſhop of* Nice, *being exiled for Arianiſme, after they had given a Book of their recantation and repentance were reſtored to their former dignity.*

EUſebius and *Theognis* ſent a little Book unto the chief Biſhops, wherein they ſhewed their penitent minds for their wilfull folly: wherefore by the Emperors commandment, they were not only called home from baniſhment, but alſo reſtored to the go-

vernment of their Churches: removing from their dignities ſuch as were ſubſtituted in their rooms, to wit, *Amphion* removed by *Euſebius* and *Chreſtus* by *Theognis*. The Copy of the Recantation we have here laid down as followeth: *Although it was our part, heretofore being condemned by your holineſs, not to have muttered, but quietly to have born whatſoever your wiſedom both godly and religiouſly had decreed: yet becauſe it ſeemed a ſhamefull thing, that with our ſilence we ſhould cauſe others to conceive an ill opinion of us, and ſo to condemn us for deviſers of falſhood, therefore have we ſignified unto you our aſſent touching the determination of the faith: and having diligently weyed and examined with our ſelves the force and ſignification of the clauſe of* One ſubſtance, *we wholly addict our ſelves, to the imbracing of peace and unity, never henceforth to intangle our ſelves in the ſnares of error; and partly, to the end we might provide for the peaceable ſecurity of the Church of God, we have laid wide open before you the ſecrets of our mind: partly alſo, that they which to mans ſeeming, ſhould yield to our cenſure and judgement, might in this behalf ſettle and confirm themſelves, we have ſubſcribed to the form of faith which the holy aſſembly hath laid down. We proteſt unto you moreover, in that heretofore we ſubſcribed not to the condemnation or accurſing of* Arius, *it was not becauſe we miſliked with that form of faith, but becauſe we could not be fully perſwaded, that he was ſuch a kind of fellow as report went of him: ſpecially whenas by ſuch things as privately paſs by Epiſtles between us, and alſo by his own proteſtation pronounced with his own lips in our preſence, we were fully perſwaded that he was far from that kind of diſpoſition. If that then that ſacred Senate and holy aſſembly will give any credit unto our words, we have fully purpoſed and determined with our ſelves, not to impugn by gainſaying, but by aſſenting and prompt minds, to ratifie thoſe Canons which your ſincere and religious piety hath already concluded. And by this our Book of ſubmiſſion, we do ſeal our conſent therein, not for that we are grieved with exile and baniſhment, but that moſt willingly, we would not only abandon hereſie, but alſo avoid, yea, the ſuſpition thereof. And if that you will vouchſafe us your preſence, you ſhall find indeed as you read by word, that we will ſubſcribe unto your Decrees. Foraſmuch as it pleaſed your wonted goodneſs to call before you, and courteouſly to intreat the ringleader of this ſect, it ſeems far out of order, whenas he being guilty, was ſent for, and anſwered for himſelf, that we with ſilence ſhould condemn our ſelves. Let it not grieve you then, as it becometh your reverend fatherhood, to put our moſt religious Emperor in remembrance of us, to preſent our humble ſuit to him, and ſpeedily to determine what your diſcreet wiſedom thinketh beſt touching this our eſtate.* This was the recantation of *Euſebius* and *Theognis*. By which circumſtances I do conjecture, though they ſubſcribed unto the form of faith decreed by the Council, yet that they would not condeſcend to the renouncing of *Arius*: and that *Arius* before this time was ſent for. And for all that it was ſo, yet was it ſtraitly commanded, that *Arius* ſhould not tread within *Alexandria*. The which plainly appeareth by the ſubtle treachery he found out, for to return unto the Church and to the City of *Alexandria*, through falſe and fained ſhew of repentance. But of this hereafter.

The recantation of *Euſebius* Biſhop of *Nicomedia* and *Theognis* Biſhop of *Nice*, which were Arian hereticks exhibited unto the chief Biſhops.

Chap. 15. after the Greek.

Chap. XI.

After the diſſolving of the Council, when Alexander *had departed this life,* Athanaſius *was choſen Biſhop of* Alexandria.

Athanaſius Biſhop of *Alexandria.* Ruffinus *lib.* 1. *hiſt. cap.* 14.

NOt long after, *Alexander* Biſhop of *Alexandria*, having run the race of his mortal life, died, and *Athanaſius* is appointed to govern the Church in his place, *Ruffinus* reporteth of him, that being a child of tender years, he played a part in an holy play, together with his co-aged companions. The play was nothing elſe but an imitation or reſemblance of Prieſthood, and of the whole Eccleſiaſtical Order, in the which *Athanaſius* plaid the Biſhop, of the reſt of the children, ſome plaid the Prieſts, ſome other the Deacons. Thus plaid the children on that day, in the which the Church of *Alexandria* accuſtometh to celebrate the memorial of *Peter*, ſometime there Biſhop and martyred. At that time (as it fell out) *Alexander* Biſhop of *Alexandria* paſſing by, beheld the whole order and diſcourſe of the play. He ſent for the children to come unto him, and demanded of them, what part every one handled in the play, gathering hereby, ſomething to be foreſhewed and prognoſticated unto them all. Which being done, he charged they ſhould be brought up in the Church, and nurtured

nurtured in good learning, but above all *Athanaſius*. Whom when he came to ripeneſs of years, he made Deacon, and brought him in his company to the Council of *Nice*, for to aid him in diſputation. Theſe things hath *Ruffinus* written in his hiſtories of *Athanaſius*. Neither is it unlike, but that theſe circumſtances might be, for it is moſt true, that many ſuch things have oftentimes heretofore come to paſs. Thus much by the way of *Athanaſius*.

Alexander Biſhop of *Alexandria*, made *Athanaſius* Deacon.

Athanaſius being Deacon, was at the Council of *Nice*.

CHAP. XII.

Chap. 16. after the Greek.

How that Conſtantine *the Emperor, enlarging the City which of old was called* Bizantium, *termed it after his own name* Conſtantinople.

THe Emperor, after the ending the Council, lived in great tranquility. And as ſoon as (after the wonted guiſe) he had celebrated the twentieth year of his raign, without all delay or tariance, he turned himſelf wholly to the building of Churches, the which he brought to paſs, as well in other Cities, as in that City which he called after his name, but of old bare the name of *Bizantium*. This he enlarged exceedingly, he environed with great and goodly walls, he beautified with glorious building, and made her nothing inferiour to the princely City of *Rome*, calling her after his own name *Conſtantinople*. He made moreover a Law, that ſhe ſhould be called the *Second Rome*. The which Law is ingraven in a ſtony pillar, and reſerved in the publick pretory, nigh the Emperors martial picture. In this City he erected from the foundation, two Churches, calling the one, *of Peace*, the other, *of the Apoſtles*. He increaſed, not only (as I ſaid before) Chriſtian affairs, but altogether rooted out the rites of the *Gentiles*. He carried away the images out of the idol groves, and to the end they might ſet out the City of *Conſtantinople*, they were to be ſeen abroad in the open market-place. He environed about in the open air, the threefooted treſtle (upon the which the Prieſt of *Apollo* in *Delphos*, was wont to receive his Oracle) with a grate. Peradventure ſome men will count the recital of theſe things altogether impertinent, ſpecially, inaſmuch as of late in manner all men have either ſeen them with their eyes, or heard of them with their ears. At that time, the Chriſtian Religion ſpread it ſelf far and nigh. For under the raign of the Emperor *Conſtantine*, beſides the proſperous affairs of many other things, the providence of God ſo provided, that the faith in Chriſt ſhould take great encreaſe. And although *Euſebius Pamphilus* hath ſet forth the praiſes of this Emperor, with a large and lofty ſtile: yet in my opinion, I ſhall nothing offend, if that after my ſimple manner, I ſay ſomething to his commendation.

Conſtantinople called New *Rome*, but of old *Bizantium*.

CHAP. XIII.

Chap. 17. after the Greek.

How that Helene *the Emperors mother, leaving* Jeruſalem, *ſought out the croſs of Chriſt and found it, and afterwards built there a Church.*

HElene the Emperors mother, (which of the village *Drepane* made a City, the which afterwards the Emperor called *Helenopolis*) being warned by a viſion in her ſleep, took her journey to *Jeruſalem*. And whenas ſhe found that antient *Jeruſalem*, lying all waſt, in *a heap of ſtones*, (as it is in the Prophet) ſhe ſearched diligently for the ſepulchre of Chriſt, in the which he was laid, and out of the which he aroſe again, and at length, although with much ado, through the help of God ſhe found it. And why it was ſo hard a matter to find, I will declare in few words. Even as they which embraced the faith of Chriſt, highly eſteemed of the ſepulchre and monument after his paſſion: ſo on the contrary, ſuch as abhorred Chriſtian Religion, heaped in that place much earth, and raiſed great hillocks, and builded there the Temple of *Venus*, and having ſuppreſſed the remembrance of the place, they ſet up her Idol. This have we learned of old to be true. But whenas the Emperors mother was made privy hereunto, ſhe threw down the Idol: ſhe digged up the place: ſhe cauſed the great heap of earth to be hurled aſide, and the filth to be removed: ſhe finds three croſſes in the grave, one, I mean that bleſſed, upon the which Chriſt ſuffered: other two, on the which the two theeves ended their lives. Together with which croſſes, the table of *Pilate* was found, whereupon he had written with ſundry tongues, and ſignified unto the world, that Chriſt crucified was the King of the *Jews*. Yet becauſe there aroſe ſome doubt, whether of theſe three ſhould be the Croſs of Chriſt, for the which they had made this ſearch, the Emperors

Helene the mother of *Conſtantine*, was the daughter of *Coel* King of *England*. *Helenopolis*. Pſal. 78.

The Idol of *Venus* ſet up where Chriſt was buried.

Emperors mother was not a little penſive. The which ſorrowfull heavineſs of hers, *Macarius* Biſhop of *Jeruſalem*, not long after aſſwaged, for he made manifeſt by his faith, that which afore was doubtfull and ambiguous. He deſired of God a ſign, and obtained his ſuit. The ſign was this: there was a certain woman of that coaſt, which by reaſon of her long and grievous diſeaſe, lay at the point of death. As ſhe was yielding up the ghoſt, the Biſhop laid every one of the croſſes upon her, being fully perſwaded, that he ſhould recover her former health, if that ſhe touched the reverend croſs of our Saviour, which indeed failed him not. For whenas both the croſſes which belonged not unto the Lord, were laid to the woman, ſhe continued nevertheleſs at the point of death: but as ſoon as the third (which in very deed was the croſs of Chriſt) was laid unto her, although ſhe ſeemed preſently to leave this world, yet leaped ſhe up, and was reſtored to her former health. After this ſort was the croſs of Chriſt found out. The Emperors mother builded over the ſepulchre a goodly and gorgeous Church, calling it *New Jeruſalem*, right over againſt that old and waſt *Jeruſalem*. The one half of the croſs ſhe lockt up in a ſilver cheſt, and left there to be ſeen, of ſuch as were deſirous to behold ſuch monuments, the other half ſhe ſent unto the Emperor. The which when he had received, ſuppoſing the City to be in great ſafety, wherein it was kept, compaſſed it with his own picture, which was ſet up in the market-place at *Conſtantinople*, (ſo called of *Conſtantine*) over a mighty pillar of red Marble. Although I commit this to writing, which I have only learned by hearſay, yet in manner all they which inhabit *Conſtantinople*, affirm it to be moſt true. Moreover, when *Conſtantine* had received the nails, wherewith the naked hands of Chriſt were faſtened to the tree (for his mother had found theſe alſo in the ſepulchre of Chriſt and ſent them unto him) he cauſed bits for bridles, helmets and headpieces, to be made thereof, the which he wore in battle. The Emperor furthermore made proviſion for all ſuch neceſſaries as were required to the building of the Churches, and wrote unto *Macarius* the Biſhop, that with all diligence he ſhould further the building. The Emperors mother, as ſoon as ſhe had finiſhed the Church, which ſhe called *New Jeruſalem*, builded a ſecond, nothing inferiour to the firſt, at *Bethlem*, in the hollow rock, where Chriſt was born, according unto the fleſh; alſo a third, upon the Mount where Chriſt aſcended unto the Father. Beſides, ſhe was ſo virtuous and ſo meek, that ſhe would fall down to her prayers in the midſt of the vulgar ſort of women: that ſhe would invite to her table, Virgins which were conſecrated to holy life, according unto the Canon of the Church: that ſhe would bring in meat, and ſerve them her ſelf. Many things ſhe gave to Churches, and to poor people; ſhe lived godly and religiouſly, and departed this life, being fourſcore years old. Her body was brought to *Conſtantinople*, called *New Rome*, and buried there with princely funeral.

The croſs of Chriſt was found out by a miracle.

New Jeruſalem.

The nails were found.

The good deeds, the virtuous life and godly ends of *Helene*.

Chap. 18. after the Greek.

Chap. XIV.

How the Emperor Conſtantine, *deſtroying the Idol-groves of the Gentiles, erected in ſundry places, many notable Churches.*

THe Emperor after this went about to promote Chriſtian Religion with greater care and induſtry, to baniſh the Rites and Ceremonies of the Ethnicks, to reſtrain the lewd combats of Fencers and Sword-players, and to ſet up his own image in their Idolatrical Temples. And whenas the Ethnicks affirmed, that the god *Serapis* was he, which made the River *Nilus* to overflow, and to water the Countrey of *Ægypt*, becauſe that a certain elle was brought into the Temple of *Serapis*: the Emperor commanded that elle to be conveyed into the Church of *Alexandria*. When that it was noiſed, that *Nilus* would no longer overflow; becauſe the god *Serapis* took great indignation, that he was thus abuſed: the year following, the River did not only overflow, (after his wonted manner) and from that time forth kept his courſe, but alſo thereby declared unto the world, that *Nilus* was accuſtomed to overflow, not after their ſuperſtitious opinion, but by the ſecret determination of the divine providence. Although the *Samaritans*, *Barbarians* and *Goths*, at the ſame time, aſſailed the right of the *Romane* Empire: yet for all that, the Emperors care and induſtry for the building of Churches was not ſlacked, but diligently with great advice did he provide for both. For he valiantly overcame theſe Nations, under the banner of the croſs, which is the peculiar cognizance of Chriſtian profeſſion, ſo that not only he deprived them of the tribute, which the Emperors of old were wont to pay unto the *Barba-*

Serapis had in his Temple an ell or fathome, ſignifying the meaſure of the water in depth which was thought by his power to overflow.

The Barbarians being overcome in battle, received the faith of Chriſt.

Barbarians: but alſo they being aſtonied at this ſtrange victory, yielded themſelves then firſt of all, wholly to imbrace Chriſtian Religion, by means of the which, *Conſtantine* had preſerved himſelf. *Conſtantine* again applied himſelf to building of other Churches, and one he erected in the oke-grove of *Mambre*, where holy Scripture reporteth, the *Angels* to have been harboured by *Abraham*. When that he was certified the altars were erected at that oke, and that the Ethnicks offered ſacrifice and incenſe in that place to their feigned gods, he ſharply rebuked *Euſebius* Biſhop of *Cæſarea*, by his letters, becauſe that through his ſlackneſs in executing his office, that wickedneſs was committed. He commandeth therefore the altars to be turned upſide down, and a Church hard by the oke, to be builded. He commandeth another Church to be builded in *Heliopolis* of *Phœnicia*, and that for this cauſe. What Law-maker the *Heliopolites* had of old, I am not able to ſay, but the laws and cuſtoms of the City do manifeſtly declare what kind of man he was. By the cuſtom of their Country, they have all women in common, and therefore of their children there can no certainty be had. Among them there is no difference either of father or ſon. They give their virgins to ſtrangers, which come amongſt them, to be defloured. The Emperor endeavoured wholly to abrogate this old and rotten cuſtome of theirs. For when he had taken away this brutiſh and beaſtly kind of behaviour, he made a ſacred and a ſevere law: that kindreds and families ſhould be known amongſt them, and ſevered one from another. To be ſhort, when he had builded Churches among them, he hiſtened to conſecrate them a Biſhop, and to ordain the holy company of Clergy-men. Thus the ſtate of the *Heleopolites* after the removing of the former filth, was reformed into modeſt behaviour. In like manner, he overthrew the Temple of *Venus* in *Aphaca*, ſtanding at the foot of mount *Libanus*, and rooted out all the wicked rites and ceremonies which were wont to be done there, both impudently and unreverently. What ſhall I ſpeak of the *familiar Devil*, and the ſpirit of divination, the which he foyled in *Cilicia*, and commanded the Idol, in whoſe cloſets he had craftily hid himſelf, to be deſtroyed? Furthermore, he was ſo fervent in promoting Chriſtian Religion, that when he ſhould have warred againſt the *Perſians*, he made him a tent much like the Tabernacle of *Moſes* in the deſert, in form and figure reſembling the Church of God, and the ſame of a changeable coloured vail, the which he carried about with him, that in the waſt wilderneſs and deſert places, he might alwayes find ready an holy Church, to ſing hymns, and devoutly to ſerve the living God. But the ſame battle went not forwards, for the *Perſians* feared the power of the Emperor, and ſo all injuries were put up, and peaceably ended. That the Emperor alſo imployed great labour and travel, in building towns, and cities, and that of divers pelting villages, he made princely cities (for example *Drepant*, after his mothers name, and *Conſtantia* in *Paleſtina*, the name of his ſiſter *Conſtantia*) I think it preſently not needfull to commit to writing for the poſterity. For it is not our drift to declare the other famous acts of the Emperor, but only thoſe which appertain unto Chriſtian Religion, and ſpecially the eſtate of the Churches. Wherefore inaſmuch as the famous acts of the Emperor, tend to another purpoſe, and require a proper and a peculiar kind of handling, I leave them for others, which both know, and can ſufficiently diſcourſe thereof. I of mine own part, would never have laid pen to paper, if the Church had been at unity and concord within it ſelf. For where there is no matter miniſtred to write, there the writer ſeemeth to be fond, and his travel fruſtrate. But inaſmuch as the ſubtilty of Sophiſters fond quirks, and fallacies of Satan, depraved in thoſe dayes the Apoſtolick and ſincere character of Chriſtian Religion, ſevered alſo, and as it were unjoynted the members of Chriſt, I thought good to ſay ſomething of them, whereby the Eccleſiaſtical affairs may not fall into the duſt of oblivion. For the knowledg thereof is much ſet by among moſt men, and ſetleth for experience, the mind of ſuch a one as is well ſeen therein. For when any vain controverſie riſeth about the ſignification of a word, it teacheth him to have a ſtaied head.

Gen. 18.

Conſtantine abrogated the moſt filthy laws of the *Heliopolites*, and brought them to the Chriſtian faith.

The Temple of *Venus* overthrown.

The devil was fain to fly out of the Idol.

The tent of *Conſtantine*, like the tabernacle of *Moſes*. Exod. 33.

CHAP. XV.

Chap. 19. after the Greek.

How that in the time of Conſtantine *the middle* Indians *embraced the face of Chriſt by the means of* Ædeſius *and* Frumentius: *for* Athanaſius *Biſhop of* Alexandria *created* Frumentius *Biſhop, and ſent him to preach unto the* Indians.

The increaſe of Chriſtian Religion under *Conſtantine*.

NOw it remaineth, that we declare how, and by what means, Chriſtian Religion enlarged and ſpread it ſelf under the raign of this Emperor. For the Nations which inhabited

habited the middle *India* and *Iberia*, then firſt of all received the faith of Chriſt, and why I have joyned thereunto the middle *India*, I will declare in few words. When the Apoſtles by lot, had ſorted themſelves to travel unto certain Nations: *Thomas* choſe *Parthia*, there to execute the function of an Apoſtle: *Matthew*, *Æthiopia*: *Bartholomew* choſe *India*, which adjoyneth hereunto. But the middle *India*, inhabited of many barbarous Nations, varying among themſelves alſo in language, was not lightned with the Word of God, and the faith of Chriſt, afore the raign of *Conſtantine*. And what drew them to imbrace the faith I am now about to declare. *Meropius* a certain Philoſopher, born in *Tyrus*, longed to ſee, and was very deſirous to travel into the *Indian* country, as I am perſwaded, he was allured thereunto by the example of *Metrodorus* the Philoſopher, who aforetime had throughly travelled that country. *Meropius* then, taking with him two young men, that were his coſins, which alſo were skilfull in the Greek tongue, took ſhip, and ſailed to the ſame country, and whenas he had enjoyed his full deſire, and now again longed to be at home, being pinched with want of neceſſary food, he arrived at a place, where there was a ſure and a ſafe haven. It fell out at the very ſame time, that the league concluded between the *Romans* and the *Indians* was broken. The *Indians* then laid hands upon the Philoſopher, and ſuch as ſailed with him, and ſlew them all, the Philoſophers two young coſins only excepted. The children they pitied, becauſe of their tender years, and being ſaved, they are given for a preſent unto the King of *India*. The King liking very well of their young countenances, made the one whoſe name was *Ædeſius* his cup-bearer, to attend upon his cup at the table: and the other whoſe name was *Frumentius*, he made Maſter of the Kings Rols. Not long after the King died, leaving behind him a ſon that was very young, and the Scepter of his Kingdome unto his wife, manumiſing alſo *Ædeſius* and *Frumentius*. The Queen being very carefull over this young Prince, requeſting them both to take the guard and government of him, until he came to lawfull years and mans eſtate. The young men according unto her requeſt, diligently apply themſelves about the Princes affairs, but ſpecially *Frumentius*, who was in chiefeſt authority. This *Frumentius* enquired earneſtly of the *Roman* Merchants, which did traffick in that country, whether there was any Chriſtian in that company. When he had found certain, and ſignified unto them his companions eſtate and his own, he prayed them to chuſe unto themſelves ſeveral places, where after the manner of the Chriſtians, they might pour out prayers unto the living God. In proceſs of time, *Frumentius* builded a Church for prayer. And thoſe Chriſtians joyn unto them certain *Indians*, whom they inſtructed in the principles of the faith. Whenas the Kings ſon came to full years, *Frumentius* and *Ædeſius* reſign up unto him his Kingdome, the which they had prudently governed, and crave licence of him, for them to depart unto their native country. But whenas the King and his mother earneſtly intreated them to tarry and could not prevaile, being very deſirous to viſit their native ſoil, they take their leave and bid farewell. *Ædeſius* went to *Tyrus*, for to ſee his parents and kinſfolks. *Frumentius* got him to *Alexandria*, and opened the whole matter, and all the circumſtances unto *Athanaſius*, who a few dayes before, was there ſtalled Biſhop. He told him what happened in his journey, that there was good hope that the *Indians* would receive the faith of Chriſt. He prayeth them to ſend thither a Biſhop, and withal, other Clergy-men, and that he ſhould not make light account of ſuch as might eaſily be brought to ſave their ſouls. *Athanaſius* pondering with himſelf, what preparation was fitteſt for his voyage, made *Frumentius* himſelf Biſhop, and ſaid, that he knew none fitter for this function than himſelf. And the matter was thus concluded. *Frumentius* being conſecrated Biſhop, went back again into the *Indian country*, preached the faith of Chriſt, builded many Churches, and through the power of God wrought many miracles, curing many, both outwardly in body, and inwardly in mind. Theſe things *Ruffinus* reporteth himſelf to have heard with his ears, even of *Ædeſius* himſelf, who after that was made Prieſt at *Tyrus*.

The middle Indians were not Chriſtened afore the raign of *Conſtantine*, that is, 300 and odd years after Chriſt.

Frumentius was conſecrated Biſhop by *Athanaſius*, and ſent to convert the Indians. Ruffinus *Eccl. hiſt.* l. 1. c. 9.

Chap. 20. after the Greek.

Chap. XVI.

How the Nation inhabiting Iberia, *was converted unto the faith of Chriſt.*

The Sea *Euxinus* divideth *Europe* from *Aſia*.

NOw I am conſtrained, for the time ſo requireth, to make relation how the *Iberians* at that time received the Chriſtian faith. There was a certain godly and devout woman taken captive of the *Iberians*. Theſe *Iberians* dwell nigh the Sea *Euxinus*, a people they are,

are, having their original of the *Iberians* which inhabit *Spain*. This woman being a captive, and having her converſation with *Barbarians*, gave her ſelf wholly to godlineſs. For ſhe exerciſed very much the diſcipline of continency, ſhe uſed a ſevere kind of abſtinence, and alwayes applied her ſelf to fervent prayer. The which thing when the *Barbarians* perceived, they wondered at the ſtrangneſs of the act. It fell out that the Kings ſon of very tender years, fell into a dangerous diſeaſe. The Queen (after that Countrey manner) ſent the child unto other women for phyſick, to try if experience had taught them any medicine that might cure that malady. But when the nurſe had carried the child about unto every woman, and could purchaſe remedy of none, at length he is brought unto the woman that was captive. She in the preſence of many women, although ſhe laid thereunto no ſalve or remedy in the world (for of truth ſhe knew none) yet took ſhe the child, laid her ſackcloth upon him, and ſaid only theſe words: Chriſt which healed many, will alſo heal this infant. When ſhe had uttered theſe words, and prayed unto God for aid and aſſiſtance, the child forthwith recovered, and thenceforth enjoyed perfect health. The fame of this act was bruted abroad among all the *Barbarian* wives, and came at length unto the Queens ear, ſo that her name was famous and the captive woman much ſpoken of. In a while after the Queen her ſelf fell ſick, and this ſimple woman was ſent for. She refuſed to go, leſt that peradventure ſome violence, contrary to the modeſty of her nature, were offered unto her. The Queen then is conveyed unto her. She practiſeth the like as ſhe had done before unto the child. Forthwith the Queen is rid of her diſeaſe, ſhe thanketh the woman. But the woman anſwered: it is not my doing, but Chriſts the Son of God, and maker of heaven and earth. She exhorteth the Queen to call upon him, and to acknowledge him for the true God. The King marvelling that this malady which raigned among the *Iberians* was ſo ſoon cured, made inquiſition who healed his wife, and commanded the captive woman ſhould be bountifully rewarded. Who made anſwer: that ſhe wanted no riches, but eſteemed godlineſs as great treaſure: and that the King ſhould receive a precious jewel, if that he would acknowledge that God whom ſhe profeſſed. With theſe words ſhe ſent back the rewards. The King laid up theſe ſayings in his breaſt. The next day after as the King went a hunting, ſuch a thing happened. The hils and forreſts where his game lay, were overcaſt with dark clouds and thick miſt, the game was uncertain and doubtfull, the way ſtopt and intricate. The King being at his wits end, not knowing what was beſt in this caſe to be done, called earneſtly upon the gods which he accuſtomed to ſerve. But when his calling upon them ſtood him in no ſtead, it came to his mind to think upon the God of the captive woman, unto him he turneth and crieth for help. As ſoon then as he had prayed unto him, the cloud was diſſolved, and the miſt ſcattered it ſelf and vaniſhed away. The King wondring returned home joyfully and told his wife all that had happened. Immediately he ſends for the captive woman: when ſhe came, he demanded of her what God it was whom ſhe ſerved. She ſo inſtructed the *Iberian* King, that he publiſhed abroad the praiſes of Chriſt. For he embracing the faith of Chriſt by the means of this devout woman, made proclamation that all his ſubjects ſhould come together. To them he rehearſed the manner of his ſons curing, the healing of his wife, and what happened unto him as he went a hunting. He exhorted them to ſerve the God of the captive woman. They preach Chriſt to both ſex, the King to men, and the Queen to women. As ſoon as he had learned of the captive woman the form and faſhion of Churches which the *Romans* uſed, he cauſed a Church to be builded, and gave charge, that with all ſpeed proviſion ſhould be made for building. To be ſhort, the houſe of prayer is erected. As ſoon as they were about to lift up the pillars, the wiſedome of God even in the work it ſelf, ſetled the minds of the people, and drew them to Chriſt. It fell out that one of the pillars remained immoveable, and could by no device be removed, the ropes break, and the engines crack in pieces, the workmen deſpair, and return every man to his home. Then the faith of the captive woman made it ſelf manifeſt. For in the night ſeaſon when no man perceived, ſhe came unto the place, and continued in prayer all night long: by the divine providence of God the pillar is winded up in the air over the foundation, and there hangeth level-wiſe, without either prop or buttreſs. At the breaking of the day, the King being a careſull man, not forgetfull of his buſineſs, came to ſee the building, and beholdeth the pillar hanging in the air level over his place. He wondereth at the ſight, and all that ſaw it were aſtoniſhed. In a little ſpace after, before their faces, the pillar came down, and faſtened it ſelf in his proper place. Whereupon

The King of the *Iberians* child is cured.

The Queen of the *Iberians* healed.

How the King of the *Iberians* was converted unto the faith.

they all ſhouted, the Kings faith is held for true, and the God of the captive woman was extolled with praiſes. Thenceforth they ſtagger not at all, but with chearfull minds they raiſe the reſt of the pillars, and in a while after they finiſh the building. After this they ſend Embaſſadors unto *Conſtantine*, requeſting league thenceforth to be concluded between them and the *Romans*, they crave a Biſhop and Clergy-men to inſtruct them, proteſting their ſincere and unfained belief in Chriſt. *Ruffinus* reporteth that he learned theſe things of *Bacurius*, who ſometime governed the *Iberians*, afterwards coming unto the *Romanes* was made captain over their ſouldiers in *Paleſtina*: and in his later dayes he ſtood the Emperor *Theodoſius* in great ſtead in the battel which he gave to *Maximus* the tyrant. Thus did the *Iberians* receive the Chriſtian faith in the dayes of *Conſtantine* the Emperor.

Chap. 21. after the Greek.

CHAP. XVII.

Of Anthony *the Monke, and* Manes *the Heretick, and his original.*

Anthony the Eremite.

THe ſame time lived *Anthony* the Monk in the deſerts of *Ægypt*. But in as much as *Athanaſius* Biſhop of *Alexandria*, hath lately ſet forth in a ſeveral volume, entituled of his life, his manners and converſation, how openly he buckled with devils, how he over-reached their ſleights and ſubtle combates, and wrought many marvellous and ſtrange miracles, I think it ſuperfluous of my part to entreat thereof. The dayes of *Conſtantine* have yeelded great plenty of rare and ſingular men, * but among the good wheat tares are accuſtomed to grow, and the ſpite of Satan is the ſworn enemy of proſperous affairs. For a little before the Raign of *Conſtantine*, a counterfeit Religion, no other in ſhew than the ſervice of Pagans, mingled it ſelf with the true and Chriſtian Religion, no otherwiſe than falſe Prophets are wont to riſe among the true Prophets of God, and falſe Apoſtles among the zealous Apoſtles of Chriſt. Then went *Manichæus* about covertly to bring into the Church of God the doctrine of *Empedocles* the heathen Philoſopher, of whom *Euſebius Pamphilus* made mention in the ſeventh Book of his Eccleſiaſtical Hiſtory, yet not exquiſitely handling his doings. Wherefore look what he omitted, that I ſuppoſe neceſſary to be ſupplied of us, for ſo we ſhall ſoon learn both who and what this *Manichæus* was, and alſo by what means he preſumed to practiſe ſuch lewd enterpriſes. A certain *Saracen* of *Scythia* had to his wife a captive, born in the upper *Thebais*, for whoſe ſake he ſetled himſelf to dwell in *Ægypt*: and being well ſeen in the diſcipline of the *Ægyptians*, he endeavoured to ſow among the doctrine of Chriſt, the opinons of *Empedocles* and *Pythagoras*. That there were two natures (as *Empedocles* dreamed) one good, another bad: the bad enmity: the good unity. This *Scythian* had to his Diſciple one *Buddas*, who afore that time was called *Terebynthus*, which went to the Coaſts of *Babylon* inhabited of *Perſians*, and there publiſhed of himſelf many falſe wonders: that he was born of a virgin, that he was bred and brought up in the mountains; after this he wrote four Books: one of *Myſteries*: the ſecond he entituled *The Goſpel*: the third, *Theſaurus*: the fourth, *A ſummary*. He faigned on a time, that he would work certain feats, and offer ſacrifice, but he being on high, the devil threw him down, ſo that he brake his neck and died miſerably. His hoſteſs buried him, took all that he had, and bought therewith a lad of ſeven years old, whoſe name was *Cubricus*. This woman after that ſhe had made him a free denizon, and trained him up in learning, not long after dieth, and gave him by legacy all the goods of *Terebynthus*, the Books alſo which he had written being the *Scythians* Diſciple. Which things when this free denizon *Cubricus* had gotten, he conveyed himſelf forthwith into *Perſia*, he changeth his name, and inſtead of *Cubricus* he cals himſelf *Manes*. The Books of *Buddas* otherwiſe called *Terebynthus*, he ſetteth abroad as his own doings, unto ſuch as were ſnared with his folly. The titles of the Books barely gave a ſhew or colour of Chriſtian Religion, but in truth it ſelf the doctrine taſted and ſavoured of Paganiſme. For *Manes* as he was indeed a wicked man, taught the world to ſerve many gods: he commanded the Sun to be worſhipped: he was a favourer of fatal deſtiny: and denied free-will in man. He ſaid plainly the ſouls went from one body into another, following herein the fond opinions of *Empedocles*, *Pythagoras*, and the *Ægyptians*. He would not confeſs that Chriſt was born, but ſaid that he

* Chap. 22. in the Greek.

The *Manichees* blazed their hereſie a little before the Raign of *Conſtantine*, *Anno* 281. *Euſeb. lib.* 7. *cap.* 30.

The original and authors of the hereſie of the *Manichees*.

Buddas otherwiſe *Terebynthus* an hereſick dieth miſerably.

Manes the hereſick and his deteſtable opinions.

he had the form or figure of a man. He rejected the Law and Prophets, and called himſelf the Comforter, all which things are far from the true and right faith of the Church of God. In his Epiſtles he was not aſhamed to entitle himſelf an Apoſtle. But theſe lewd and ſhameleſs leaſings were recompenced with due puniſhment, and that for this cauſe. The King of *Perſia* his ſon fell into a dangerous diſeaſe, the father uſed all means poſſible to reſtore his ſon to his former health. Being told of *Manes*, and perſwaded that his feats were far from falſhood and legerdemain, ſent for him by the name of an Apoſtle, hoping with himſelf that by his means his ſon ſhould recover. Being come he takes the Kings ſon in hand with ſorcery and witchcraft: the King ſeeing his ſon already gone, and departed under his hands, commanded the ſorcerer ſhould be clapt in priſon, and provided execution for him, but he brake priſon, fled into *Meſopotamia*, and ſo ſhifted for himſelf. The King hearing that he was in thoſe Coaſts, made him to be apprehended, flaied him alive, took his skin, filled it full of chaff, and hanged it at the gates of the City. Theſe things we report to be moſt true and faithfully alleadged by us out of the Book entituled, *The diſputation of* Archelaus Biſhop of *Caſcharum* a City in *Meſopotamia*. This *Archelaus* reporteth that he diſputed with him face to face, and there layeth down all that we wrote before of his life and converſation. Thus as (I ſaid before) it falleth out in all ages, that the ſpite of Satan will not ſuffer godlineſs to have good ſucceſs, but ſends forth ſuch lewd varlets to entrap the ſimple people. But what is the reaſon thereof, why our loving and merciſull God permits ſuch lewdneſs, whether it be to try and ſift the true doctrine of his Church, and to cut off the vain conceits and opinions which many have of Religion: or whether it be for ſome other cauſe whatſoever, as it is hard to determine thereof, ſo few words will not ſuffice, neither is preſently fit opportunity and occaſion miniſtred to diſcourſe of that matter. It is not verily the mark we ſhoot at, exquiſitely to entreat of divers and variable opinions and ſentences of men, neither to ſearch out the ſecret and hid myſteries of the providence and wiſdome of God, but truly as much as in us lieth, to ſet forth the Eccleſiaſtical Hiſtory. And becauſe we have reported after what ſort the curſed opinions of the *Manichees* ſprang up a little before the Raign of *Conſtantine*, now let us return to diſcourſe of the times incident to this our purpoſed Hiſtory.

The miſerable death of the hereticke *Manes*.

Chap. XVIII.

Chap. 23. after the Greek.

How that Euſebius *Biſhop of* Nicomedia, *and* Theognis *Biſhop of* Nice, *remembring themſelves after their recantation, wrought all the ſpite they could to overthrow the faith eſtabliſhed in the Council of* Nice, *and ſought means to miſchief* Athanaſius. *Of the Council ſummoned at* Antioch, *which depoſed* Euſtathius, *about whom there aroſe ſuch a ſedition in* Antioch *as deſtroyed in manner the whole City.*

Euſebius and *Theognis* returning from exile, received their former dignities, removing (as I ſaid before) ſuch as were placed in their Sees. They were in great reverence and eſtimation with the Emperor, and injoyed great liberty, for that they had forſaken the curſed and cankred opinion of *Arius*, and given themſelves to the true and right faith. But theſe men for all that abuſed their liberty, and made more ſtir in the world than ever was before. Two things drove them thereunto: the deteſtable hereſie of *Arius*, which held their minds of a long time, and the deadly hatred they bare unto *Athanaſius*. Becauſe he valiantly withſtood them as they diſputed in the Council of *Nice*, firſt of ſpite they challenge his degree and vocation, ſaying: he was no fit man for the room of a Biſhop, next that he was elected by unlawfull perſons. But although he cleared himſelf of thoſe opprobrious and ſlanderous reports (his upright converſation was ſuch, he could not be removed from the Biſhops See of *Alexandria*) and contended earneſtly for the faith decreed by the Council of *Nice*: *Euſebius* Biſhop of *Nicomedia* endeavoured with might and main, through wiles and ſubtlety to depoſe *Athanaſius*, and to bring *Arius* into *Alexandria*. For by this means he thought beſt to root out of the Church the faith of *Homouſion*, to wit, *Of one ſubſtance*, ratified of the Council, and to plant the peſtilent doctrine of *Arius*. And as at ſometimes he entreated him by letters and fair words: ſo on the contrary, at other times he went about to

Hatred and hereſie joyned together.

terrifie him with threats. But whenas *Athanaſius* would in no wiſe yeeld, he ſought to perſwade the Emperor, that of his wonted clemency he would give *Arius* the hearing, and pardon him, that he might return unto *Alexandria*. But what treachery he practiſed to bring this his purpoſe to effect, I will ſhew in another place. Afore that theſe things were fully come to an end, there aroſe another hurlyburly in the Church. For the members themſelves brake aſunder the peaceable and quiet bond of the Church. *Euſebius Pamphilus* reporteth, that immediately after the breaking up of the Council, a civil diſſention aroſe throughout all *Egypt*, the cauſe he hath concealed, whereby he was of divers ſuſpected of double dealing. He was thought with ſilence to have overskipped the cauſes, for that he had determined with himſelf not to ſubſcribe unto the Decrees of the *Nicene Councel*. But as we have learned manifeſtly by divers Epiſtles the which Biſhops wrote privately one to another after the Council, the clauſe of *One ſubſtance*, troubled exceedingly their minds, and whileſt that they ſifted and ſearched out the ſenſe and underſtanding thereof, even unto the quick, they raiſed civil diſcord among themſelves, ſo that their concluſions ſeemed nothing elſe, but combates in the night and darkneſs, or blindfolded babling. It ſeemed that neither ſide underſtood well the cauſe that made them to revile each other. For ſuch as rejected the clauſe of *One ſubſtance* (thinking verily that they which received it, went about to eſtabliſh again the hereſie of *Sabellius* and *Montanus*) called the true profeſſors, blaſphemous perſons, as if they had gone about to take away the ſubſtance of the Son of God. Such as on the contrary cleaved unto the Canon of *One ſubſtance*, thought their adverſaries brought in the ſervice of many Gods, and abhorred them as furtherers of Paganiſme. Moreover *Euſtathius* Biſhop of *Antioch* ſharply rebuked *Euſebius Pamphilus*, as though he had gone about to corrupt the *Nicene Creed*: but *Euſebius Pamphilus* both cleared himſelf of that ſlander, and alſo charged *Euſtathius* with the hereſie of *Sabellius*. And ſo all the Biſhops wrote invectives one againſt the other, as if they had been deadly foes. Whenas both parts ſaid, that the Son of God had his being together with the Father, and was in the Father, and confeſſed the Unity to be in Trinity: yet (I wot not why, nor wherefore) they could not agree among themſelves, nor ſet their hearts at reſt. *Wherefore there was a Council ſummoned at *Antioch*, where *Euſtathius*, for favouring the hereſie of *Sabellius* more than furthering the Canons of the *Nicene Council*, was depoſed, but divers do report that there were other matters of no ſmall importance, and leſs honeſty, laid to his charge, as cauſes of his deprivation, yet do they not openly rehearſe them. For it is the manner among Biſhops, to accuſe them that are depoſed, to pronounce them for wicked perſons, yet to conceal the particular faults. *Georgius* Biſhop of *Laodicea* in *Syria*, one of them that rejected the clauſe of *One ſubſtance*, in his Book of the praiſe of *Euſebius Emiſenus* writeth himſelf to have reported, that the Biſhops depoſed *Euſtathius* the *Sabellian* heretick, *Cyrus* Biſhop of *Berrhaa* being his accuſer. But of this *Euſebius Emiſenus* we mind to ſpeak in another place. *Georgius* writeth, that *Euſtathius* the *Sabellian* accuſed by *Cyrus*, and again *Cyrus* himſelf convicted of the ſame hereſie, to have been both removed out of their Biſhopricks. But how can it be that *Cyrus*, being himſelf infected with the foul hereſie of *Sabellius* ſhould accuſe *Euſtathius* of the ſame? Therefore it ſeemeth that *Euſtathius* was depoſed for ſome other cauſe. After this there was kindled in *Antioch* ſuch a fiery flame of ſedition, that in manner the whole City was therewith turned upſide down. The faction was twofold: the one went about to tranſlate *Euſebius Pamphilus* Biſhop of *Cæſarea* in *Paleſtina*, to *Antioch*: the other would needs bring again *Euſtathius*. The common ſort of people, ſome cleaved to this ſide, ſome to that ſide. The whole garriſon and band of ſouldiers was ſo divided and ſet one againſt the other, that if God, and the Allegiance they owed unto the good Emperor, had not been called to remembrance, they would lamentably have murthered each other. For the Emperor by his Letters appeaſed the tumult and ſedition that was raiſed amongſt them. But *Euſebius* refuſed to be their Biſhop, and therefore the Emperor did highly commend him. The Emperor wrote unto him of that matter, he praiſeth his mind, and pronounceth him happy, for that by the report of all men he was worthy to be a Biſhop, not of one City, but of the whole world. The See of *Antioch* is ſaid to have wanted a Biſhop the ſpace of eight years together. But at length, by the means of ſuch as endeavoured to overthrow the *Nicene Creed*, *Euphronius* was made Biſhop. And thus much ſhall ſuffice touching the Council held at *Antioch*, for the depoſition of *Euſtathius*.

Euſebius Pamphilus was no Arian.

* Chap. 24. in the Greek. The Council of *Antioch* where *Euſtathius* was depoſed.

Euſebius Pamphilus refuſeth to be Biſhop of *Antioch*, for the which the Emperor *Conſtantine* did highly commend him.

Euphronius an Arian, yet Biſhop of *Antioch*.

CHAP. XIX.

Of the means that were wrought to call Arius *home, and how* Arius *delivered unto the Emperor his recantation in writing, craftily ſubſcribing unto the Nicene Creed.*

IMmediately after, *Euſebius*, who a little before had left the Biſhoprick of *Berytus*, and at that preſent was Biſhop of *Nicomedia*, ſtrived with might and main, together with his confederates to bring *Arius* into *Alexandria*. But how, and after what ſort they brought their purpoſe to paſs, and the means they uſed to perſwade the Emperor to call before him *Arius* and *Euzoius*: now I think it beſt to declare. * The Emperor had to his ſiſter one *Conſtantia*, ſhe was the wife of *Licinnius*, who ſometime was fellow Emperor with *Conſtantine*, but afterwards for his tyranny was put to death. This *Conſtantia* had great acquaintance and familiarity with a certain Prieſt Arian ſect, whom ſhe made very much of. Who through the perſwaſion of *Euſebius*, and other of his familiar and dear friends, made ſute unto her in the behalf of *Arius*, ſignifying that the Synod had done him injury, and that he was not of the opinion he was reported to be. *Conſtantia* hearing this, believed the Prieſt, but durſt not make the Emperor privy thereunto. It fell out that *Conſtantia* was viſited with great ſickneſs, ſo that the Emperor came very oft to ſee her. When the woman perceived her ſelf to be dangerouſly ſick, and waited for no other than preſent death, ſhe commends unto the Emperor this Prieſt, ſhe praiſeth his induſtry, his godlineſs, his good will and loyalty unto the imperial ſcepter. In a ſhort while after ſhe departeth this life. The Prieſt is in great authority with the Emperor: and creeping every day more and more into better eſtimation, breaketh the ſame matter unto the Emperor as before unto his ſiſter: that *Arius* was of no other opinion than the Council had decreed: and if he would vouchſafe him his preſence, that he would ſubſcribe unto the Canons: and that he was falſly accuſed. This report that the Prieſt made of *Arius*, ſeemed very ſtrange unto the Emperor, who gave again this anſwer: If (ſaith he) *Arius* be of that mind, and (as you ſay) agreeth with the faith confirmed by the Council, I will not only give him the hearing my ſelf, but alſo ſend him with honour to *Alexandria*. When he had thus ſpoken, immediately he wrote unto him as followeth.

* Chap. 25. after the Greek.

The Epiſtle of Conſtantine *the Emperor unto the heretick* Arius.

Conſtantine *the puiſſant, the mighty, and noble Emperor. Notice was given now a good while ago unto thy wiſdome, that thou ſhouldeſt repair unto our camp, to the end thou mighteſt enjoy our preſence, wherefore I cannot but marvell why thou cameſt not with ſpeed, according unto our will. Now therefore take one of the common wagons, and make haſt to our camp, that underſtanding our clemency, and the care we have over thee, thou mayeſt return to thy native Countrey. God keep thee well beloved. Written the fifth of the Calends of December.* This was the Epiſtle which the Emperor wrote unto *Arius*. I cannot verily but wonder at the marvellous endeavour and entire love the Emperor bare unto piety and Chriſtian profeſſion. For it appeareth by the Epiſtle that the Emperor admoniſhed *Arius* oftentimes to recant, and therefore now doth he reprehend him, for that he being oft allured by his letters, made no ſpeedy reformation of himſelf. *Arius* in a while after the receit of the Emperors letters, came to *Conſtantinople*: there accompanied him *Euzoius* who had been Deacon, whom *Alexander* depoſed the ſelf ſame time together with the other Arians. The Emperor bids them welcome, and demandeth of them, whether they would ſubſcribe unto the *Nicene Creed*: they anſwer the Emperor that they would do it with a good will. The Emperor bids them quickly lay down in writing their Creed. * They frame their recantation, and offer it up unto the Emperor, in this form. *Unto the moſt vertuous and our moſt godly lord and Emperor* Conſtantine: Arius *and* Euzoius. *We have laid down in writing (noble Emperor) the form of our faith, even as your godly and ſingular zeal hath given us in charge: We do proteſt that both we our ſelves, and all they that be of our ſide, do believe as followeth: We believe in one God the Father Almighty, and in his Son our Lord* Jeſus Chriſt, *begotten of him before all Worlds, God the Word, by whom all things were made both in heaven and earth, who came down from heaven, and was made man, who ſuffered, roſe again, and aſcended into heaven, and ſhall come again, to judge both the quick and the dead. And we believe in the Holy Ghoſt, the reſurrection of the fleſh, the life of the world to come, the kingdome of heaven, the one Catholick Church of God ſcattered far and*

Conſtantine was informed of *Arius* his recantation when he wrote this.

* Chap. 26. in the Greek. The recantation of *Arius* & *Euzoius* given up unto the Emperor, together with the form of their faith, where they diſſemble both with God and man, writing one thing, and meaning another, as it appeareth in the Chapter following.

Mat. 28.

wide over the face of the whole earth. This faith have we learned of the moſt holy Evangeliſts, where the Lord himſelf ſaid unto his Diſciples: Go teach all nations baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: even as the whole Catholick Church, and the Scriptures do teach, all which we faithfully believe. God is our Judge, both now, and at the day of judgement. Wherefore (moſt holy Emperor) we humbly crave of your godly highneſs, in as much as we are Clergy men, and retain the faith and affection both of the Church, and alſo of holy Scriptures, that of your wonted zeal, wherewith you provide for unity, and the right honour of God (all controverſies, and quarrels, and cavillations and ſubtle quircks whatſoever laid aſide) couple us with our mother the Church: that both we and the Church of God among you with our ſelves may live quietly, and joyntly with one heart and voice powr unto God the accuſtomed prayers for the peaceable and proſperous eſtate of your Empire, and for all mankind.

Chap. 27. after the Greek.

Chap. XX.

How Arius *by the commandment of the Emperor returned to* Alexandria, *whom* Athanaſius *would in no wiſe admit: againſt* Athanaſius, Euſebius *and his confederates patched divers crimes, and preſented them unto the Emperor, ſo that in the end a Synod was ſummoned at* Tyrus, *to pacifie theſe quarrels.*

Athanaſius would not receive *Arius* into the Church of *Alexandria.*

WHen that *Arius* had perſwaded the Emperor in ſuch ſort as we ſaid before, he returns to *Alexandria*, but yet he could not with all his wiles tread down the truth, the which he ſo egregiouſly diſſembled. *Athanaſius* would not receive him into the Church of *Alexandria* after his return, for he deteſted him as a monſter of the world. *Arius* nevertheleſs whileſt that he privily ſowed his peſtilent opinion, goeth about to ſet the whole City on an uproar. At what time *Euſebius* himſelf both wrote unto *Athanaſius*, and procured alſo the Emperor to command him by his letters, to condeſcend unto the admiſſion of *Arius* and his complices. *Athanaſius* for all that would not receive them into the Church, but wrote back again unto the Emperor: that it was not lawfull for ſuch as had made ſhipwrack of their faith, and had been held for accurſed of the Church, after this their return and converſion, to receive their former dignities. The Emperor was in a great chafe, and conceived great diſpleaſure againſt *Athanaſius* for this anſwer, threatning him by his letters as followeth: *In as much as thou art made privy to our will and pleaſure, ſee that thou make the door wide open to all that deſire to enter into the Church. For if I underſtand that any one (which deſired to be made a member of the Church) hath by any means through thee been hindered, or his entrance ſtopped, I will forthwith ſend one of mine Officers, who by authority from me, ſhall both depoſe thee of thy Biſhoprick, and alſo place another in thy room.* This the Emperor wrote reſpecting the commodity of the Church, and the unity of the Council, leſt that through variance it were diſſolved. *Euſebius* then, who hated *Athanaſius* with deadly enmity, thought no time fitter than that to bring his purpoſe to effect (for he had the Emperor incenſed againſt him, which was meat and drink for *Euſebius*) and therefore he raiſed all that troubleſome ſtir, to the end he might cauſe *Athanaſius* to be depoſed of his Biſhoprick. For he thought verily, that if *Athanaſius* were once removed, *Arianiſme* then ſhould bear away the bell. Wherefore there conſpire againſt him at once, *Euſebius* Biſhop of *Nicomedia*, *Theognis* Biſhop of *Nice*, *Maris* Biſhop of *Chalcedon*, *Urſacius* Biſhop of *Singidon* a City of the upper *Pannonia*, and *Valens* Biſhop of *Murſa*, a City alſo in *Pannonia*. Theſe men hired certain of the *Meletian* ſect, and cauſed divers crimes to be laid unto *Athanaſius* charge. And firſt of all, by the depoſitions of *Euſion*, *Eudemon*, and *Callinicus*, that were the *Meletian* hereticks, they charge *Athanaſius*, that he had enjoyned the *Ægyptians*, to pay for a yearly tribute unto the Church of *Alexandria* a linen garment. But *Alpius* and *Macarius*, Prieſts of the Church of *Alexandria* (who then as it chanced were at *Nicomedia*) confuted this ſlanderous report that was laid againſt *Athanaſius*, and perſwaded the Emperor, that all their malicious tales were manifeſt untruths. Wherefore the Emperor wrote unto his adverſaries, and rebuked them ſharply, but he requeſteth *Athanaſius* to repair to him. Yet again *Euſebius* together with his complices, before his coming patched another crime, far more hainous than the former: that *Athanaſius* went about traiterouſly to defeat the Emperors Edicts, in ſending to one *Philumenus* a baſket or forſar full of gold. The Emperor then being at *Pſamathia*, a Mannor without the walls of *Nicomedia*, by ſifting out of this matter, found

Conſtantine wrote this to *Athanaſius* Biſhop of *Alexandria* in the behalf of *Arius* the hereticke who deceived them both.

Athanaſius is falſly accuſed of extortion.

Athanaſius is falſly accuſed of treaſon.

found *Athanasius* to be guiltless, and sent him away with honour, writing also to the Church of *Alexandria*, that their Bishop was falsly accused before him. But I think best, and with more honesty a great deal, to pass over with silence the sundry kinds of slanders *Eusebius* together with his adherents invented afterwards against *Athanasius*, lest that the Church of God be blemished and slandered of them which have their minds far estranged from the religion and faith in Christ Jesus. For the things committed to writing, are wont to be known of all, and therefore it was our part to comprise in few words such things as required a several tract. But nevertheless I think it my duty, in few words to declare out of what fountain these false accusations issued, and whence such as forged them had their original. *Marcôtes* is a Countrey of *Alexandria*, in it there are many villages, and the same well peopled: within the same also there are many Churches, yea of great fame, all which are under the Bishop of *Alexandria*, within the jurisdiction of his Sea and Bishoprick. In this *Marcôtes*, one *Ischyras* (for so they called him) practised privily such a kind of offence as deserved a hundred kinds of death. For whenas he had never taken orders, he called himself a Minister, and presumed to execute the function of a Priest. Who when he was taken with the manner fled away privily, and got him straight to *Nicomedia*, to the faction of *Eusebius* as a sure and safe refuge. They, for hatred they owed to *Athanasius* entertained him for a Priest, and promised to make him a Bishop, if he would accuse *Athanasius*, so that thereby, I mean by the false reports of *Ischyras*, they took occasion to slander *Athanasius*. For *Ischyras* blazed abroad that upon a suddain they brake in upon him, and dealt with him very contumeliously: that *Macarius* beat the Altar with his heels, overthrew the Lords Table, brake the holy Cup, and burned the blessed Bible. They promised him for these his malicious accusations (as I said before) a Bishoprick, for they were fully perswaded, that the crime laid to *Macarius* charge was of force sufficient, not only to displace *Macarius* that was accused, but also to remove *Athanasius* who had sent him thither. This slander was compassed against him in a while after. Afore that time the complices of *Eusebius* had forged against him another accusation, full of spite and cankered malice, whereof I will presently intreat. They got I wot not where, a mans hand: whether they slew a man and stroke off his hand, or cut off the hand of a dead man, God knoweth alone, and the authors of this treachery: this hand the Bishops of *Meletius* sect bring forth, in the name of *Arsenius*, and protest that it was his hand: the hand they bring forth, but *Arsenius* they hid at home. They say moreover, that *Athanasius* used this hand to magick and sorcery. And although this was the chiefest thing that was laid to *Athanasius* charge? yet as it falleth out in such kind of dealing, other men charged him with other things. For they which spited him unto the death, went then about to work all means possible to mischief him. When these things were told the Emperor, he wrote unto *Dalmatius* the Censor, who was his sisters son, and then abode at *Antioch* in *Syria*: that he should call such as were accused before the bar: that he should hear the matter, and execute the offenders. He sent thither *Eusebius*, and also *Theognis*, that *Athanasius* might be tried in their presence. *Athanasius* being cited to appear before the Censor, sent into *Egypt*, to seek out *Arsenius*, for he understood that he hid himself. But he could not take him, because that he fled from place to place. In the mean while the Emperor cut off the hearing of *Athanasius* matter before the Censor, for this cause. * He called a Synod of Bishops for to consecrate the Temple which he had builded at *Jerusalem*. The Emperor had willed the Bishops assembled at *Tyrus*, to debate together with other matters the contention raised about *Athanasius*, to the end (all quarrels being removed) they might chearfully solemnize the consecration of the Church, and dedicate the same unto God. *Constantine* went now on the thirtieth year of his Raign. The Bishops that met from every where at *Tyrus*, being cited by *Dionysius* the Senator, were in number threescore. *Macarius* the Priest of *Alexandria* being fast bound with fetters and bolts of iron, was brought thither by the souldiers. *Athanasius* would not come to *Tyrus*, not dismayed so much with the slanderous reports that were laid to his charge (for his conscience accused him of nothing) as he feared greatly, lest that they should bring in some innovation prejudicial to the Decrees of the *Nicene Council*. But because that the angry lines and threatning letters of the Emperor moved him not a little (for he had written unto him, that if he came not of his own accord, he should be brought thither with a vengeance) he came of necessity unto the Council.

Ischyras a false Minister forging orders unto himself.

Athanasius is falsly charged with the misdemeanour of his Clergy.

Athanasius is falsly accused of murther and magick.

* Chap. 28. after the Greek.

Macarius a Minister being falsly accused by the Arians and Meletian hereticks, is thus shamefully dealt with all.

CHAP.

Chap. 29. after the Greek.

Chap. XXI.

How Arſenius *(whoſe hand they ſaid had been cut off) was found out, and brought before the bar, to the confuſion of* Athanaſius *accuſers, which then fled away for ſhame: and how that* Athanaſius *being otherwiſe partially dealt withall of the Council, appealed unto the Emperor.*

THe divine providence of God brought to paſs, that *Arſenius* alſo came to *Tyrus*. For he quite forgetting the leſſons given him by thoſe falſe accuſers that bribed him for the purpoſe, came thither as it were by ſtealth, to know what news there were in thoſe Coaſts. It fell out that the ſervants of *Archelaus* a Senator, heard ſay in a certain tipling houſe, that *Arſenius* whom they reported to have been ſlain, was there and hid himſelf in a certain houſe of the Town. When they heard theſe things, and eyed well the authors of this report, they reveal the whole matter unto their lord and maſter. He forthwith laying all delayes aſide, ſought out the man, being ſought found him, being found he laid him faſt by the heels, and bids *Athanaſius* be of good chear: that *Arſenius* was come thither alive. *Arſenius* being in hold, denieth himſelf to be the man. But *Paulus* Biſhop of *Tyrus*, who knowing him of old, affirmed plainly that he was *Arſenius* indeed. Theſe things being thus rightly diſpoſed by the wiſdome and providence of God, *Athanaſius* not long after is called before the Council, in whoſe preſence the accuſers bring forth the hand, and charge him with the hainous offence. He behaveth himſelf ſo wiſely and circumſpectly,, and demandeth firſt of them all that were preſent, and alſo of his accuſers: whether any of them did ever know *Arſenius*? When that divers of them had anſwered, that they knew him very well, he cauſed *Arſenius* to be brought before them, with his hands covered under his cloak, and then again demandeth of them: Is this fellow that *Arſenius* which loſt his hand? At the ſight of the fellow, ſome of them that were preſent (except them that knew whence the hand came) were aſtonied: ſome others thought verily that *Arſenius* wanted a hand, and gave diligent ear, to ſee what other ſhift *Athanaſius* had to ſave himſelf. But he turning up the one ſide of *Arſenius* his cloak, ſhewed them one of his hands. Again when ſome did ſurmiſe that his other hand was cut off, *Athanaſius* at firſt pauſed a while, and in ſo doing brought their minds into a great doubt: but in the end without any more ado, he caſteth upon his ſhoulder the other ſide of his cloak: and ſheweth them the ſecond hand, ſaying unto all that beheld it: You ſee that *Arſenius* hath two hands, now let my accuſers ſhew unto you the place where the third hand was cut off. * This treachery of theirs touching *Arſenius*, being thus come to light, the dealing was ſo ſhamefull, that the accuſers could not tell which way to turn themſelves. *Achaab* otherwiſe called *Jannes*, the accuſer of *Athanaſius*, crept by ſtealth from the bar, thruſt himſelf among the throng, and privily ran away. Thus did *Athanaſius* clear himſelf of this ſlander, uſing exception againſt no man. For he doubted not at all, but that the very preſence of *Arſenius* would aſtoniſh the ſlanderers, to their utter ſhame and overthrow. * But for the wiping away of the crimes laid to *Macarius* charge, he took the benefit of the Law, uſing ſuch exceptions as were lawfully preſcribed for the Defendant. And firſt of all he excepteth againſt *Euſebius* and his adherents, as open enemies, ſaying: by Law it was not permitted for enemies to be Judges. Secondarily he requireth that they ſhew unto him, whether *Iſchyras* the accuſer had lawfully received orders and Prieſthood, for ſo it was laid down in the Bill of Inditement. But the Judges conſidered nothing of theſe circumſtances: the Law proceedeth againſt *Macarius*. When the accuſers were to ſeek for proof, the ſute is delayed upon this conſideration, that certain choſen men ſhould go in commiſſion to *Mareôtes*, and there ſit upon this matter. When that *Athanaſius* perceived ſuch as he had excepted againſt, to have been pricked in the commiſſion (for *Theognis*, *Maris*, *Theodorus*, *Macedonius*, *Valens* and *Urſacius* were ſent) he exclaimed that there was deceit and double dealing in the handling thereof. He pronounced that it was open wrong, for to keep *Macarius* the Prieſt in fetters and cloſe priſon, and to ſuffer his accuſer to accompany ſuch Judges as were known to be his profeſſed enemies. He ſaid moreover, that it was for no other end, but that records and the doing of the one ſide might be known, the other unknown: the one quitted, the other condemned. When that *Athanaſius* had founded out theſe and the like ſentences: when that he had both called the whole Aſſembly to witneſs, and alſo opened this lamentable plight before *Dionyſius* the Senator, and no man pitied the caſe:

* Chap. 30. in the Greek. The accuſer of *Athanaſius* ran away for ſhame.

* Chap. 31. in the Greek.

he

he privily conveyed him away. Such as were ſent into *Mareôtes* recorded only the acts of one ſide, and look what the accuſer reported, the ſame was judged to be moſt true. * Whenas *Athanaſius* was gone, and had taken his journey to the Emperor, he was firſt of all condemned by the Council, the party being abſent and the cauſe unknown. Next, whenas the dealings in *Mareôtes* were joyned with theſe, they agree upon his depoſition: many ſlanders are contumeliouſly fathered upon him, at the recital of the cauſes which moved them to depoſe him: but not a word of the ſlanderers, for they paſſed them over with ſilence that of malice falſly accuſed him, and were ſhametully foiled themſelves. *Arſenius* who afore was reported to have been ſlain, is now entertained of them. And he who aforetime was counted a Biſhop of the *Meletian* ſect, even then ſubſcribed to the depoſition of *Athanaſius*, and called himſelf Biſhop of *Hyſepolis*. And that which ſeemeth incredible, he that was ſaid to have died under the hands of *Athanaſius*, is now alive, and depoſeth *Athanaſius*.

* Chap. 32. in the Greek.

Chap. 33. after the Greek.

CHAP. XXII.

How that the Council aſſembled at Tyrus, *removed to* Jeruſalem, *and celebrated the dedication of the new* Jeruſalem, *at what time the* Arians *were admitted to the Communion. And how that the Emperor by his Letters cauſed the Council ſummoned at* Tyrus, *to meet at* Conſtantinople, *that in his preſence the truth touching* Athanaſius *cauſe might the more narrowly be ſifted out.*

IMmediately after theſe things, the Emperors Letters came to the Council, ſignifying that with all ſpeed, his will was they ſhould repair to *Jeruſalem*; Therefore the Biſhops laying all other matters aſide, do leave *Tyrus* and take their journey to *Jeruſalem*. A ſolemn feaſt is there held for the conſecration of thoſe places: *Arius* with his confederates is admitted into the Church. For the Biſhops ſaid, that in that behalf they would ſatisfie the Emperors Letters, whereby he had ſignified unto them that he allowed very well of the faith of *Arius*, and *Euzoius*. The Biſhops alſo wrote unto the Church of *Alexandria*, that they ſhould baniſh from among them, all rancor, ſpite, and malice, and ſettle their Eccleſiaſtical affairs at peace and quietneſs. They ſignified moreover by their Letters, that *Arius* had repented him of his hereſie: that he had acknowledged the truth: that thenceforth he would cleave unto the Church: and that therefore they had not without good cauſe received him, and by the conſent of them all exiled *Athanaſius*. Of the ſelf ſame things likewiſe they wrote unto the Emperor. While theſe things were in handling, there came eſtſoons other Letters from the Emperor unto the Council, ſignifying that *Athanaſius* was fled unto the Emperor himſelf, and that of neceſſity they muſt meet at *Conſtantinople* about his matters. The Letters ſent from the Emperor were written as followeth:

The Council held at *Tyrus* being moſt of Arians, do depoſe *Athanaſius*, and commend in their Letters to the Church of *Alexandria*, the heretick *Arius*.

Conſtantine *the puiſſant, the mighty and noble Emperor, unto the Biſhops aſſembled at* Tyrus, *ſendeth greeting.*

Chap. 34. after the Greek.

VErily I know not what matters your Aſſembly, through tumult and troubleſome ſtir hath decreed: methinks the truth it ſelf you have in manner ſubverted, by means of your hurly-burly and kindled heat of contention. For whileſt that you proſecute your privy ſpite and hatred one towards another, the which you will leave in no wiſe unpractiſed, you ſeem to neglect the ſervice of God, and the furtherance of his truth. But I truſt the divine providence of God will bring to paſs, that after the proof of this peſtilent contention, it may wholly be baniſhed, that we may alſo perceive whether your Council and Aſſembly hath had any care of the truth, and alſo whether you have decided the matters called into queſtion, and given ſentence without partial favour and poiſoned malice. Wherefore my will is, that with all ſpeed you all repair unto me, to the end you your ſelves, by no other than your ſelves, may yeeld an exquiſite account. The cauſe that moved me to write this unto you, and to ſummon you hither by my Letters, you may learn by that which followeth. As I rode in my wagon unto a certain place within the City, and happy ſoil called after my name Conſtantinople, Athanaſius *the Biſhop together with certain other Prieſts in his company, met me in the midſt of the ſtreet upon a ſuddain, and unlooked for, which amazed me not a little, I take God to witneſs who ſeeth all things, that I could not have known him at the firſt ſight, had not ſome of my train (when that I gave diligent ear there-*

The Epiſtle of Conſtantine unto the Biſhops aſſembled at the Council of *Tyrus*.

thereunto, as reaſon did require) both told me who he was, and what injury he had done unto him. I truly did neither talk with him at that time, nor reaſon of any circumſtance. And when he entreated that I would give him the hearing, I was ſo far from it, that with the denial, I had almoſt cauſed him to be ſent packing with rough entertainment. His ſuit was nothing elſe, but that all you might be brought thither, to the end he might in our preſence expoſtulate face to face with you the injury he ſuffered, neceſſity driving him thereunto. The which ſuit of his ſeeming very reaſonable unto me, and the ſeaſon alſo requiring the ſame, made me very willing to write this unto you, that all you being already aſſembled at Tyrus, *ſhould forthwith haſten unto my camp, and juſtifie in my preſence (whom you will not deny to be the right ſervant of God) your right and ſincere judgement and ſentence in this behalf. For peace reigneth every where through my religious worſhipping of God: and the name of God is devoutly and reverently extolled of the Barbarians themſelves, who unto this day, were ignorant of the truth. Every man knoweth that he which is ignorant of the truth, is alſo ignorant of God. But the Barbarians through my induſtry, that (as I ſaid before) am a right worſhipper of God, came to the knowledge of God, and learn to ſerve him in holineſs, whom they perceive in all things with the carefull eye of his divine providence to defend me. This thing moved them at the firſt to taſt of the truth in Chriſt, whom alſo for the awe and loyalty they owe unto our imperial ſcepter, they ſerve uprightly: but we, which would ſeem (I will not ſay to obſerve) nay to maintain the ſacred and holy myſteries of his Church, do practiſe nothing elſe but that which breedeth diſcord and diſſention, and to be ſhort, that which tendeth to the utter overthrow and deſtruction of mankind. But ſee that you come unto us (as I ſaid) with ſpeed, perſwading your ſelves of this, that our mind is, as much as in us lieth, firſt of all, to maintain ſoundly without corruption all that is contained in holy Scripture: ſo that no blemiſh of ſlander or infamy may redound thereunto: abandoning, wearing away, and rooting out all the rotten adverſaries of Chriſtian Religion, who under colour of Chriſtian profeſſion have crept in and ſowed in the Church of God ſundry blaſphemous ſects and heretical ſchiſmes.*

Chap. 35. after the Greek.

Chap. XXIII.

Whenas all the Synod came not unto the Emperor, Euſebius *together with that crew framed a new accuſation againſt* Athanaſius: *that he ſhould report he would ſtay the carrying of corn from* Alexandria *to* Conſtantinople. *Whereat the Emperor being moved, baniſhed* Athanaſius *into* France.

THe aforeſaid Letters of the Emperor ſet the whole Council together by the ears, ſo that divers of them returned home to their Cities. But *Euſebius, Theognis, Maris, Patrophilus, Urſacius,* and *Valens* got them to *Conſtantinople,* they reaſon no longer of the broken cup, or the table that was overthrown, or of *Arſenius* that was ſaid to be murthered: but they frame themſelves to forge out another accuſation. They inform the Emperor, that *Athanaſius* threatned he would cauſe that no corn ſhould be conveyed from *Alexandria* (as they then uſed) to *Conſtantinople*: and that *Adamantius, Annubyon, Arbathion* and *Peter* that were Biſhops, heard it out of *Athanaſius* his own mouth. But then truly the accuſation is like to be heard, when the accuſer carrieth credit with his perſon. The Emperor was wonderfully moved at this, and took great indignation againſt *Athanaſius,* exiled him, and commanded that he ſhould abide in *France.* Some report that the Emperor did it for this policy, * to ſee whether with his abſence he could reduce the Church to unity and concord. For *Athanaſius* was the man that would in no wiſe communicate with the *Arians,* being exiled he led his life at *Trevere* a City in *France.*

Athanaſius is accuſed by the *Arians.*

* *Socrat. lib 2. cap. 2.* In the Epiſtle of *Conſtantine* ſaith ſo. Chap. 36. after the Greek.

Chap. XXIV.

Of Marcellus *Biſhop of* Ancyra, *and* Aſterius *profeſſor of humanity.*

THe Biſhops then being aſſembled at *Conſtantinople* depoſed alſo *Marcellus* Biſhop of the leſſer *Galatia,* for this cauſe. There was one *Aſterius* in *Cappadocia,* that profeſſed humanity, and leaving that, embraced the faith in Chriſt: wrote Books thereof which unto this day are extant. The peſtilent doctrin of *Arius* is proved out of them, to wit that Chriſt is

Aſterius an *Arian* heretick.

no otherwise the power of God, than the locusts and flies are said in *Moses* to proceed from the handywork of God, and other such lewd reasons. This *Asterius* kept company with Bishops, and specially of the damnable sect of *Arius*. He frequented unto their Assemblies, for he longed after some Bishoprick or other. But because that in the time of persecution he had sacrificed unto Idols, he was not admitted to execute the function of a Priest, he wandreth and rogueth throughout *Syria*, shewing the Books he had written. *Marcellus* understanding of this, going about to set himself against *Asterius*, fell himself into the contrary heresie. For he was not afraid (even as *Paulus Samosatenus* said before) to affirm that Christ was but a bare and naked man. The Bishops that met at *Jerusalem*, hearing of this, made no account of *Asterius*, because he was a Lay-man: but *Marcellus* who was of the Clergy they called to an account for that Book he had written. When they perceived that he maintained the opinion of *Paulus Samosatenus*, they charge him to recant. He with shame enough promiseth to burn the Book: but whenas the Council was dissolved in hast (for the Emperor had called the Bishops to *Constantinople*) again they reason of *Marcellus* at *Constantinople*, before *Eusebius* and the other Bishops then present. As soon as *Marcellus* refused to perform his former promise, that is to fire the Book which he had unadvisedly framed, the Bishops then present depose him of his Bishoprick, and sent *Basilius* in his room to be Bishop of *Ancyra*. *Eusebius* moreover wrote three Books against his Pamphlet, and confuted his wicked opinion. *Marcellus* after that recovered his Bishoprick again in the Council held at *Sardice*, where he said, they understood not his Book, and therefore suspected him that he savoured of the opinion of *Paulus Samosatenus*. But what opinion we may conceive of this man, we will declare in another place.

The error of *Marcellus*.

Chap. XXV.

Chap. 27. after the Greek.

How that Arius *being called from* Alexandria *to* Constantinople *after the exile of* Athanasius, *for to render an account before the Emperor of the tumult he made at* Alexandria, *raised a great stir against* Alexander *Bishop of* Constantinople, *and in the end died miserably.*

WHile these things were a doing, the thirtieth year of *Constantines* Raign was expired. *Arius* with his company returning to *Alexandria*, set the whole City on an uproar. The citizens of *Alexandria* took very grievously, that not only *Arius* with his confederates were restored: but also that *Athanasius* their Bishop was condemned to banishment. When the Emperor understood of the perverse mind and corrupt purpose of *Arius*, he sends for him again to *Constantinople*, there to render an account of the tumult and sedition he had raised afresh. At that time *Alexander* who a little before succeeded *Metrophanes* in the Bishoprick of *Constantinople*, governed that Church. This *Alexander* proved himself a religious, a godly and devout man in the quarrel then between him and *Arius*. For when *Arius* came, and the people was divided into two parts, and a great tumult raised in the City, whilest that some maintained the *Nicene Creed*, and the same to remain firm and stable, others affirmed the opinion of *Arius* to be lawfull and agreeable with the truth; *Alexander* came forth into this great heat of disputation, specially because that *Eusebius* Bishop of *Nicomedia* had given out great threats, that without all peradventure he would work his deprivation unless he would admit *Arius* and his company to the Communion. But *Alexander* feared not the deposition so much as the abrogation of the *Nicene Creed*, which they endeavoured with all might possible to overthrow. For when he took upon him the patronship of that Councils Decrees, he supposed it was his bounden duty to foresee lest the Canons and Decrees of that Council should any way be impaired. Wherefore being now busied with this controversie, he laid aside the quirks of Logick, and fled for aid and assistance unto Almighty God: he gave himself to continuall fasting, and left no prayer unrepeated. Such a kind of service and devotion he solemnly embraced. He got him into the Church of peace (for so they called the Church) he locked in himself, and finished such kind of service as pleased him best: he got him to the Altar, and down he fell on his bare knees before the Communion Table, praying unto God with tears that trickled down his cheeks: In which kind of order he continued many dayes and many nights. He called for help at the hands of God, and his petition was granted. His prayer was thus: Grant I beseech thee O Lord (saith he) that if the opinion of *Arius* be true, I my self may never see the end of this set disputation;

Arius raiseth sedition in *Alexandria*.

The prayer of *Alexander* Bishop of *Constantinople*.

diſputation: but if the faith which I hold be true, that *Arius* the author of all this miſchief may receive due puniſhment for his impious deſert. This was the zealous prayer of *Alexander*. *The Emperor being deſirous to know the mind and diſpoſition of *Arius*, ſent for him to his Palace, demands of him whether he would ſubſcribe unto the Canons of the *Nicene Council*. He without any more ado very chearfully puts to his hand, whenas for all that he dallied both craftily and lewdly with the Decrees of that Council. The Emperor marvelling at this, put him to his oath: he falſly and faignedly ſware alſo. The crafty jugling which he uſed to blear their eyes in ſubſcribing, as I have heard, was this. *Arius* wrote his opinion in a piece of paper of his own, the ſame he carrieth under his arm in his boſome: coming to the Book he takes his oath, that he verily believed as he had written. This which I write of him, I have heard to be moſt true. But I gather plainly out of the Emperors Letters, that he ſware after his ſubſcription. The Emperor believing verily that he dealt plainly, commanded *Alexander* Biſhop of *Conſtantinople* to receive him to the communion. It was upon a Saturday: the day after *Arius* looked to be received into the Church and communion of the faithfull, but vengeance lighted forthwith upon his lewd and bold enterpriſes. When he had taken his leave and departed out of the Emperors Hall, he paſſed through the midſt of the City with great pomp and pontificality, compaſſed and accompanied with the faction and train of *Euſebius* Biſhop of *Nicomedia*, that waited upon him. As ſoon as he came nigh *Conſtantines market* (for ſo was the place called) where there ſtood a pillar of red marble, ſudden fear of the hainous faults he had committed took *Arius*, and withall he felt a great lask: Sirs (ſaith *Arius*) is there any draught or jakes nigh? when they told him that there was one in the back-ſide of *Conſtantines market*, he got him thither ſtraight. Then he was taken with faintneſs, and together with his excrements he voideth his guts: a great ſtream of blood followeth after: the ſlender and ſmall bowels ſlide out: blood together with the ſpleen and liver, guſheth out, and immediately he dieth like a dog. Thoſe jakes are to be ſeen unto this day at *Conſtantinople*, behind (as I ſaid before) *Conſtantines market* and the *porch ſhambles*. All paſſengers as many (I ſay) as go by, are wont to point at the place with the finger, to the end they may call to remembrance, and in no wiſe to forget the miſerable end of *Arius* that died in thoſe dayes. This being done, terror and aſtoniſhment amazed the mind of *Euſebius* his confederates who followed him. The report thereof was bruted abroad, not only throughout the whole City, but in manner (as I ſay) throughout the whole world. The Emperor by this means cleaved the more unto the Chriſtian Religion, and ſaid that the *Nicene Creed* was ratified and confirmed to be true by the teſtimony of God himſelf: and rejoyced exceedingly at the things which then came to paſs. His three ſons he made *Cæſars* ſeverally one after another every tenth year of his Raign. His eldeſt ſon whom after his own name he called *Conſtantine*, the tenth year of his Raign he made Emperor over the Weſtern parts of the Empire: the ſecond ſon whom after his grand-fathers name he called *Conſtantius*, the twentieth year of his Raign he made Emperor over the Eaſtern parts of the Empire: the third and youngeſt of all called *Conſtans*, he conſecrateth Emperor the thirtieth year of his Raign.

*, Chap. 38. in the Greek.

The craft of *Arius* in ſwearing before the Emperor.

The miſerable end of *Arius* the heretick.

The ſons of *Conſtantine* the great.
1. *Conſtantine.*
2. *Conſtantius*
3. *Conſtans.*

Chap. 39. after the Greek.

Chap. XXVI.

The ſickneſs, the baptiſme, the death and funeral of Conſtantine *the great.*

THe year after, *Conſtantine* the Emperor being threeſcore and five years old, fell ſick, and leaving *Conſtantinople* ſailed to *Helenopolis*, uſing for his health the hot bathes that were nigh the Town. When that he ſickned more and more, he deferred bathing of himſelf, left *Helenopolis*, and got him ſtraight to *Nicomedia*. Abiding there in a certain Manor without the Town wals, he was baptized in the faith of Chriſt: in the which baptiſme he greatly rejoyced, made his laſt will and teſtament, appointed his three ſons heirs of the Empire, diſtributed to them their ſeveral inheritances, as he had in his healths time, he bequeathed to *Rome* and *Conſtantinople*, many famous monuments: he putteth the Prieſt (by whoſe means *Arius* was called from exile, of whom we ſpake a little before) in truſt with his teſtament, charging him to deliver it to no mans hand, ſave to his ſon *Conſtantius*, whom he had made Emperor of the Eaſt. His will being made, and his life laſting a few dayes after, he died. At his death there was none of his ſons preſent. Wherefore there

The death of *Conſtantine* the great. *Anno. Dom.* 348.

Chap. 40. after the Greek.

was

was a Post sent into the East, for to signifie unto his son *Constantius* the death of his father: The Emperors Corps, his familiars and dearest friends, chested in a Coffin of Gold, and carried it to *Constantinople*, there they set in an high lodging of the Palace, doing thereunto great honour and solemnity, untill that one of his sons was come. When that *Constantius* was now come from the East, they set forth the Corps with a Princely Funeral, and buried it in the *Apostles Church*, (for so it was called) the which Church *Constantine* builded, lest that the Emperors and Priests should be bereaved of the *Apostles reliques*. The Emperor *Constantine* lived threescore and five year, he raigned one and thirty, and died the 22th day of *May*, *Felicianus* and *Tatianus* being Consuls, the second year of the two hundred seventy and eight *Olympiad*. This Book comprised the History of one and thirty years.

The End of the First Book of *Socrates Scholasticus.*

THE SECOND BOOK OF THE ECCLESIASTICAL HISTORY OF *SOCRATES SCHOLASTICUS.*

CHAP. I.

The Proeme, where he layeth down the cause that moved him to repeat at large such things as aforetime he had briefly written in his First and Second Book.

RUffinus who wrote the Ecclesiastical History in the latine tongue, was very much deceived in the times,* for he thought that the peril and dangers which *Athanasius* stood in, happened unto him after the death of the Emperor *Constantine*. He was ignorant of his banishment into *France*, and of many other miseries that happened unto him. But we intimating his opinion and censure in discourse of the Ecclesiastical affairs, have written the First and Second Book of our History. From the 3d unto the 7th Book, by borrowing some out of *Ruffinus*: by picking and culling othersome out of sundry other Writers: also by laying down some things we learned of others, who as yet be alive: we have set forth the History in a most absolute and perfect manner. But after that by meer chance, the Works of *Athanasius* came to our hands; where both he complaineth of the misery he endured, and also declareth after what sort he was exiled, through the slanderous faction of *Eusebius* Bishop of *Nicomedia*: we thought far better to attribute more credit unto him, who suffered these things, and to others who saw them with their eyes, than to such as conjecture and gues at them, and so plunge themselves in the pit of error. Moreover, by searching diligently the Epistles of sundry men, who lived at that time, we have sifted out (as much as in us lay) the truth it self. Wherefore we have been constrained to repeat aguin, such things as we mentioned in the first and second Book of our History, and have annexed thereunto out of *Ruffinus*, such Histories as were agreeable unto the truth. Not only that, but this also is to be understood, how that in the first Edition of these our Books, we laid down neither the deprivation of *Arius*, nor the Emperors Epistles: but explicated in few words, without figures of Rhetorick, the matter we took in hand, lest the tediousness of a long History should tire the loving Reader. When as for the cause above mentioned, it behoved us so to do (*Theodorus* most holy Priest of God) yet now (to the end the Epistles may be known in form nnd fashion, as the Emperors wrote them: and the things also which Bishops in sundry Councils have published unto the world, whilest they laboured daily to set forth more exquisite decrees and constitutions to the furtherance of Christian Religion) we have diligently added to this our later Edition, such things as we thought fit for the purpose. The which we have truly performed in the first Book, and in the second now in hand, we mind to do no less. But now to the History.

The second Book of *Socrates* comprised the History of 25 years, being the full reign of *Constantius*, ending *An. Dom.* 365.

* The error of *Ruffinus*.

By this we gather that there be two Editions of *Socrates* History, the first (as he saith himself) unperfect: the second and the last which is this, very perfect and absolute.

Chap. II.

How that Euſebius *Biſhop of* Nicomedia *endeavoured again to eſtabliſh the doctrine of* Arius, *ſo that tumults were raiſed in the Church afreſh. And how that* Athanaſius *by virtue of* Conſtantine *the youngers letters, returned to* Alexandria.

After the death of the Emperor *Conſtantine*, *Euſebius* Biſhop of *Nicodemia*, and *Theognis* Biſhop of *Nice*: ſuppoſing now they had gotten a fit time, endeavoured with all might poſſible, to wipe out of the Church of God, the Creed containing the clauſe of *One ſubſtance*, and to ſettle in the room thereof, the deteſtable hereſie of *Arius*. But this they knew full well, they could not bring it to paſs, if *Athanaſius* came again into *Alexandria*. They went about to compaſs their drift very craftily, uſing the Prieſt (by whoſe means we ſaid before, *Arius* returned from exile) as an inſtrument to their purpoſe. But the manner of the handling thereof, I think very needfull to be laid down. This Prieſt preſented unto *Conſtantius* the Emperors Son, the laſt will and teſtament, and the bequeathed legacies of the Emperor deceaſed. He perceiving that to have been laid down in his fathers will, which greatly he deſired (for by the Will he was Emperor of the Eaſtern parts) made very much of the Prieſt, granted him great liberty, charged him to uſe his Palace freely and boldly at his pleaſure. After this liberty was granted him by the Emperor, he forthwith acquainted himſelf with the Empreſs, with the Eunuchs and Chamberlains. At the ſame time there was an Eunuch, by name *Euſebius*, chief of the Emperors chamber, who through perſwaſion of this lewd Prieſt, became an *Arian*, and infected alſo the other Eunuchs of his company. And not only theſe, but the Empreſs alſo, through the inticement of the Eunuchs, and the advice of the Prieſt, fell into the peſtilent hereſie of *Arius*. In a while after, the Emperor himſelf called the ſame opinion into controverſie, and ſo by little and little it was ſpread every where. And firſt the Emperors guard took it up, next it occupied the minds of the multitude throughout the City. The Emperors Chamberlains even in the Palace it ſelf, contended with women about the opinion, in every houſe and family throughout the City they brauled and went together by the ears. This infection ſpread it ſelf quickly over other countries and regions: and the controverſie much like a ſparkle of fire, riſing of ſmall heat, or ſcattered embers, kindled the minds of the hearers with the fiery flame of diſcord and diſſention. For every one that deſired to know why they made ſuch a tumult, by and by had an occaſion given him to reaſon, and every one was not ſatisfied with queſtioning, but contentiouſly would argue thereof. Thus the heat of contention turned all upſide down, and troubled the quiet ſtate of the Church. This ſtir and ſedition prevailed only in the Cities throughout the Eaſt: for *Illirium* and other countries of the Weſt, enjoyed peace and quietneſs, for they could in no wiſe permit the Canons of the *Nicene Council* to be abrogated and ſet at nought. After that the heat of contention was blown abroad, and burned every day more and more, the faction of *Euſebius* took this tumult to be a furtherance to their purpoſe: for ſo they hoped it would come to paſs, that ſome Biſhop or other would be choſen of *Alexandria*, which would maintain the ſame opinion with them. But at the very ſame time, *Athanaſius* by the means of *Conſtantine* the youngers letters, who was one of the *Ceſars*, and ſo called after his fathers name, returned to *Alexandria*: the letters were written by the Emperor unto the people of *Alexandria* from *Trevere* a City in *France*, in form as followeth: * Conſtantine Cæſar, *To the people of the Catholick Church of* Alexandria *ſendeth greeting: I hope it is not unknown unto your diſcreet wiſdom, that* Athanaſius *the profeſſor of ſacred Divinity, was for a time baniſhed into* France: *leſt that through the miſchievous dealing of lewd men (for blood-ſuckers and cruel beaſts ſought to bereave him of his life) his innocent perſon ſhould of neceſſity be conſtrained to take his deaths wound. Wherefore to the end he might avoid the malice of the deſpiteful men, he was taken as it were out of their jaws which menaced him, and commanded to live under my Dominion, where (though his excellent virtue miniſtred unto him from above, weigh nothing at all the grievous caſualties of adverſity), even as in the City he lived before, he may have plenty, and want no neceſſaries for the maintenance of his port. Therefore whenas our Lord and Father of famous memory,* Conſtantine *the Emperor, had purpoſe in his mind to have reſtored him a Biſhop, to his own See and proper ſeat, the which he enjoyed among you that are known to bear great zeal*

to

One rotten ſheep infecteth another.

Illyrium is now called *Sclavonia*.

* Chap. 3. in the Greek. The Epiſtle of *Conſtantine* the younger unto the Church of *Alexandria*, for the admiſion of *Athanaſius* their Biſhop.

to godliness: and being prevented with death (as it fareth with mankind) before he could accomplish his desire, I thought it verily my part and duty, to execute the intent of so godly an Emperor. With what estimation and reverence I have entertained the man, he shall report with his own mouth, after his return unto you. Neither is it to be marvelled at all, that I shewed him such courtesie: for methinks I saw in him, the great longing ye had for him, and I beheld also the fatherly reverence and gravity of the man himself; all which moved me not a little thereunto, nay, throughly perswaded me. God of his goodness (well-beloved brethren) have you in his tuition. Athanasius with the confidence he had in his letters, returneth to *Alexandria*, whom the people of *Alexandria* do receive with most willing minds. But such as in that City were infected with the leprosie of *Arianism* conspired against him, so that many skirmishes and tumults were raised, which ministred occasion unto the confederates of *Eusebius*, falsly to accuse *Athanasius* before the Emperor: that of his own doing, without the general consent of the assembly of Bishops, he had setled himself in that Church. The accusation was so odius, that the Emperor being therewith incensed against *Athanasius*, drave him out of *Alexandria*. But how this was compassed, I will shew hereafter in another place.

CHAP. III.

Chap. 4. after the Greek.

How that after the death of Eusebius Pamphilus, Accacius *was chosen Bishop of* Cæsarea, *and of the death of* Constantine *the younger.*

ABout that time *Eusebius*, whose sir-name was *Pamphilus*, Bishop of *Cæsarea* in *Palestina* departed this life: and *Accacius* his scholler succeeded him in the Bishoprick: who besides sundry other Works of his industry, wrote a Book of the life of his Master *Eusebius*. * Not long after, *Constantine* the younger, so called after his fathers name, brother to the Emperor *Constantius*, invading by force certain countries under *Constans* his younger brothers Dominion, by fighting hand to hand with the souldiers, was slain, *Acindinus* and *Proclus* being Consuls.

Eusebius Pamphilus dieth. *Acacius* Bishop of *Cæsarea*.

* Chap. 5. in the Greek.

CHAP. IV.

Chap. 6. in the Greek.

How that Alexander *Bishop of* Constantinople *departing this life, nominated two men,* Paulus *and* Macedonius, *that they should chuse one of them to succeed him in the Bishoprick.*

AT that time, after the seditions mentioned before, there ensued another tumult in the City of *Constantinople*, and that for this cause. *Alexander* the Bishop of the Church, who valiantly encountred with *Arius*, having continued Bishop there the space of three and twenty years, and lived fourscore and eighteen, departed this life. He consecrated none to succeed him, but charged the Electors to chuse one of two whom he would nominate unto them. And following his advice, if they would place in the room a man fit for to instruct the people of an upright conscience, of good life and conversation, they should take *Paulus* whom he had made Priest: who though he were young and of green years, yet in learning old, and of great wisdom. But in case they would have him, whom the etymology of noble prowess did highly commend, they should prefer *Macedonius* to the dignity, who lately had been deacon of the same Church, and then was far stricken in years. Wherefore about the election of a Bishop there was greater stir than before time, and the Church was more grievously turmoiled. The people were divided into two parts: the one was eagerly set with the heresie of *Arius*, the other cleaved very constantly to the decrees of the *Nicene* Council. And whilst that *Alexander* lived, they which embraced the Creed comprising the clause of *One substance*, had the upper hand over the *Arians*, which daily strived and contended very stifly in the maintenance of their heretical Doctrine. But as soon as he departed this life, the contention among the people was divers and variable. For such as favoured the clause of *One substance*, chose *Paulus* to be their Bishop: such as of the contrary cleaved unto *Arianism*, endeavoured with all might to place *Macedonius*. Wherefore in the Temple of God, called the *Church of Peace*, next unto the great Church then called *Great*, but now bearing the name of *Wisdom*, *Paulus* was chosen Bishop: in which election, the voice of the deceased did prevail.

Alexander Bishop of *Constantinople* dyed being fourscore and eighteen years old.

Macedonius signifieth excellency.

Templum pacis. Templum Sophia.

Chap. 7. in the Greek.

Chap. V.

How that Conſtantius *the Emperor diſplaced* Paulus *that was choſen Biſhop of* Conſtantinople, *and tranſlated to that See* Euſebius *Biſhop of* Nicodemia. *And how that* Euſebius *cauſed another Synod to be ſummoned at* Antioch *in* Syria, *where there was another form of faith laid down.*

SHortly after, the election of *Paulus* moved the Emperor not a little at his coming to *Conſtantinople:* for ſummoning together an aſſembly of Biſhops which ſavoured of the filthy ſink of *Arius*, he procured the depoſition of *Paulus:* and cauſing *Euſebius* of *Nicomedia* to be tranſlated thither, he proclaimed him Biſhop of *Conſtantinople*. Theſe things being done, the Emperor got him to *Antioch*. * Yet *Euſebius* for all this, could not ſet his heart at reſt, but rolled (as we commonly ſay) every ſtone, to bring his wicked purpoſe to paſs. He ſummoneth a Council at *Antioch* in *Syria*, pretending the dedication of the Church (whoſe foundations *Conſtantine* the father of theſe Emperors had laid: after whoſe death, *Conſtantius* his ſon, ten years after the laying of the firſt ſtone, finiſhed the building) and as I may boldly ſay the truth, to the overthrow and ſubverſion of the faith of *One ſubſtance*. Unto this Synod there came out of divers Provinces, Biſhops to the number of fourſcore and ten. But *Maximus* Biſhop of *Jeruſalem*, who ſucceeded *Macarius*, would not come thither, ſuppoſing verily that if he came, he ſhould be conſtrained to ſubſcribe unto the deprivation of *Athanaſius*. Neither did *Julius* Biſhop of *Rome* ſhew himſelf there, neither ſent he any to ſupply his room: when as the Eccleſiaſtical Canon forbiddeth, that any conſtitution be thruſt into the Church, without the cenſure of the Biſhop of *Rome*. To be ſhort, the Council met at *Antioch* in the Conſulſhip of *Marcellus* and *Probinus*, where *Conſtantinus* the Emperor was preſent. It was the fift year after the death of *Conſtantine* father unto theſe Emperors. *Placitus* was then Biſhop of *Antioch*, for he ſucceeded *Euphronius*. But the confederacy of *Euſebius* ſide employed their chief labour and induſtry, falſly to accuſe *Athanaſius*: and firſt they charge him with the violating of their Canon, to wit, that he thruſt himſelf again to execute the function of Prieſthood, without the admiſſion and conſent of a general Council. For they complain, that after his return from exile, he ruſhed into the Church upon his own head. Secondly, that at his return, when the tumult and ſchiſm was raiſed, many were ſlain. Moreover, that he cauſed ſome to be ſcourged, ſome other to hold their hands at the bar: they alledge alſo ſuch things, as were pleaſed againſt *Athanaſius* in the Council held at *Tyrus*.

* Chap. 8. in the Greek.

A Council of Arians ſummoned at *Antioch*. *An. Dom.* 344.

Maximus Biſhop of *Jeruſalem.*

Julius Biſhop of *Rome.*

Placitus Biſhop of *Antioch.*

Athanaſius is ſlandered in the Council of *Antioch.*

Chap. 9. after the Greek.

Chap. VI.

Of Euſebius Emiſenus.

IN the mean ſpace while, *Athanaſius* was charged with the aforeſaid crimes: they choſe *Euſebius* firſt called *Emiſenus*, Biſhop of *Alexandria*. Who, and what he was, *Georgius* Biſhop of *Laodicea*, who then was preſent at the Council, ſheweth unto us. For in the book he wrote of his life, he declareth that *Euſebius* came of a noble family of *Edeſſa* in *Meſopotamia:* from a little one to have been trained up in holy Scripture: afterwards to be inſtructed in prophane literature, by a profeſſor which then taught at *Edeſſa:* laſt of all to have ſucked the right ſence and underſtanding of holy Scripture, at the lips of *Euſebius* and *Patrophilus*, the one Biſhop of *Cæſarea*, the other Biſhop of *Scythopolis*. After this to have gone to *Antioch*, where it fell out that *Euſtathius* being accuſed of the hereſie of *Sabellius*, by *Cyrus* Biſhop of *Beræa*, was depoſed from his Biſhoprick. Thenceforth to have accompanied *Euphronius* the ſucceſſor of *Euſtathius*: and becauſe he would not be a Prieſt, to have got him to *Alexandria*, and there to have ſtudied Philoſophy. After that, to have returned to *Antioch*, where he acquainted himſelf with *Placitus* the ſucceſſor of *Euphronius*. Thence to have been called by *Euſebius* Biſhop of *Conſtantinople*, to be Biſhop of *Alexandria:* but (ſaith *Georgius*) becauſe that *Athanaſius* was greatly beloved of the people of *Alexandria*, he went not thither, but was ſent into the City *Emiſa*. Where when there was much ado made among the Citizens of *Emiſa* about the election (for he was charged with the ſtudy of the Mathematicks) he fled away, and came to *Laodicea* unto *Georgius*, who reported many notable ſtories of him. *Georgius* brought him to *Antioch*, and by the means of *Placitus* and *Narciſſus*, cauſed him to

Georgius Biſhop of *Laodicea.*

to be conveyed to *Emiſa*, where again he was accuſed of the hereſie of *Sabellius*. But of the circumſtances of his election, *Gregorius* diſcourſeth more at large: laſt of all he addeth, how that the Emperor going into *Barbary*, took him thence, and that he knew full well many wonder and miracles to have been wrought by him. So far of the things which *Georgius* remembred of *Euſebius Emiſenus*.

CHAP. VII.

Chap. 10. after the Greek.

How that the Biſhops which met at Antioch, *after that* Euſebius Emiſenus *had refuſed* Alexandria, *choſe* Gregorius *to be Biſhop of* Alexandria: *and endeavoured to alter, and ſo conſequently to abrogate the Canons of the* Nicene *Council.*

WHen as at that time *Euſebius* was at *Antioch* choſen Biſhop of *Alexandria*, and feared to go thither, they conſecrate *Gregory* in his room, to enjoy the See of *Alexandria*. Theſe things being done, they labour to alter the faith: who although they could reprove nothing of the things decided in the *Nicene Council*, yet verily went they about through their often Aſſemblies, to pervert and overthrow the Creed containing the clauſe of *One ſubſtance*, and otherwiſe to eſtabliſh of their own, that by little and little they might ſoke men in the filthy ſink of *Arius*. But of their drift and fetches in the ſtories following. The Epiſtle containing the faith which they publiſhed, was after this manner: *We are neither the followers of* Arius, *(for how can it be that we being Biſhops, ſhould give ear unto* Arius, *being but a Prieſt?) neither have we received any other faith than that which hath been publiſhed from the beginning: but whenas we examined his faith narrowly, and weighed it deeply, we rather received* Arius *returning unto us, than that our ſelves ſhould hang upon his opinion. The which you may eaſily perceive by that which followeth. For we have learned from the beginning, to believe in one univerſall God, the Creator and maker of all things, both viſible and inviſible, and in one Son, the only begotten Son of God, who was before all worlds, and had his being together with the Father which begot him, by whom all things both viſible and inviſible were made. Who in the latter dayes, according unto the ſingular good will of the Father, came down from heaven, and took fleſh of the Virgin* Mary. *Who fulfilled all his fathers will: who ſuffered, roſe again, aſcended into the heavens, and ſitteth at the right hand of the Father, and ſhall come again to judg the quick and the dead, and continue King and God for ever. We believe alſo in the holy Ghoſt. And if that you will have us to adde more: we believe the reſurrection of the fleſh, and the life everlaſting.* After that they had written theſe thing in their former Epiſtle, they ſet it to the Churches throughout every City. But continuing at *Antioch* a while longer, they in manner condemned the form of faith that went before, and wrote forthwith a new one, in theſe words: *We believe, as the Evangeliſts and Apoſtles have delivered unto us, in one God, the Father Almighty, the Creator and maker of all things, and in one Lord Jeſus Chriſt, his onely begotten Son, God by whom all things were made: begotten of the Father before all worlds, God of God, whole of whole, alone of alone, perfect of perfect, King of King, Lord of Lord, the living Word, the wiſedom, the life, the true light, the way of truth, the reſurrection, the ſhepheard, the door, inconvertible and immutable, the lively image of the divinity, eſſence, power, councel, and glory of the Father; the firſt begotten of all creatures, who was in the beginning with the Father. God the Word (as it is ſaid in the Goſpel) and God was the Word, by whom all things were made, and in whom all things are: who in the latter dayes came down from heaven, was born of a Virgin according unto the Scriptures, was made man, and the Mediator of God and man, the Apoſtle of our faith, and the guide to life. And as he ſaith of himſelf: I come down from heaven, not to do mine own will, but his will which ſent me. Who ſuffered for us, and roſe again the third day for our ſakes, and aſcended into heaven, and ſitteth at the right hand of the Father, and ſhall come again with glory and power, to judg the quick and the dead: and we believe in the holy Ghoſt, which is given unto the faithfull for their conſolation, ſanctification and perfection: even as our Lord Jeſus Chriſt commanded his Diſciples, ſaying: Go teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: That is, of the Father, who is the Father indeed, and of the Son, who is the Son indeed: and of the holy Ghoſt, who is the holy Ghoſt indeed. Which names are not unadviſedly, neither without good conſideration*

Gregory an Arian Biſhop of *Alexandria*.

A form of faith laid down by the hypocritical Arian Biſhops which aſſembled at the Council of *Antioch*, denying that they followed *Arius*.

Another *Creed* of the Arian Biſhops which is to be read warily.

John 1.

John 6.

Matth. 28.

laid down of us, for they plainly ſet forth the proper perſon, the order, and the glory of each of them that are named, that there be three perſons, yet in harmonicall conſent, but one God. Wherefore we retaining this faith before the majeſty of God the Father, and his Son Jeſus Chriſt, do hold for accurſed all deteſtable hereſies. If that any ſhould teach contrary to the right and ſound faith, contained in holy Scripture, that there is, or that there hath been a time or a world, made before the Son of God, let him be accurſed. If that any ſhall ſay, that the Son of God is a creature, as one of the creatures: budde or ſpring, as one of the budds, and not as the ſacred Scriptures have delivered every of the foreſaid unto us: or if that any ſhall preach or publiſh any other beſides that we have received, let him be accurſed. For we believe truly and unfainedly, all whatſoever the holy Scripturrs, the Prophets and Apoſtles have delivered unto us, and we follow the ſame zealouſly. Such were the Creeds of the Biſhops, which then aſſembled at *Antioch*: whereunto *Gregorius*, although as yet he was not gone to *Alexandria*, ſubſcribed, intitling himſelf Biſhop of *Alexandria*. The Council, after the finiſhing of theſe things, and the eſtabliſhing of other conſtitutions, was diſſolved. At the very ſame time, the affairs of the Commonweal fell out to be very troubleſome. For the *French* Nation (ſo are they tearmed) invaded the *Romane* poſſeſſions, bordering upon *France*; then alſo there were great Earthquakes in the Eaſt, but eſpecially at *Antioch*, where the earth was moved and ſhaken the ſpace of one whole year.

Earthquake.

Chap. 11. after the Greek.

Chap. VIII.

How that when Gregorius *was brought to* Alexandria *with armed ſouldiers,* Athanaſius *by flying away ſaved his life.*

WHen the aforeſaid buſineſs was brought to this paſs, *Syrianus* the Captain, together with five thouſand armed ſouldiers, brought *Gregorius* to *Alexandria*. The Arians that were within the City came to aid them. But I think it requiſite to diſcourſe how *Athanaſius*, that was violently by them thruſt out of the Church, eſcaped their hands. It was then eventide, the people ſpent the whole night in vigils, for there was a Communion the day following. The Captain drew nigh, he ſet his ſouldiers in battle aray, he beſets the Church. *Athanaſius* underſtanding of this, called his wits together, and adviſed how the people might take no harm for his ſake. He commanded his Deacon to read the Collects unto the people. He bids him ſing a Pſalm: when the Pſalm was ſweetly and harmonically ſung, all the people went forth at one of the Church-porches. While this was a doing, the ſouldiers made no ſtir at all: *Athanaſius* through the mideſt of the ſingers, eſcaped their hands ſafe and ſound. He being thus rid out of this peril and danger, he ſtood in, went in all the haſt to *Rome*. Then *Gregory* took poſſeſſion of the Church. The Citizens of *Alexandria* not brooking their doings, ſet S^t *Denis* Church on fire. So far of that.

Athanaſius was fain to run away for the ſafegard of his life.

Chap. 12. after the Greek.

Chap. IX.

How that the Citizens of Conſtantinople, *after the death of* Euſebius, *choſe* Paulus *again to be their Biſhop: the Arians of the contrary choſe* Macedonius.

EUſebius, as ſoon as he had brought his purpoſe to effect, ſent a Legat unto *Julius* Biſhop of *Rome*, requeſting him to be judg in *Athanaſius* his cauſe, and to take upon him the pronouncing of the definitive ſentence. But the ſentence that *Julius* gave of *Athanaſius* never came to *Euſebius* his hearing, for immediately after the Council brake up, breath went out of his body, and he died. Wherefore the people of *Conſtantinople* bring *Paulus* again to be their Biſhop: the Arians aſſembling in S^t *Pauls* Church, choſe *Macedonius*. They were authors and chief doers in that ſtir, who a little before aided *Euſebius* that turned upſide-down the whole ſtate of the Church. Theſe were they that could do ſomething at that time: *Theognis* Biſhop of *Nice*, *Maris* Biſhop of *Chalcedon*, *Theodorus* Biſhop of *Heraclea* in *Thracia*, *Urſacius* Biſhop of *Singidon* in the higher *Myſia*, and *Valens* Biſhop of *Murſa*, a City in the higher *Pannonia*. But *Urſacius* and *Valens* repented them afterwards, gave up their recantation

Euſebius ſometime Biſhop of *Nicomedia*, afterwards Biſhop of *Conſtantinople*, dieth an Arian.

recantation in writing unto *Julius* Bishop of *Rome*, and thenceforth submitted themselves to the clause of *One substance*, and the Communion of the Church. At that time the Arians raised civil wars and dissention in the Church, of the which one was stirred at *Constantinople*, through the confederates of *Macedonius*. And by reason of these domestical wars of the Christians, there were many and often skirmishes in that City, at what time many were troden under foot and crushed to death.

The Arians caused great murther and slaughter in the Church.

CHAP. X.

Chap. 13. in the Greek.

The death of Hermogenes *the Captain, and how that therefore* Paulus *the second time was banished* Constantinople. *The Arians translating* Gregorius *from* Alexandria, *placed* Georgius *in his roome.*

THe report and fame of the sedition at *Constantinople*, came to the ears of the Emperor *Constantius*, who then abode at *Antioch*: he commanded *Hermogenes* the Captain, that was taking his journey into the coasts of *Thracia*, to take *Constantinople* in his way, and to thrust *Paulus* their Bishop out of the Church. He coming into the City, disquieted the people not a little, while he went about by force to banish their Bishop. Immediately the multitude of the people was up, they prepared themselves to aide their Bishop. As *Hermogenes* proceeded and laboured together with his souldiers to set him packing, the multitude being on an uprore, rashly and headily (as it happeneth in such an hurliburly) fell upon him. They fire the house over his head, they pull him out by the ears, and put him to death. This was done when both the Emperors were Consuls, to wit, the third Consulship of *Constantius*, and the second of *Constans*. At what time *Constans* overcame the Frenchmen, made truce, and concluded a league between them and the *Romans*. *Constantius* the Emperor, hearing of the death of *Hermogenes*, took his horse, left *Antioch*, and got him to *Constantinople*: there he thrusteth *Paulus* out of the Church, he mearced the City, taking from them so many measures of grain, as their City received above four hundred thousand, the which was his fathers donation daily given unto them. For unto that time, the City of *Constantinople* received about eight hundred thousand measures of grain, that was carried thither from *Alexandria*. The Emperor deferred to nominate *Macedonius* their Bishop, for he was wonderfully incensed, not only against him, in that he was chosen without his advice and counsel, but also in that, through the stir and tumult raised between him and *Paulus*, not only *Hermogenes* his Captain, but also many other beside were slain. After he had given *Macedonius* licence to execute his function in that Church only, where he was chosen Bishop, he returneth to *Antioch*, * In the mean space the Arians translated *Gregorius* from *Alexandria*, for that the people hated him deadly: neither only for that, but also for the fiering of the temple; and moreover, because he maintained their opinion very slenderly. They sent for *Georgius* born in *Cappadocia*, one that was nusled in the opinion they maintained.

The Greek measure was twofold. One was called *Articum*, containing of our measure six gallons, one pottle, and one quart. Another was called *Georgicum*, of our measure one bushel, a peck, and one pint. Chap. 14. in the Greek.

* Chap. 15. after the Greek.

CHAP. XI.

How that Athanasius *Bishop of* Alexandria, *and* Paulus *Bishop of* Constantinople, *went to* Rome, *and procured* Julius *the Bishop of* Rome *his letters for the recovery of their Sees: the which letters were answered by the Bishops of the East, saying: that the Bishop of* Rome *had nothing to do with them.*

ATHanasius as yet was short of his journey into *Italy*. At that time *Constans* who was the youngest brother of the three Emperors, after the death of his brother *Constantine*, who (as we said before) was slain by the souldiers, governed the Western Countries. Then also *Paulus* Bishop of *Constantinople*, *Asclepas* Bishop of *Gaza*, *Marcellus* Bishop of *Ancyra* in *Galatia* the lesser, and *Lucius* Bishop of *Adrianopolis*, being accused one for one thing and another for another thing, and deprived of their Churches, were at the princely City of *Rome*, and certified *Julius* Bishop of *Rome*, of their whole estate and trouble. *Julius* then by reason of the prerogative of the Church of *Rome*, upheld their side with his letters, he writes freely

freely unto the Biſhops of the Eaſt, that every one of the foreſaid Biſhops ſhould be reſtored again, ſharply rebuking ſuch as procured their depoſition raſhly and without adviſement. They leave *Rome*, and truſting to Biſhop *Julius* his letters, they return every man to his own Church, and convey the letters unto whom they were written. Theſe men, when his letters came to their hands, took the correction of *Julius* for a contumely or ſlander, they ſummon a Council at *Antioch*. There, as ſoon as they had aſſembled together, they deviſe an Epiſtle by uniform conſent of them all, wherein they inveigh bitterly againſt *Julius*, and ſignifie withall, that if any were baniſhed the Church, and excommunicated by their decree and cenſure, it were not his part to intermeddle, neither to ſit in judgment upon their ſentence. For when as he had removed *Novatus* out of the Church of *Rome*, they neither reſiſted, neither contraried his doings. This in effect, was that which the Biſhops of the Eaſt wrote unto *Julius* Biſhop of *Rome*. But in as much as at the coming of *Athanaſius* into *Alexandria*, there was great ſtir and tumults raiſed by *Georgius* the Arian (for the report goeth, that by his means there was much harm, murther and manſlaughter committed) and that the Arians charged *Athanaſius* with the ſedition, as if he had been the cauſe and author of all thoſe miſchiefs: I think it needfull with as much brevity as may be, preſently to ſay ſomewhat hereof. Although God alone, who is the true judg, knoweth the certainty thereof: yet is it not unknown unto wiſe and diſcreet men, that ſuch things moſt commonly fall out, where the people are at diſcord and diſſention among themſelves. Wherefore the accuſers of *Athanaſius* did him wrong, and charged him injuriouſly. And *Sabinus* even the great patron of *Macedonius* his hereſie, if that he had deeply weighed with himſelf, how great and what grievous miſchiefs the Arians went about to practiſe againſt *Athanaſius*, and all ſuch as cleaved ſtedfaſtly unto the Creed containing the clauſe of *One ſubſtance*: or what hainous crimes and heavy complaints the Councils aſſembled about *Athanaſius* his cauſe, exhibited againſt him: or what horrible devices the grand heretick *Macedonius* practiſed againſt all the Churches of God: certainly he ſhould have either run them over with ſilence, or if that he had once opened his mouth, he ſhould have uttered ſuch things, as would have tended to the detection of ſuch ſhamefull and reproachfull dealings. Now hath he winked at all this, and blazed abroad the ſlanderous crimes thoſe beaſtly men charged *Athanaſius* withal. But he ſaith not a word of *Macedonius*, the ringleader of thoſe hereticks, whileſt he endeavoureth to conceal his horrible practices and tragicall acts. And that which is moſt of all to be marvelled at, he reporteth not ill of the Arians whom he abhorred. Moreover, he hath not once remembred the election of *Macedonius* whom he ſucceeded. For if he had but once opened his mouth to diſcourſe of him, he muſt needs have painted unto the world his deviliſh dealings, and lewd behaviour, even as the circumſtances of that election do plainly ſet forth. But of him ſo far.

The Epiſtle of *Julius* unto the Biſhops of the Eaſt, and their anſwer unto him again, is to be ſeen in the firſt *Tome* of the Councils.

The Church of *Rome* hath nothing to do with the Churches of the Eaſt, and ſo of the contrary.

Sabinus.

This *Sabinus* wrote a book intituled, *The collection of the Councils*, Socrat. *lib.* 1. *cap.* 13. *lib.* 3. *cap.* 21. where he ſaith nothing of the adverſaries of the truth.

Chap. XII.

Chap. 16. in the Greek.

How the Emperor ſent Philip *the Governour, to remove* Paulus *Biſhop of* Conſtantinople *out of the the Biſhoprick into baniſhment, and to place* Macedonius *in his room.*

AS ſoon as the Emperor *Conſtantius* remaining at *Antioch*, had underſtood that *Paulus* yet again was placed in the Biſhops See of *Conſtantinople*, he took great diſpleaſure, and was ſore incenſed againſt them. He gave out a commiſſion unto *Philip* the Preſident, who was of greater authority than all the other his Lieutenants, and called the ſecond perſon in the Empire, to remove *Paulus*, and to appoint *Macedonius* in his ſtead. *Philip* then, fearing the rage and tumult of the multitude, circumventeth *Paulus* very ſubtily, and covertly concealeth the Emperors pleaſure. He faineth the clauſe of his coming to be for the common affairs of the City, he gets him ſtraight unto the publick bath called *Zeuxippus*: he ſends thence one unto *Paulus*, that he ſhould honourably ſalute him, and will him in any wiſe to repair unto the Emperors Lieutenant. As ſoon as he came, the Governor opened unto him his Lord the Emperors commandment. The Biſhop taketh patiently his ſentence, although unjuſtly decreed againſt him. But the Governor ſtanding in great fear of the furious rage of the multitude, and ſuch as ſtood in compaſs about him (for many by reaſon of the ſuſpitious rumor

flocked

flocked unto the publick bath) gave commandment, that one of the back windowes of the bath ſhould be opened: that *Paulus* ſhould be let down at the ſaid window into the ſhip readily appointed for the purpoſe, and thence be conveyed to exile. The Governor had commanded him, that he ſhould ſail thence ſtraight to *Theſſalonica*, the head City of *Macedonia*, (for thence his anceſtors came) and there make his abode: that it was lawfull moreover for him, freely and without danger to frequent the Cities of *Illiryum*: but he would in no wiſe give him leave to come nigh the Countries of the Eaſt. To be ſhort, *Paulus* thinking little or nothing of all this, is both deprived his Church, baniſhed the City, and forthwith brought to exile. *Philip* the Emperors Deputy, got him with ſpeed from the publick bath into the Church. *Macedonius* accompanied him (for as it was ſo concluded before) ſitting by his ſide in the Wagon, in the face of the whole multitude: the ſouldiers guarded them with naked ſwords, ſo that the multitude in compaſs was amazed thereat, and ſtricken with ſudden fear. All ran to the Church, ſuch as defended the Creed containing the clauſe of *One ſubſtance*, flocked to the Church, as well as the Arian hereticks. As ſoon as the Governor, together with *Macedonius* was now come nigh the Church, a marvelous great fear amazed both the multitude and the ſouldiers themſelves. There was ſo great a multitude gathered together, that there was no paſſage for the Governor to lead *Macedonius*, the ſouldiers were fain to thruſt the people of this ſide and that ſide, but the throng was ſo great, and the room ſo narrow, that they could not give back, neither recoil. The ſouldiers ſuppoſing the multitude had ſet themſelves againſt them, and of ſet purpoſe ſtopped their walk, that the Governor might have no paſſage there away, drew their ſwords, let flye amongſt them, and laid on luſtily. The report goeth, that there fell about three thouſand, one hundred, and fifty perſons, whereof ſome were ſlain by the ſouldiers, ſome other ſtifled in the throng, and cruſhed to death. But *Macedonius* after all theſe famous acts, as if he had committed no offence, as if he were innocent and guiltleſs, touching all his hainous and horrible ſlaughter, is ſtalled in the Biſhops ſeat, more by the cenſure of the Governor, than the Canon of the Church. Theſe were the means that *Macedonius* and the *Arians* uſed to climbe by ſlaughter and murther, to be Magiſtrates in the Church. About that time the Emperor builded a goodly Church, now called the *Church of Wiſedome*, and joyned it unto the Church, called by the name of *Peace*, the which being of ſmall compaſs, his father afore him had both in bigneſs enlarged, and in beauty ſet forth and adorned. Now were they both environed with one wall, and called after one name.

The great ſlaughter which the Arians cauſed at *Conſtantinople*, about the placing of *Macedonius* the hereticke.

CHAP. XIII.

Chap. 17. after the Greek.

How Athanaſius *being terrified with the Emperors threats, fled the ſecond time to* Rome.

ABout that time there was another ſlander raiſed by the Arians againſt *Athanaſius*, who forged out ſuch an accuſation againſt him as followeth. *Conſtantine* the father of theſe Emperors had given a good while before certain grain for almes, to the relief of the poor, within the Church of *Alexandria*. This they ſaid, that *Athanaſius* had ſold, and turned to his own lucre and gain. The Emperor taketh their ſlanderous report for truth, and threatneth him with death. *Athanaſius* then underſtanding of the Emperors high diſpleaſure againſt him, fled away, and hid himſelf in a ſecret and obſcure place. *Julius* Biſhop of *Rome* hearing the moleſtation and injuries the Arians offered *Athanaſius*: and now having received the letters of *Euſebius*, who lately had departed this life, underſtanding of the place where *Athanaſius* hid himſelf, ſent for him, willing him to repair to *Rome*. At the ſame time he received letters from the Council aſſembled at *Antioch*, and other letters alſo ſent unto him from the Biſhops of *Egypt*, which plainly affirmed, that all ſuch crimes as *Athanaſius* was charged withall, were meer falſe. Wherefore *Julius* by ſending of contrary letters, anſwered at large the Biſhops which aſſembled at *Antioch*, and firſt he ſheweth what grief and heavineſs he conceived by their letters: ſecondly, that they had tranſgreſſed the Canon of the Church, in not calling him to the Council, inſomuch, that the Canon commandeth, that no Decree be thruſt upon the Church, without the cenſure of the Biſhop of *Rome*: moreover, that they had covertly corrupted the faith: alſo that they had concluded by main force and double dealing, ſuch things as of late they had lewdly handled at *Tyrus*, in that they of ſpite had procured the relations of one ſide only to be regiſtred at *Marebites*: and that their forged leaſings

Athanaſius is falſly accuſed.

of

of *Arſenius* were meer ſlanders and falſe reports. Theſe and other ſuch like things *Julius* laid down in his letters unto the Biſhops aſſembled at *Antioch*. We have laid down here the Epiſtles unto *Julius*, and his unto others, were it not that the length of their writings, and the tediouſneſs of their diſcourſe, perſwaded us to the contrary. *Sabinus* the favourer of *Macedonius* his fond opinion, (of whom we ſpake before) though in his Book intituled *The collection of Councils*, he omitted not the Epiſtle of the Biſhops aſſembled at *Antioch* unto *Julius*, yet laid he not down the letters of *Julius* unto them again. It was his accuſtomed manner ſo to do: for what Epiſtles ſoever were written by any Councils, either altogether diſanulling, or at leaſtwiſe paſſing over with ſilence the clauſe of *One ſubſtance*, them he carefully cited and collected diligently: but ſuch as were of the contrary, them of ſet purpoſe he overskipped.

Chap. 18. in the Greek.

Chap. XIV.

How that the Weſtern Emperor requeſted his brother to ſend unto him ſuch as were able to juſtifie the depoſitions of Athanaſius *and* Paulus: *and how his Legats brought with them a new form of faith.*

Paulus Biſhop of *Conſtantinople*, got him to *Rome*.

NOt long after *Paulus* leaving *Theſſalonica*, fained he would go to *Corinth*, and got him ſtraight into *Italy*. There both he and *Athanaſius* joyntly do open their eſtate unto the Emperor. The Emperor, whoſe Dominions were the Countries of the Weſt, eſteeming of their injuries as his own adverſity, wrote unto his brother, requeſting him in his letters, to ſend unto him three men that might render afore him juſt cauſes of the depoſition of *Paulus* and *Athanaſius*. There was ſent unto him *Narciſſus* the *Cilician*, *Theodorus* the *Thracian*, *Maris* the *Chalcedonian*, and *Marcus* the *Syrian*. After their coming, they would not reaſon with *Athanaſius*: but concealing the form of faith decreed at *Antioch*, the Biſhops frame out another, the which they exhibited unto the Emperor in theſe words: *We believe in one God the Father Almighty, Creator and maker of all things, of whom all Fatherhood is called both in heaven and earth: and in his only begotten Son our Lord Jeſus Chriſt, begotten of the Father before all worlds: God of God, light of light, by whom all things were made, both in heaven and in earth, be they viſible or inviſible: who is the word, the wiſdom, the power, the life, the true light: who in the latter dayes was incarnate for our ſakes, was born of the holy Virgin, was crucified, dead and buried: who roſe again the third day from the dead, aſcended into the heavens, ſitteth at the right hand of the Father, and ſhall come again at the end of the world, to judg the quick and the dead, and to reward every man according unto his works, whoſe Kingdom ſhall have no end, but ſhall continue for ever, For he ſhall ſit at the right hand of the Father, not only while this world laſteth, but alſo in the life to come. And we believe in the holy Ghoſt, that is, in the Comforter, whom he promiſed he would ſend the Apoſtles, whom alſo he ſent after his aſcenſion into the heavens, for to inform and inſtruct them in all things, by whom their ſouls ſhall be ſanctified which faithfully believe in him. Whoſoever then dare affirm, that the Son hath his being of nothing: or that he is of any other ſubſtance than of the Fathers: or that there was a time when he had no being: theſe the Catholick Church doth hold for accurſed.* When they had exhibited theſe few lines unto the Emperor, and ſhewed them to divers others, they took their leave without further reaſoning of any other matter. Furthermore, whilſt that as yet both the Churches of the Eaſt and alſo of the Weſt without any ado communied together, a new opinion ſprang up at *Sirminum* a City of *Illyrium*. *Photinus* who governed the Churches there, born in the leſſer *Galatia*, the diſciple of *Marcellus*, that was depoſed of his Biſhoprick, following his maſters ſteps, affirmed, that the Son of God was but only man. The diſcourſe of theſe things we will refer to another place.

The Creed of certain Arian Biſhops exhibited unto *Conſtans* the Emperor, where they diſſemble egregiouſly.

The hereſie of *Photinus*.

A new Hereſie.

Chap. 19. after the Greek.

Chap. XV.

A form of faith laid down by the Biſhops of the Eaſt, containing many long and large circumſtances.

The Biſhops of the Eaſt ſummon a Counceil, and ſend abroad.

THree years after, the Biſhops of the Eaſtern Churches, ſummon again another Counſil, they frame another form of faith, and ſend it to the Biſhops of *Italy*, by *Eudoxius* Biſhop of *Germanicia*, *Martyrius*, and *Macedonius* Biſhop of *Mopſueſtia*, a City in *Ciliſia*. This faith ſet forth at large, containeth many additions and gloſſes, beſides ſuch as heretofore

fore were publiſhed in other Creeds. It beginneth thus: *We believe in one God the Father Almighty, Creator and maker of all things, of whom all Fatherhood in heaven and in earth is called: and in his only begotten Son Jeſus Chriſt our Lord, begotten of the Father before all worlds: God of God, light of light, by whom all things were made, both in heavin and in earth, be they viſible or inviſible: who is the word, the wiſdom, the power, the life and true light: who in the latter dayes was incarnate for our ſakes, was born of the holy Virgin, was crucified, dead and buried: who roſe again the third day from the dead, aſcended into heaven, and ſitteth at the right hand of the Father: who ſhall come at the end of the world, to judge the quick and the dead, to reward every man according unto his works. Whoſe Kingdome ſhall have no end, but ſhall continue for ever, For he ſhall ſit at the right hand of the Father, not only while this world laſteth, but alſo in the life to come. We believe alſo in the holy Ghoſt, that is, in the Comforter, whom Chriſt promiſed to ſend his Apoſtles after his aſcenſion into heaven, whom alſo he ſent for to teach and lead them in all things, by whoſe means the ſouls of them which faithfully believe in him are ſanctified. Whoſoever therefore dare preſume or affirm, that the Son had his beginning of nothing, or of any other ſubſtance than the Fathers: or that there was a time, or a world when he was not: theſe the holy and Catholick Church doth hold for accurſed. In like manner ſuch as ſay that there are three Gods, or that Chriſt was not God from the beginning, or that he is neither Chriſt, neither the Son of God: or that there is neither Father, neither Son, neither holy Ghoſt, or that the Son of God is unbegotten, or that the Father begat not the Son of his own will and purpoſe: theſe the holy and Catholick Church doth hold for accurſed. Neither can it be uttered without blaſphemy, that the Son had his being of nothing, inſomuch as there can no ſuch thing be found of him in holy Scripture. Neither do we learn that he had his being of any other pre-exiſtent ſubſtance beſides the Fathers, but that he was truely begotten of God the Father alone. The holy Scripture teacheth us, that the Father of Chriſt is and was one unbegotten, and without beginning. Neither may we ſafely affirm, without teſtimony of the ſacred Scripture, that there was a time when he was not, as though we ſhould imagine or forethink in him any temporal ſpace: but we have to conceive and comprehend in our minds, God alone which begat him without time: for times and worlds were made by him. Neither can either the Father or the Son properly be ſaid joyntly to be without beginning, and joyntly without begetting: but as we know the Father alone to be without beginning, incomprehenſible, and to have begotten the Son after an incomprehenſible and an unperceivable manner, ſo we underſtand the Son to have been begotten before all worlds, and not to be unbegotten after the ſame manner with the Father, but to have had a beginning from the Father which begat him; for the head of Chriſt is God. When we confeſs three things, and three Perſons according unto the Scriptures, to wit, of the Father, of the Son, and of the holy Ghoſt, we do not therein allow of three Gods. For we acknowledg one only God perfect and abſolute of himſelf, unbegotten, without beginning, inviſible, the Father of the only begotten Son, who alone of himſelf hath his being, who alſo alone miniſtreth abundantly unto all other things their being. And whenas we affirm one God the Father of our Lord* Jeſus Chriſt, *to be only unbegotten, we do not therefore deny* Chriſt *to have been God from everlaſting, as the followers of* Paulus Samoſatenus *did, which affirmed, that by nature he was but only a bare man, but after his incarnation, by profiting and forwardneſs to have been made God. We know (though he be ſubject to the Father and to God) that he is God of God, begotten according unto the divine nature, that he is both a perfect and a true God, and not made God afterwards of men: but that according unto the will of God the Father, he was incarnate for our ſakes, never afterwards loſing his divinity. Moreover, we deteſt and abhor, and hold them for accurſed, who affirm, that the Son of God is the only and naked Word of God without ſubſtance, being after a fained and imaginative ſort in another: and one while do tearme him the Word as uttered by the mouth, another while as incloſed in the mind of ſome one or other: for they confeſs not, that even* Chriſt, *who is the Lord, the Son of God, the Mediator, the image of God, was before all worlds: but that he was* Chriſt, *and the Son of God from that time, ſince which (now full four hundred years ago) he took our fleſh of the Virgin. They will have the kingdome of* Chriſt *from that time to have his beginning: and after the conſummation of the world, and the dreadfull day of judgement, to have his ending. The authors of this abominable hereſie are the* Marcellians, Photinians, Ancyrogalatians, *who therefore diſprove the eſſence and divinity of* Chriſt, *which hath been before all worlds, and likewiſe his kingdom which hath no end: becauſe they pretend the eſtabliſhing of a Monarchy. But we know him, not for a ſimple uttered word, or as it were incloſed in the mind of God the Father, but for the living Word, God ſubſiſting*

this their Creed, with long expoſitions thereof.

1 Cor. 11.

The hereſie of *Paulus Samoſatenus.*

The Word of God is no vocall or mentall word.

Marcellians. Photinians. Ancyrogalatians.

ſubſiſting of himſelf, the Son of God and Chriſt, and not to have been with his Father before the worlds by only preſcience, to have been converſant and miniſtred unto him for the framing and finiſhing of every work of viſible or inviſible things, but to have been the word indeed, together with the Father, and God of God. For this is he unto whom the Father ſaid: Let us make man after our own Image and ſimilitude: who appeared in his proper perſon unto the fathers of old, gave them the Law, ſpake by the Prophets, laſt of all became man, made manifeſt his Father unto all men, and raigneth world without end. Neither do we believe that Chriſt received his Divinity of late, but that he was perfect from all eternity, and like unto the Father in all things. Such as confound the Father, the Son, and the holy Ghoſt, and impiouſly imagine three names in one thing and in one Perſon, not without juſt cauſe we forbid them the Church, becauſe they appoint the Father who is incomprehenſible and impatible, by incarnation to be both comprehenſible and patible. Of which hereſie are the Patropaſſians, ſo called of the Romans, but of us Sabellians. We know of certainty, the Father which ſent his Son to have continued in the proper nature of his immutable Divinity: the Son which was ſent to have accompliſhed the diſpoſed order of his incarnation. In like manner ſuch as ſay impiouſly and blaſphemouſly, that Chriſt was begotten neither by the counſel, nor by the will of the Father, attributing to God the Father a counſel tyed to neceſſity, and an eſſence entangled with the want of freewill, ſo that he begat the Son of compulſion: them firſt of all we hold for accurſed creatures, and far eſtranged from the truth in Chriſt: becauſe they preſume to publiſh ſuch doctrine of him, but contrary to the common notions and underſtanding we have of God, and alſo repugnant with the ſenſe and meaning of the ſacred Scripture inſpired from above. We know that God is of his own power, and that he enjoyeth his free will, and we believe godly, and reverently that he begat the Son of his own accord and freewill. We believe, and that godly, which is ſpoken of him: The Lord made me the beginning of his wayes, for the accompliſhing of his works; yet we underſtand not that he was ſo made as other creatures, ann other things were framed: for that is opinion, and farre from the faith of the Catholick Church, to liken the Creator unto the creatures which he ſhaped: or to think that he had the like manner of begetting with other things of different nature. The holy Scriptures do inform us only of one only begotten Son, unfainedly and truly begotten. Moreover, whenas we ſay that the Son hath his being of himſelf, that he liveth and ſubſiſteth in like ſort with the Father: for all that we ſever him not from the Father, neither do we imagine corporal wiſe certain ſpaces and diſtance between their coherency: for we believe that they joyn together with pauſe or diſtance put between, and that they cannot be ſevered aſunder: ſo that the Father compriſeth as it were in his boſom the whole Son; and the Son is joyned and faſtened to the whole Father, and reſteth continually only in his Fathers lap. We believe furthermore in the abſolute, perfect, and moſt bleſſed Trinity: and when we call the Father God, and the Son God, in ſo doing, we ſay not there be two Gods, but one God of equall Power and Divinity, and one perfect conjunction of raign: and even as the Father beareth rule, and exerciſeth authority over all things, and over the Son: ſo we ſay, that the Son is ſubject unto the Father, and that he governeth beſides him immediately, and next after him all things which he made: and that the Saints by the will of the Father, receive the grace of the holy Ghoſt abundantly poured upon them. Thus the holy Scriptures have inſtructed us, to direct our talk of the Monarchy in Chriſt. After the aforeſaid brief and compendious form of faith, we have been conſtrained to explicate and diſcourſe of theſe things at large: not that we are diſpoſed vainly and arrogantly to contend: but to remove out of the minds of ſuch men as know us not, all fond ſuſpition and ſurmiſe, conceived of our cenſure and opinion otherwiſe than truth is: and that moreover, all the Biſhops of the Weſt may eaſily perceive, not only the ſlanders of ſuch as maintain the contrary opinion, but alſo the Eccleſiaſtical and Chriſtian faith of the Biſhops inhabiting the Eaſt, confirmed out of the manifeſt and unwreſted teſtimonies of holy Scripture, the which the adverſaries are wont lewdly to interpret. The Biſhops of the Weſt Churches affirmed, they would in no wiſe receive thoſe things, partly, for that they were written in a ſtrange tongue, and therefore could not underſtand them: they ſaid moreover, that the Creed or form of faith laid down by the *Nicene Councel* was ſufficient, and that it was not for them curiouſly to ſearch further.

Gen. 1. 2. Gen. 12. 18. Exod. 19. 20. Heb. 1.

Patropaſſians. Sabellians.

Prov. 8.

The Biſhops of the Weſt Churches were ſtayed in Religion.

Chap. XVI.

Chap. 20. in the Greek.

Of the general Council ſummoned at Sardice.

WHen as the Emperor had written again, that *Paulus* and *Athanaſius* ſhould be reſtored to their former rooms and dignities, and his Letters had taken no place, by reaſon of the civil diſſention and diſcord as yet not appeaſed among the multitude: *Paulus* and *Athanaſius* make humble ſute that another Council might be called together, to the end their caſes ſhould be the better known, and the Faith ſhould be decided in a general Council: for they proteſted that their depoſition was wrought to the end that Faith might be deſtroyed. Wherefore by the Commandment of both the Emperors (the one ſignifying the ſame by his Letters, the other whoſe Dominions lay in the Eaſt, willingly condeſcending thereunto) there was proclaimed a general Council, that all ſhould meet at *Sardice* a City of *Illyrium*. The eleventh year after the deceaſe of *Conſtantine* the Father of theſe Emperors, in the Conſulſhip of *Ruffinus* and *Euſebius*, the Council of *Sardice* was ſummoned. Then met there (as *Athanaſius* ſaith) about three hundred Biſhops of the Weſt Churches, and (as *Salinus* declareth) only ſeventy ſix Biſhops out of the Eaſt, of which number was *Iſchyras* Biſhop of *Maraôtes*, whom the depoſers of *Athanaſius* preferred to be Biſhop of that place. Some alledge for themſelves their infirmity of body: ſome complain that their warning was too ſhort, and therefore they blame *Julius* Biſhop of *Rome*: when as ſince the date of the Proclamation, and the leiſure of *Athanaſius* continuing at *Rome*, and expecting the meeting of the Council, there ran a whole year and ſix moneths. After that the Biſhops of the Eaſt came to *Sardice*, they would not come into the preſence of the Biſhops which inhabited the Weſt, but ſent them this meſſage, that they would not talk, neither reaſon with them, unleſſe conditionally they would bar *Athanaſius* and *Paulus* their company. But when *Protegenes* Biſhop of *Sardice*, and *Oſius* Biſhop of *Corduba* a City (as I ſaid before) of *Spain*, could in no wiſe brook that *Paulus* and *Athanaſius* ſhould be abſent, the Eaſtern Biſhops forthwith depart, and coming to *Philippi* a City in *Thracia*, they aſſemble a private Council among themſelves, and begin thenceforth openly to accurſe the Creed containing the clauſe *Of one ſubſtance*: and to ſow abroad in writing their opinion, That the Son was not *Of one ſubſtance* with the Father. But the Aſſembly of Biſhops which continued at *Sardice*, firſt condemned them which fled from the hearing of their cauſe: next depoſed from their dignities the accuſers of *Athanaſius*: afterwards ratified the Creed of the *Nicene* Council, and abrogated the heretical opinion, which ſaid, that the Son was of a different ſubſtance from the Father: laſt of all ſet forth more plainly the clauſe *Of one ſubſtance*, for they wrote Letters thereof, and ſent them throughout the whole world. Both ſides were pleaſed with their own doings, and every one ſeemed to himſelf to have done right well: the Biſhops of the Eaſt, becauſe the Weſtern Biſhops had received ſuch as they had depoſed: the Biſhops of the Weſt, becauſe the Eaſtern Biſhops being depoſers of others, had departed before the hearing of their cauſe: the one for that they maintained the *Nicene* Creed: the other, for that they went about to condemn it. Their Biſhopricks are reſtored to *Paulus* and *Athanaſius*, likewiſe to *Marcellus* Biſhop of *Ancyra* in the leſſer *Galatia*, who a little before (as we ſaid in our firſt Book) was depoſed, who alſo then indeavoured with all might to diſprove, and confute the ſentence pronounced againſt him, ſaying, that the phraſe and manner of ſpeech which he uſed in his Book, was not underſtood, and therefore to have been ſuſpected by them, as if he maintained the hereſie of *Paulus Samoſatenus*. Yet we may not forget that *Euſebius Pamphilus* wrote three Books to the confutation of the book of *Marcellus*, where he citeth the words of *Marcellus*, and refuteth them, plainly declaring that *Marcellus* no otherwiſe than *Sabellius* the *African*, and *Paulus Samoſatenus* thought that the Lord *Jeſus* was but only man.

The Council of *Sardice* was held *An. Dom.* 350.

The *Arians* were loth to come to the Council, therefore they diſſemble and feign excuſes.

The acts of the Council of *Sardice*.

Paulus Biſhop of *Conſtantinople*, *Athanaſius* Biſhop of *Alexandria*, *Marcellus* Biſhop of *Ancyra*, are by the Council reſtored to their Churches.

Chap. XVII.

Chap. 21. after the Greek.

An Apology or Defence in the behalf of Euſebius Pamphilus, *that he was no* Arian, *as divers malicious perſons wrote of him.*

BEcauſe that divers have bruted abroad ſlanderous reports of *Euſebius Pamphilus*, affirming that in his works he ſavoured of the hereſie of *Arius*. I think it not amiſſe, preſent-

ly to lay down in few words what of truth we may think of him. Firſt of all he was both preſent at the Council of *Nice*, and ſubſcribed unto the clauſe *Of one ſubſtance*. In his third Book of the Life of *Conſtantine*, he hath theſe words of that Council: *The Emperor dealt ſo far with them for the reducing of them unto concord and unity, that he left them not until he had brought them to be of one mind, and of one opinion touching all that afore-time was called into controverſie, ſo that with one voice they all imbraced the Faith decided in the Council of Nice.* If *Euſebius* then, mentioning the Council ſummoned at *Nice*, do ſay that all quarrels and queſtions were there ended, and that all were of one mind and of one opinion, how is it that ſome dare preſume to charge him with the ſpot of Arianiſm? The Arians themſelves alſo are foully deceived if they take him for a favourer of their opinion. But ſome man peradventure will ſay, That he ſeemed to ſmell of Arianiſm, in that he uſed oftentimes in his Books this phraſe, *by Chriſt*. Whom I anſwer, that not only he, but alſo other Eccleſiaſtical Writers, yea and the Apoſtle himſelf, who was never once ſuſpected to be the author of any leud opinion, uſed this phraſe before them, who wrote ſuch kind of ſpeech, and ſundry other ſorts of ſentences, for the lively ſetting forth and expreſſing of the order and manner of our Saviours humanity. But what *Euſebius* thought when *Arius* taught that the Son was a creature, and to be accounted as one of the other creatures; now underſtand, for in his firſt Book againſt *Marcellus*, he writeth thus: *He alone, and none other, is both called, and is indeed the only begotten Son of God. Wherefore they are worthy of reprehenſion, which are not aſhamed to call him a creature, and to ſay that he began of nothing as other creatures did. How ſhall he be the Son, or after what ſort may he be called the only begotten of God, whereas he hath (as they ſay) the ſame Nature with other creatures, and is become one of the vulgar ſort of men, to wit, having the like beginning with them, and being made partakers with them of the creation which is of nothing? But the holy Scriptures (I wis) teach us no ſuch things of him.* And again a little after he ſaith, : *Whoſoever then ſaith, that the Son was begotten of nothing, or that the principal creature began of nothing: he attributeth unto him unadviſedly the onely name of Son, but in very deed and in truth he denieth him to be the Son. For he that is begotten of nothing, can in no wiſe be the true Son of God, no more can any other thing that hath the like beginning. But the Son of God truly begotten of the Father himſelf, is to be termed the only begotten, and the welbeloved of the Father. And ſo ſhall he be God. For what other thing is the bud or branch of God, than that which reſembleth the begetter? The King is ſaid to build or make a City, but not to beget a City: and ſo he is ſaid to beget a ſon, but not to build or make a ſon. In reſpect of the work he wrought, he is not called a Father, but a cunning workman; and in reſpect of the Son he begat, he is not called a workman, but a Father. Wherefore the God of all univerſality is worthily to be called the Father of the Son, yet the framer and maker of the world. Although it be once found written in a certain place of holy Scripture: The Lord made me the beginning of his wayes, for the accompliſhing of his works, yet (as I am minded immediately to interpret) it behoveth us to ſcan narrowly, and to ſift out with diligence the ſenſe and underſtanding thereof, and not after the manner of* Marcellus, *with one word to ſhake the chief principles of Chriſtian Religion.* Theſe and many other ſuch like reaſons, hath *Euſebius* alledged in his firſt Book againſt *Marcellus*, to the confutation of his opinion. In his third Book he hath expounded how this word *Made* or *Created* is to be underſtood, as followeth; *Theſe things being after this ſort, it remaineth that we conſider of this ſentence:* The Lord made me the beginning of his ways for the accompliſhing of his works: *which is no otherwiſe to be taken, than the other things we expounded before. For in caſe he ſay that he is made, he ſaith it not as if he became ſomething of nothing: or that he was made after the ſelf ſame manner with other creatures, of that which is not (as ſome have leudly imagined) but that he had being and living, that he was, and ſubſiſted before the foundations of the world were laid, and therefore appointed by his Father who is Lord of all things the Prince of all this univerſality: ſo that the word* Made *in this place is no otherwiſe to be taken, than* Appointed *or* Ordained. Peter *alſo the Apoſtle calleth Princes and Magiſtrates plain creatures, where he ſaith:* Submit your ſelves unto every humane creature, for the Lords ſake, whether it be unto the King, as unto the chief head, either unto Rulers, as ſent of him. *And the Prophet alſo:* Prepare thy ſelf (*ſaith he*) ô Jeruſalem, to call upon thy God, for behold he ſetteth the thunder, he ſhapeth the ſpirit, and ſheweth unto men his Chriſt. *He underſtandeth not this word* Shapeth, *as if the ſpirit were made of that which is not. For God then made not the ſpirit when he ſhewed by him his Chriſt unto all men (he was not then newly proclaimed under Heaven, for he was and ſubſiſted before) but he ſent him what time the Apoſtles were*

Euſeb. *de vit.* Conſtant. *l.* 3.

Euſeb. *l.* 1. *cont.* Marcellum.

Prov. 8.

Euſeb. *l.* 3. *cont.* Marcellum.

1 Pet. 2.

were assembled together: When the sound in the likeness of thunder came down from Heaven, as if it had been the coming of a mighty wind, and filled them all with the holy Ghost: and thus Acts 2. *he shewed his Christ unto all men, according unto the Prophecy which said: Behold he setteth the thunder, he shapeth the spirit, and sheweth his Christ unto men, laying down the word* shapeth *for* sendeth *or* ordaineth, *and the word* thunder *in another sense, for the preaching of the Gospel.* David *also when he said: Create in me a clean heart, ô God: he said it not, as though he wanted* Psal. 50. *a heart, but he desired a pure heart to be put in him and made perfect. In like sense also is that spoken: that he should create two into one new man: that is, he should couple.* Epes. 2. *See likewise this, whether it may be taken after the same manner: to put on the new man which is created after God. Again, if there be any new creature in Christ: and such like phrases, the which with diligent search we may find in the holy Scriptures. Marvel not then if the Scripture metaphorically do use this kind of speech: The Lord made me the beginning of his wayes: made, that is appointed.* These were the reasons of *Eusebius* in his Books against *Marcellus*, and cited of us, to the end that the mouths of such as unadvisedly do slander him, and contumeliously report of him, may therewith be stopped. They are not able to prove (although the words of the order and matter of begetting be usually and commonly found throughout his works) that he assigned unto the Son of God a beginning of Essence: although that he was a great follower and favourer of *Origens* works, where, whosoever can attain unto the secret and hid sense of *Origens* Books, he shall find every where, the Son to have been begotten of the Father. Thus have we used digression, to rid *Eusebius* out of the slanderous mouths of suspicious heads.

CHAP. XVIII.

* Chap. 22. after the Greek.

When the Council of Sardice *decreed that* Athanasius *and* Paulus *should be restored to their Bishopricks, and* Constantius *the Eastern Emperor would not admit them: the Emperor of the West threatned him with wars, so that* Constantius *being therewith afraid, wrote for* Athanasius, *and sent him to* Alexandria.

AFter that both the Bishops assembled at *Sardice*, and also the Bishops assembled at *Philippi* a City of *Thracia*, in their several Councils had decreed such things as seemed good unto themselves, they returned every man to his own home. The East and West Churches were now divided, the space or distance severing their Communion asunder, was the Mount between *Illyrium* and *Thracia* called *Tisucis*: for so farre every of them among themselves, though they differed about the Faith, yet the quarrel being laid aside, they communicated together, beyond that, there was no Communion of contrary parts. For such confusion, such stir, and such division reigned then in the Church. Immediately after, the Emperor of the West parts of the world, certified his brother *Constantius*, of the things decided in the Council of *Sardice*: and requested him to see *Paulus* and *Athanasius* placed in their Bishoprick. But when *Constantius* deferred from day to day his brothers desire, the Emperor of the West gave his brother in choice, either to restore *Paulus* and *Athanasius*, and so account of him as his friend: or else to hear the Proclamation of open Warre, and so find him as his deadly foe. The Letters he sent by the Embassadour unto his brother were these: *There remain here with me* Athanasius *and* Paulus, *who as I am credibly given to understand, are persecuted for pieties sake. If that thou wilt promise me to restore them unto their Sees, and to punish severely such as have injured them, I will send the parties themselves unto thee: but if thou wilt not accomplish this my will and pleasure, know for surety that my self will come thither and maugre thy Beard, restore them to their proper Sees.* * When the Emperor of the East had understood of this, he was wonderfull pensive and sad, he assembled together many of the Eastern Bishops: layeth before them the choise his brother gave him: demandeth of them what was best in this case to be done. They make answer, that it was far better to restore again *Athanasius*, than to raise deadly and mortal wars. Wherefore the Emperor being constrained of necessity, sent for *Athanasius* unto him. In the mean while *Constans* the Emperor had sent *Paulus* honourably, together with two Bishops, with his own Letters, and with the Letters of the Council for the more surety, unto *Constantinople*. When *Athanasius* feared and doubted, whether he were best

The division of the East and West Churches.

The Letters of *Constans* the Emperor unto his brother *Constantius*.

* Chap. 23. in the Greek.

beſt go or no unto *Conſtantius* (for the falſe reports of ſlanderous perſons troubled him very ſore) the Eaſtern Emperor *Conſtantius* by name, ſent for him, not once, but the ſecond and third time, even as his Letters turned out of the Latine into the Greek do declare, by tranſlation, as followeth.

The Epiſtle of *Conſtantius* the Emperor unto the exiled *Athanaſius*.

Conſtantius *the puiſſant and noble Emperor, unto* Athanaſius *the Biſhop, ſendeth greeting. Our ſingular and wonted clemency will no longer ſuffer thy fatherhood to be turmoiled and toſſed with the ſurging waves of the Seas, the pity which we have always in great price, will no longer permit thy holineſſe now baniſhed out of thy native ſoil, bereaved of thy ſubſtance, barred of all proſperity, to wander through crooked and croſſe wayes, through deſert and dangerous countries. Although we have lingred now a great while from ſending our Letters, whereby we might ſignifie unto thee the concealed ſecrecy of our mind, hoping that of thine own accord thou wouldſt repair unto us, and with humble ſute crave remedy and redreſs of thine injuries: yet nevertheleſs (fear peradventure hindering thee of thy purpoſe) we ſent preſently our gracious Letters unto thy grave wiſdom, that with all celerity thou come unto us: whereby thou ſhalt ſatisfie thy longing deſires, thou ſhalt have trial of our wonted clemency, and be reſtored to thine own See and native ſoil. For to this end I have intreated my Lord and brother* Conſtans, *the puiſſant and noble Emperor, that he would licence thee to return unto us, whereby thou mighteſt by the means of us both enjoy thy Countrey, and have this token for trial of our ſingular clemency, and good will towards thee.*

Another Epiſtle unto the ſaid renowned *Athanaſius*.

Conſtantius *the puiſſant and noble Emperor, unto* Athanaſius *the Biſhop, ſendeth greeting. Although by our former Letters we have ſignified unto thy wiſdome after the plaineſt manner, that with ſecure mind, and ſafe conduct, thou ſhouldſt come unto our Court, becauſe we were fully determined to reſtore thee unto thy former dignity: We have notwithſtanding ſent theſe Letters alſo unto thy holineſſe, that thou hire a common wagon, and removing all timorous thoughts from thy diſtruſtfull mind, thou ſpeedily repair unto us, to the end thou mayeſt the ſooner enjoy thy long wiſhed deſires.*

Another Epiſtle unto the ſaid renowned *Athanaſius*.

Conſtantius *the puiſſant and noble Emperor, unto* Athanaſius *the Biſhop, ſendeth greeting. Being of late at* Edeſſa, *where there were alſo of thy Prieſts then preſent, it ſeemed good unto us to ſend one of them unto thee, that thou ſhouldſt haſten unto our Court, and after thy coming into our preſence, without delay return into* Alexandria. *And for as much as it is now a great while ago ſince thou receiveddſt our Letters, and haſt deferred thy journey, therefore now alſo we thought good to put thee in remembrance, that without delay thou come unto us, and ſo thou ſhalt poſſeſſe the liberty of thy Countrey, and thy long wiſhed eaſe and quietneſs. And that thou mighteſt fully perſwade thy ſelf of all the premiſes, we ſent unto thee* Achetas *the Deacon, of whom thou ſhalt underſtand, both what our purpoſe is, and how alſo that thy hearty deſires ſhall prevail. Athanaſius* being at *Aquileia* (for he had removed thither from *Sardice*) received theſe Letters. Thence he went in poſt to *Rome*, ſhewed the Letters to Biſhop *Julius*, and recreated very much the Church of *Rome*. For *Conſtantius* the Eaſtern Emperor ſeemed to be of the ſame Faith and opinion with them, when he ſent for *Athanaſius* home. *Julius* certified the Clergy and Laity of *Alexandria* in his Letters of *Athanaſius*, as followeth.

The Epiſtle of *Julius* Biſhop of *Rome*, unto the Prieſts and People of *Alexandria*.

Julius *Biſhop of* Rome, *unto the Prieſts, Deacons, and welbeloved Brethren, the people inhabiting* Alexandria, *ſendeth greeting in the Lord. I do greatly rejoyce with you (welbeloved Brethren) that henceforth you may behold with your eyes, the fruit of your faith. For that is to be ſeen in my Brother and fellow Biſhop* Athanaſius, *whom God hath reſtored unto you, partly for his ſincere and good life, and partly alſo by the means of your prayers. Hereby it may eaſily be conjectured what pure and fervent prayers you have always poured unto God. For when you called*

led to remembrance the heavenly promises, and the entire affection you bear unto them, all which you learned of my foresaid brother: you understood plainly, and through the right faith ingraffed in your minds you were fully perswaded, that Athanasius *(whom in your godly minds, you beheld present) should not always be absent, and continually be severed from you. Wherefore I need not to use many words unto you, for whatsoever I say the same hath your faith prevented: and whatsoever commonly you all heartily desired, the same through the grace of God is now fully come to passe. And that I may repeat the same again: I do greatly rejoyce with you, that you have continued so firmly and so steedfastly in the faith, that by no means you could be withdrawn from it. Moreover I do no lesse rejoyce at my brother* Athanasius, *who notwithstanding the manifold calamities and sundry miseries he endured, yet remembred almost every hour your entire love and great longing for him. And though for a season he seemed to be absent from you in body, yet lived he alwayes as if he had been present with you in the spirit, I think verily (welbeloved Brethren) that all the temptations and pains he endured, are not void of their praise and commendation: for by this means both your faith and his hath been known and made manifest unto the whole world. If he had not been tried with such great and lamentable temptations, who ever would have thought so stayed a censure to have rested in your minds, or so fervent love and affection to have fastened your minds upon so notable a Bishop: or that he was the man that excelled in such rare gifts, by the means whereof he is made partaker of the hope which is laid up for us in Heaven? Wherefore he hath attained unto a notable testimony of his faith, not only in this life, but in the life to come. For by the patient sufferance of much adversity by Sea and by Land, he trampled and trod underfoot all the malicious treacheries of the* Arians. *Oftentimes by reason of the adversaries spite, he stood in great hazard of his life, yet made he no account of death: but for all that, through the grace of Almighty God, and the power of our Lord Jesus Christ, he escaped their hands, whereby he conceived good hope, that in the end he should quit him of his adversaries, and be restored to the comfort of you all, and bear away together with you the victorious Garland of good works and welldoing: in that he is already famous even to the ends of the world: highly commended for his good life: renowned for his free and constant perseverance in the defence of the Christian and heavenly faith, and registred by the censure of you all to immortal memory, for the singular love and affection he shewed towards you. Wherefore he is returned unto you, bedecked with greater excellency and renown than before his departure. If the purity of fine and precious mettal, as of gold or silver, be exquisitely tried in the fire: What can be spoken of so notable a man, in respect of his worthinesse, who after the quenching of so many fiery flames of sedition: after the recovering of so many dangerous perils and grievous downfals, is now restored to you, and found innocent, not only by our determination, but by the decree and censure of the whole Council? Entertain therefore (welbeloved Brethren) your Bishop* Athanasius, *and also such as have been partakers of his affliction, with all reverence, joy and gladnesse. Rejoyce in that you have obtained your desires: in that you have as it were fed and quenched with your letters the thirst of your shepherd, hungring and thirsting in his absence after your godly zeal. For in so doing, during his abode in forreign and far countries, you comforted him not a little: and while he was tossed to and fro with the storms of persecution, and intangled with the snares of his malicious adversaries, you mitigated his grief and sorrow, by sending unto him tokens of your faithfull and fervent minds towards him. When that I think with my self, and cast in my mind the conceived joy of you all at his return: the flocking multitude full of religion and godlinesse: the solemn feast of sage persons assembled together: what kind of day the return of my brother unto you is like to be: I cannot chuse but conceive wonderfull joy. Specially for that the schism and discord which reigned heretofore is now plucked up by the roots: for that his honourable return according unto your own hearts desire, hath replenished you with incredible joy and goodness. So that the joy for the greatnesse thereof hath reached unto us, to whom it is given from above, to have acquaintance and familiarity with so excellent a man. It seemeth good that we end our Epistle with a prayer. God Almighty, and his Son our Lord and Saviour Jesus, give you always of his grace, and grant you of his mercy the reward of so noble a faith, the which you have shewed towards your Bishop, with so worthy a testimony: that both you and yours, may not only in this world, but also in the life to come, enjoy far more excellent gifts,* which neither eye hath seen, nor ear hath heard, neither the heart of man conceived the things that God prepared for them which love him, *through our Lord Jesus Christ, to whom with the Almighty God, be glory for ever and ever, Amen. God have you in his tuition welbeloved brethren. Athanasius* having got these Letters, came into the East. *Constantius* the Emperor, although at that time he received him not unwillingly, 1 Cor. 2.

willingly, yet giving ear unto the craſty ſleights of the deſpitefull *Arians*, went about to beguile him, reaſoning with him in this ſort: *Although thou art reſtored unto thy Biſhoprick by the Decree of the Council and our own determination: yet becauſe there are in* Alexandria *certain people differing in opinion from thine, and ſevering themſelves from thy communion, my requeſt is that thou permit them one Church for themſelves.* *Athanaſius* made anſwer unto his requeſt very wittily, and ſaid: *O Emperor, it lieth in thee to do as pleaſeth thee beſt: to command and execute the commandment. I alſo will crave of thee another thing for recompence, my humble requeſt is, that thou grant it me.* When the Emperor made anſwer, that with moſt willing mind he would condeſcend thereunto, *Athanaſius* immediately ſaid: *Mine humble ſute is, that I may obtain that which thou wouldeſt have had at my hands, to wit that thou wilt grant one Church throughout every City, for ſuch as communicate not with the* Arians. The *Arians* perceiving that the requeſt of *Athanaſius* was not unreaſonable, made anſwer, that it behoved them to defer the matter unto another time, and conſider better of it. They hindred not the Emperor, but ſuffered him to do that which pleaſed him beſt. Wherefore the Emperor reſtored *Athanaſius*, *Paulus*, *Marcellus*, *Aſclepas* Biſhop of *Gaza*, and *Lucius* Biſhop of *Adrianopolis*, every one to his own Biſhoprick again. Theſe two hindmoſt were admitted by the Council of *Sardice*: *Aſclepas* for that he ſhewed Records, whereby it appeared that both *Euſebius Pamphilus* and ſundry others underſtood fully of his caſe, and reſtored him to his dignity: *Lucius* for that his accuſers fled away. By the Emperors Edict they all received their own Sees, the Cities were commanded to entertain them with willing and chearfull minds. At *Ancyra* there was no ſmall ſtir, by reaſon that *Baſilius* was removed, and *Marcellus* reſtored in his place, ſo that the adverſaries took thereby occaſion to ſlander *Marcellus* again. The Citizens of *Gaza* received *Aſclepas* willingly. At *Conſtantinople*, *Macedonius* for a ſeaſon gave room unto *Paulus*, and had ſeveral meetings and Conventicles at a certain Church of the City. But as touching *Athanaſius*, the Emperor ſent Letters unto the Biſhops, unto the Clergy and Laity of *Alexandria* that they ſhould receive him both lovingly and willingly. He commanded moreover by his Letters, that ſuch acts as were recorded againſt him in their Courts and Synods ſhould be blotted out. His Letters in the behalf of both the afore-ſaid, are theſe.

The conference of *Conſtantius* and *Athanaſius*.

The Epiſtle of *Conſtantius* in the behalf of *Athanaſius* the Biſhop.

Conſtantius *the puiſſant, the mighty and noble Emperor, unto the Biſhops and Prieſts of the Catholick Church, ſendeth greeting.* *It appeareth evidently that* Athanaſius *the reverend Biſhop, was not deſtitute of the grace and goodneſs of God, but though by the judgment and cenſure of men he was injuriouſly dealt withall, and unjuſtly condemned for a little while: yet the divine Providence of Almighty God the beholder of all things, pronounced of him the juſt ſentence of innocency, ſo that by the will of God and our Decree, he recovered both his native ſoil and proper Church, where the holy Ghoſt had aſſigned him Governour. He is to receive at our hands ſuch things as our clemency being led by right and reaſon ſhall think convenient for him, ſo that all whatſoever hath been heretofore decreed againſt ſuch as communicate with him be henceforth quite forgotten: that all ſuſpition raiſed of him be henceforth removed: and that his Clergy (reaſon ſo requiring) may enjoy ſuch liberey, freedom and priviledge as they have done in times paſt. Moreover of our ſovertign benignity towards him, we have thought good to adde this alſo, that as many as are allotted into the ſacred Senate of the Clergy, may underſtand of truth, that we have granted ſafety and good leave to as many as cleave unto him, be they Biſhops, or what other degree ſo ever of the Clergy. Every ones firm and ſure conſent in this behalf, ſhall be a ſufficient ſign or token of his faithfull mind and purpoſe. We have commanded, that ſuch as imbrace his Communion, addicting themſelves unto the ſounder opinion and better ſentence, all alike now by our permiſſion, as heretofore by the providence of God, may enjoy the benefits beſtowed upon them from above.*

Another Epiſtle to the People of *Alexandria*.

Conſtantius *the puiſſant, the mighty and noble Emperor, unto the people of the Catholick Church of* Alexandria, *ſendeth greeting.* *In as much as we lay alwayes before our eyes, your good and politick Government, as a mark to ſhoot at, or Looking-glaſſe to behold our own eſtate, and ſeeing that you were bereaved of your Biſhop* Athanaſius, *a man approved both for ſound learning*

learning and honest living, we determined with our selves to send him unto you again. Receive him therefore honourably after your accustomed manner: joyn him with you as an helper in your prayers unto God: endeavour always to retain amongst you concord and peace, both fit for your own persons, and gratefull unto us, according unto the sacred Decrees of the Church. For it is not requisite that dissention and debate should molest and disquiet the peaceable estate of these our prosperous days. Our desire is, that such a plague be purged far from among you: our request is (welbeloved people of Alexandria*) that in your prayers, where you crave (after your wonted custom) the aid and assistance of the Spirit of God, you take* Athanasius *for chief, or (as I said before) an helper: to the end, according unto your happy and prosperous success, the Heathenish Nations as yet snared with the erroneous service of Idols, may hasten with most willing minds to imbrace the profession of our most holy Faith. We counsel you this also, that you persevere in the things we rehearsed before: that you entertain willingly your Bishop sent unto you by the mighty power of God, and our loving pleasure: and that you count him worthy of all courteous salutation. For of a surety this is comely for you, and convenient for our Highness. We have also charged the Judges and Governours of those Provinces by our Letters, that they should weed all the tares of spite and contention out of the minds of malicious persons, and punish severely seditious and busie bodies. Wherefore seeing that you understand all these circumstances, that our pleasure is agreeable with the will of God: that we have care over you for the maintenance of Concord and Unity: that we have assigned punishment for troublesom and seditious persons: observe diligently the things which are correspondent unto the Ordinances of the Church, and the service of God, imbrace this* Athanasius *with all honour and reverence and pour out prayers unto God the Father who governeth all things, both for your selves, and also for the concord and quietnesse of the whole world.*

An Epistle for the abrogating of the things that were decreed against *Athanasius*

There is extant also an Epistle in the same form unto the Governours of *Augustomnica, Thebais, Lybia* and *Licya.*

Constantius *the puissant and noble Emperor unto* Nestorius, *sendeth greeting. If any thing be found decreed and recorded heretofore, to the prejudice, hurt or damage of such as communicate with* Athanasius *the Bishop, our will is that the same be wholly abrogated and disannulled. Our pleasure is moreover, that his Clergy shall enjoy the like franchess and liberty as in times past: We will have this Commandment put in ure, that as* Athanasius *the Bishop is restored to his See: so all the Clergy of his Communion, may recover and possesse the like libirty with other Ecclesiasticall persons, and so live at hearts ease.*

CHAP. XIX.

Chap. 24. after the Greek.

How that Athanasius *passing by* Jerusalem *into* Alexandria, *was received of* Maximus *into the Communion: how he called there a Synod of Bishops, and confirmed the Decrees of the* Nicene *Council.*

ATHANASIUS the Bishop trusting to these Letters, passed thorow *Syria* and came to *Palestina.* And arriving at *Jerusalem*, he opened unto *Maximus* both the Decrees of the Council of *Sardice*, and also the Emperor *Constantius* agreement and consent therein, and procured a Synod of Bishops to be assembled there. For *Maximus* without delay, cited thither certain Bishops out of *Syria* and *Palestina.* The Assembly being gathered together, he gave *Athanasius* the Communion, and assigned unto him his Dignity. The Council being dissolved, wrote and signified by their Letters unto the people of *Alexandria*, unto the Bishops of *Ægypt* and *Lybia*, all their Decrees and Canons touching *Athanasius.* Wherefore all the adversaries of *Athanasius* cried out against *Maximus*, because that aforetime he had subscribed to his deposition, but now repenting of his folly, as if he had not then done well, he became of his Faith, and awarded him both the Communion and his Dignity. When *Ursacius* and *Valens* who afore-time were earnest followers of *Arius*, understood of this, they condemned their former doings, and got them to *Rome*: there they exhibit unto Bishop *Julius* their recantation and repentance in writing: they subscribe unto the Creed containing the clause of *One substance*, and they write unto *Athanasius*, that thenceforth they will communicate with him. *Ursacius* and *Valens* being thus won with the prosperous

The Council of *Jerusalem. An. Dom.* 351. *Maximus* Bishop of *Jerusalem* forsook the *Arians.*

Ursacius and *Valens* being *Arians* repent them of their folly.

ſucceſs of *Athanaſius* his affairs, agreed (as I ſaid before) unto the clauſe of *One ſubſtance*. But *Athanaſius* travelling by *Peleuſium*, the ready way to *Alexandria*, preached in every City where he came, and exhorted them to eſchue the *Arians*, and to imbrace ſuch as confeſſed the Faith of *One ſubſtance*. And in divers of the Churches alſo he ordained Miniſters, which gave occaſion unto the adverſaries for to accuſe him again, that he preſumed to make Miniſters in other mens Provinces. So far of the things which happened then unto the renowned *Athanaſius*.

Chap. 25. after the Greek.

Chap. XX.

Of Magnentius *and* Bretanion *the Tyrants, and of the Death of* Conſtans *the Weſtern Emperor.*

IN the mean while the quiet eſtate of the Commonweal was not a little out of ſquare, whereof I will briefly intreat, and run over ſuch things as I have determined with my ſelf to lay down. After the death of *Conſtantius* who builded *Conſtantinople*, his three ſons (as I have ſaid in my firſt Book) ſucceeded him in the Empire. Of which number we have to underſtand that *Conſtantine* ſo called after his Fathers name, was one, and reigned together with the reſt of the Emperors, whom the ſouldiers ſlew after he had reigned a very little while. And as *Conſtantius* commanded not he ſhould be ſlain, ſo again forbad he not the ſlaughter. But how that *Conſtantine* the younger, breaking out into the borders of his brothers Dominions, loſt his life, whilſt he fought hand to hand with the ſouldiers, I have often mentioned before. After whoſe death there aroſe wars between the *Perſians* and the *Romans*, where *Conſtantius* had but ill-favoured ſucceſs. For the Camp being pitched in the night-time, about the bounds of the *Roman* and *Perſian* Dominion, the *Perſian* Hoſt ſeemed then to prevail, and for a time to have the upper-hand. Then alſo the Eccleſiaſtical affairs went very troubleſom, for there was great contention in the Church about *Athanaſius*, and the clauſe of *One ſubſtance*. Theſe things being at this point, *Magnentius* the tyrant became a rebel in the weſt parts of the world, and through treaſon procured the death of *Conſtans* the Emperor which governed the Weſt, and then abode in *France*. This being wrought, there enſued great and grievous wars. *Magnentius* the tyrant invaded all *Italy*, ſubdued *Affick* and *Lybia*, and took all *France*. Moreover at *Sirmium* a City of *Illyrium* there was another tyrant ſet up by the ſouldiers, whoſe name was *Bretanion*. At *Rome* alſo there was a great ſtir. For *Nepotianus Conſtantius* ſiſters ſon, having got him a great troop of Fencers and Sword-players, aſpired unto the Imperial Scepter, but the Captains of *Magnentius* diſpatched him. *Magnentius* in a little while overran and ſubdued all the Weſt parts of the world.

Magnentius the tyrant is of *Eutropius* called *Maxentius*.

Bretanion a tyrant.

Nepotianus a traitour.

Chap. 26. after the Greek.

Chap. XXI.

How that after the Death of Conſtans *the Weſtern Emperor,* Paulus *and* Athanaſius *were depoſed again.* Paulus *in his exile was ſtifled to death:* Athanaſius *fled and ſaved his life.*

ALl the afore ſaid ſtir fell out in a very ſhort ſpace, to wit, in the fourth year after the Council of *Sardice*, in the Conſulſhip of *Sergius* and *Nigranus*. *Conſtantius* underſtanding of the whole circumſtance, made a title and challenge unto all the Dominions of his brethren, and being proclaimed Emperor of the Weſt, maketh expedition to wage battel with the tyrants. The adverſaries of *Athanaſius* ſuppoſing now they had gotten fit opportunity, forgeout a freſh hainous offences againſt him afore his coming into *Alexandria*: they inform the Emperor *Conſtantius* that he perverted all *Ægypt* and *Lybia*. The election of Miniſters he made in forrain Provinces furthered the matter, and cauſed the offence to ſeem very hainous. *Athanaſius* in the mean while came to *Alexandria*, and there called together divers Councils of the Biſhops of *Egypt*, where they decreed ſuch things as were agreeable with the Canons of the Council of *Sardice*, and alſo of the Council held at *Jeruſalem* under *Maximus*. The Emperor who aforetime was addicted unto the *Arian* hereſie, wreſted all the things he had lately decreed to the contrary part. And firſt of all he baniſhed *Paulus* Biſhop of *Conſtantinople*, whom the meſſengers or guides that brought him to exile, ſtifled very leudly at *Cucuſum* a City in *Cappadocia*. *Marcellus* is expulſed *Ancyra*, and *Baſilius* placed in his toom. *Lucius* Biſhop of *Adrianopolis* is clapt in priſon, and there choaked up with ſtink. But the relations

Athanaſius is accuſed.

The Council of *Alexandria*.

Paulus Biſhop of *Conſtantinople* exiled, and there ſtifled to death.

Marcellus is depoſed.

Lucius dieth in priſon.

relations that were made unto the Emperor of *Athanasius* so incensed him, that he gave forth a Commandment he should be executed whersoever he were taken. He charged moreover that *Theodulus* and *Olympius* Bishops of *Thracia* should be put to death. Yet *Athanasius* was not ignorant of the Emperors great rage, but being quickly made privy thereunto, fled away, and so avoided the Emperors threats. The *Arians* backbite him for flying away, and chiefly *Narcissus* Bishop of *Neronias* a City of *Cilicia*, *Georgius* of *Laodicea*, and *Leontius* who then was Bishop of *Antioch*. This *Leontius* being a Priest was deposed, because he (indeavouring to conceal a foul slander and suspition raised upon him for his familiarity with a woman whose name was *Eustolia*) gelded himself, to the end he might thenceforth boldly use her company, and commit nothing wherof he might justly be accused. The same man was by the advice and counsel of the Emperor *Constantius*, chosen Bishop of *Antioch* after *Stephen* who succeeded *Placitus*. Thus much of him.

Theodulus. *Olympius.*

Chap. XXII.

Chap. 27. after the Greek.

How that Macedonius *having gotten again the Bishoprick of* Constantinople, *vexed such as were of the contrary opinion.*

Macedonius then after that *Paulus* had departed this life in the manner abovesaid, was made Bishop of *Constantinople*: he had great liberty and access unto the Emperor, he made wars among the Christians, nothing inferiour to the tyrannical practices of those times: he perswaded the Emperor to aid him, when as in very deed he procured the overthrow and destruction of the Churches, and prevailed so much, that whatsoever he leudly had compassed, the same forthwith was by a Law confirmed. Every City sounded of Proclamations. The souldiers were commanded to see the Emperors Edicts take place. As many as cleaved unto the Creed containing the clause of *One substance*, were not only cut off from the Churches, but also banished altogether the Cities. And first they joyn heads and hands together to bring this to passe. But when this pestilent infection had spread it self far and nigh, such as had little, or rather no care at all of the Ecclesiastical affairs, determined with themselves, to constrain men to their Communion. The violence truly was no less than that of old practised towards the Christians, when they were compelled and drawn to sacrifice unto Idols. For many indured sundry kinds of torment, often racking and dismembring of their joynts: confiscating of their substance: some bereaved of their native soil: other some departed this life under the hands of the tormentor: some died in banishment, and never saw their Country again. These were their practises throughout all the Cities of the East, but specially at *Constantinople*. This civil plague and persecution (aforetime being not out of measure) *Macedonius* did greatly augment as soon as ever he had gotten the Bishoprick. But the Cities of *Greece*, of *Illyrium*, and of the other parts tending towards the West, were void of all these tumults and calamities, because they agreed within themselves, and observed the Canons of the *Nicene* Council.

The persecution of the Christians by the *Arian* heretick.

Chap. XXIII.

Chap. 28. after the Greek.

Athanasius *reporteth what horrible acts were committed at* Alexandria *by* Georgius *the* Arian *Bishop. And what clemency* Constantius *the Emperor shewed unto* Bretanion *the tyrant and rebel.*

Let us hear (if you please) *Athanasius* himself, making relation of the horrible practises committed then at *Alexandria* by *Georgius* the *Arian*, for he was present and felt himself some part of the lamentable affliction. In the Apology which he wrote in the defence of his flight, he declareth the behaviour of the *Arians* in this sort: *There came to* Alexandria *certain people which sought us out to execution, so that the ending was far worse than the beginning. The souldiers unwares beset the Church: instead of devout service of God, they take in hand desperate swords. Then* Georgius *that was sent by them from* Cappadocia, *coming in Lent time, added of his own unto the leud practises which he learned of them. After that the* Easter *week was ended, the Virgins began to be clapt in prison: the Bishops were bound and led by bands of souldiers: the fatherless and widows were dispossessed of their houses: the families were rifled: the Christians were violently trailed and tugged out of their houses: their doors were nailed up: the Clergymens brethren were in great danger of their lives for their brethrens sake: these*

Athanasius Apology.

theſe things ſeemed very grievous, but the after-claps were far ſorer. The week after Whitſuntide the people did faſt: they got them therefore into the Churchyard for to pray, becauſe they all abhorred the communion of Georgius. But when this paſſing leud man underſtood of it, he ſtirred up againſt them one Sebaſtianus a Captain, who alſo was a Manichee. He forthwith together with a great troop of ſouldiers, all in armour, having naked ſwords in their hands, bows and arrows prepared, ran upon the people as they were a praying on a Sunday. When he found there but a few (for the hour being paſt the greater part was gone away) he committed ſuch hainous acts as became very well his perſon. He ſet on fire a great company of fagots: he made the Virgins to ſtand nigh the burning flame: he went about to conſtrain them to confeſſe the Arian Faith. But when he perceived they would not yeeld, and that they deſpiſed the burning heat of that horrible fire: he ſtripped them ſtark naked: he buffeted them about the head and face, ſo that of a long while after they were ſcarce known of their own friends. Moreover he took fourty perſons, and plagued them with a new kind of torment never heard of before. Their backs and ſides were ſo ſcourged and rent with Palm-twigs newly pluckt off the trees, having on their pricking knobs, that divers becauſe of the ſtumps that ſtuck in the fleſh of their backs, were conſtrained often times to repair unto Chirurgeons: other ſome not able to endure ſuch terrible pain, died of their wounds. As many of the men as remained yet alive, together with the Virgins were exiled, and led by the ſouldiers to Oaſis. The dead carkaſſes not yet fully cold, were denied the friends of the deceaſed: being thrown here and there, and lying unburied (for that liked them beſt) the ſouldiers hid them as if they had not been faulty in committing ſuch horrible crimes. This did they, having their minds overſhadowed with the furious rage of frantick hereſie. And whenas the dear friends and familiars of the dead, rejoyced at the bold proteſtation of their faith, yet ſorrowed becauſe their carkaſſes were not covered with earth, the ſavage impiety and beaſtly cruelty of theſe ſouldiers revealed it ſelf with greater ſhame and infamy. Moreover they baniſh forthwith certain Biſhops of Ægypt and Lybia: namely Ammon, Thmuis, Caius, Philon, Hermes, Plinius, Pſenoſiris, Nilammon, Agathon, Anagamphus, Marcus, Dracontius, Adelphius, Athenodorus, a ſecond Ammon, and of the Prieſts they baniſhed Hierax and Dioſcorus. Theſe being bereaved of their native ſoil, they handled ſo roughly, that ſome of them died by the way, ſome other in exile never returning again. They put to death above thirty Biſhops. They followed the ſteps of wicked Achaab, imploying all their care and induſtry for the rooting out of the truth from off the face of the earth. Theſe were the practiſes of Georgius at Alexandria, by the report of Athanaſius. The Emperor marched forwards with his hoſt to Illyrium, for thither of neceſſity was he conſtrained to go, and there it was that Bretannion was proclaimed Emperor. As ſoon as he came to Sirmium, truce being made, he came to parlee with Bretanion. In the mean while he indeavoured to win again the ſouldiers, which had refuſed him for their Emperor. After they had ſo done, they proclaimed Conſtantius alone, both their Auguſtus, their King and Emperor. In this their Proclamation there was no mention of Bretanion, who ſeeing himſelf betrayed, fell down proſtrate at the Emperors feet, and craved for mercy. Conſtantius taking from him his princely Scepter and purple Robe, lifted him up by the hand very courteouſly, and exhorted him after the calling of a private man to lead a quiet and peaceable life. He ſaid moreover, that it was fitter for an old man, ſuch as he was, to imbrace a trade of life that were void of all trouble and care, then to gape after a vain Title of honour, full of diſquietneſs and moleſtation. Thus it fared with Bretanion in the end. The Emperor commanded that all charges ſhould be given him of the publick Tribute; afterwards he wrote unto him ſudry Letters to Prouſa a City in Bithynia, where he made his abode: ſignifying what ſingular pleaſure he had done unto him, in ridding him from cares and troubles, ſhewing alſo what miſery often times befalleth to reign and government: and that of his own part he had dealt unadviſedly, in not giving to himſelf that which he granted to another. So far of theſe things.

Sebaſtianus a captain, yet a Manichee, and a great blood-ſucker.

Theſe Biſhops were ſent to exile by the Arians.

The clemency of Conſtantius towards Bretanion.

Chap. XXIV.

Of Photinus the Heretick.

Gallus Ceſar.

THe Emperor at that time made *Gallus* his cozen-germane *Ceſar*, he gave him his own Title or Name, and ſent him to *Antioch* in *Syria* for to keep thoſe parts of the Empire which reached into the Eaſt. When he came to *Antioch*, there appeared in the Eaſt the ſign

sign or cognizance of our Saviour, for a pillar resembling the form of a Crosse, was seen in the Air, bringing great admiration to the beholders. He sent his other Captains with great power to wage battel with *Magnentius*, he himself remained at *Sirmium*, hearkning to the end. * In the mean while *Photinus* the superintendent of that Church, went about openly to publish a self-opinion, invented of his own brain; and because there was great tumult and much trouble risen thereof, the Emperor commanded a Council to be summoned at *Sirmium*. Of the Bishops of the East there came thither *Marcus* Bishop of *Arethusa*, *Georgius* Bishop of *Alexandria*, whom the *Arians* (after they had deposed *Gregorius*, as I said before) placed there: *Basilius* who was Bishop of *Ancyra* after the deprivation of *Marcellus*: *Pancratus* Bishop of *Peleusium*, *Hypatianus* Bishop of *Heraclea*. Out of the West there met him *Valens* Bishop of *Mursa*, and *Osius* Bishop of *Corduba* a City of *Spain*, who then being of great fame was forced to come unto the Council. These Bishops assembled at *Sirmium*, after the Consulship of *Sergius* and *Nigrianus*, in which year by reason of the wars and civil dissentions, there was none that could execute the function of a Consull: they deposed forthwith the heretick *Photinus* of his Bishoprick: for he maintained the leud opinion of *Sabellius* the *African* and *Paulus Samosatenus*. Which act of theirs was approved of all men, both at that present, and also in times following, to have been done according unto right and reason.

The sign of the Crosse seen in the air.

* Chap. 29. in the Greek.

Photinus the heretick.

The Council of *Sirmium* was held *Anno Dom.* 355.

CHAP. XXV.

Chap. 30. in the Greek.

What forms of Faith were laid down at the Council of Sirmium, *in presence of* Constantius *the Emperor.*

THese Bishops continuing a while at *Sirmium*, decided other things. For they went about to abrogate their old Creed, and to establish new forms of Faith: one was exhibited in the Greek tongue by *Marcus* Bishop of *Arethusa*: two others in the Latine tongue, agreeing neither in word nor in composition, neither in sence nor in sentence either with themselves, or with that which the Bishop of *Arethusa* wrote in Greek. One of the Latine Forms I will here lay down immediately after the Greek Form of *Marcus*. The other afterwards rehearsed at *Sirmium*, I will refer to his proper place. Yet have we to understand that both were translated into the Greek. The Form which *Marcus* wrote, was as followeth: *We believe in one God the Father Almighty, Creator and maker of all things. Of whom all Fatherhood is named in Heaven and in Earth: and in his only begotten Son our Lord Jesus Christ, begotten of the Father before all worlds: God of God, light of light, by whom all things were made both in Heaven and in Earth, be they visible or invisible things: who is the Word, the wisdom, the true light, the life: who in the later days was incarnate for our sakes: born of the holy Virgin, crucified, died, rose again the third day from the dead, ascended into Heaven, sitteth at the right hand of the Father, and shall come again at the end of the world to judge the quick and the dead, and to reward every one according unto his works, whose Kingdome shall have no end, but continueth for ever and ever. For he shall sit at the right hand of the Father, not only while this world lasteth, but also in the life to come. And we believe in the holy Ghost, that is, in the Comforter whom the Lord promised to send his Disciples after his ascention for to teach and lead them in all things, whom also he sent, by whose means the souls of them that faithfully believe in him are sanctified. They that say that the Son of God hath his being of nothing: or that he is of another substance than the Fathers: or that there was a time or a world when he was not, these the holy and Catholick Church doth hold for accursed. Again, we say, that whosoever affirmeth the Father and the Son to be two Gods, let him be accursed. If any man, when he calleth Christ God, and to have been before all worlds, confesse not also that the Son of God ministred unto the Father at the creation of all things, let him be accursed. He that presumeth to say that he is unbegotten, or that part of him was born of the Virgin, let him be accursed. If any say, that the Son was born of* Mary *according unto prescience, and not to have been with God, begotten of the Father before all worlds, by whom all things were made, let him be accursed. Whosoever saith that the substance of God can either be more enlarged or lesse diminished, let him be held for accursed. Whosoever saith, that the enlarged substance of God made the Son, or calleth the Son the enlarged substance of God, let him be accursed. Whosoever calleth the Word of God, the mental Word of the Father, or the vocal Word, let him be accursed. Whosoever saith, that the*

A form of faith exhibited by *Marcus* Bishop of *Arethusa* unto the Council of *Sirmium*.

Act. 2.

the Son of God is but only man, born of Mary, *let him be accurſed. Whoſoever when he ſaith, that he was born God and man of* Mary, *underſtandeth the unbegotten God, let him be accurſed.*
Eſay 43.44. *Whoſoever underſtandeth this after the Jewiſh manner: I am the firſt God, and I am the ſecond, and beſides me there is none other God, (which was ſpoken to the overthrow of Idols, and of them that be no gods) thereby to take away the only begotten, that was God before all worlds,*
John 1. *let him be accurſed. Whoſoever when he heareth: The Word became fleſh, ſuppoſeth the Word to be turned into fleſh, or by converſion to have taken fleſh upon him, let him be accurſed. Whoſoever when he heareth the only begotten of God to have been crucified, thinketh that therein he was ſubject to corruption, torment, alteration, diminution, or deſtruction, let him be accurſed.*
Gen. 1.26. *Whoſoever underſtandeth this: Let us make man, not to have been ſpoken of the Father unto the Son, but God the Father himſelf to have ſpoken it to himſelf, let him be accurſed. Whoſoever thinketh the Son not to have wreſtled with* Jacob *as man; but the unbegotten God, or ſome*
Gen. 32. Gen. 19. *portion of him, let him be accurſed. Whoſoever underſtandeth this: The Lord rained from the Lord, not to be taken of the Father and the Son, but that the Father rained from himſelf, let him be accurſed: for the Son being Lord, rained from the Father that was Lord. Whoſoever when he heareth: The Father Lord, and the Son Lord, calleth the Father being Lord, both Lord and Son: and when he readeth. The Lord from the Lord, affirmeth there be two Gods, let*
Pſal. 110. *him be accurſed. For we place not the Son in the ſame room with the Father, but ſubject to the Father. Neither was he incarnate without the will of the Father, neither rained he from himſelf*
John 15.16. *but from the Lord, who hath authority of himſelf, to wit, from the Father: neither ſitteth he at the right hand of himſelf, but hearkneth unto the Father, ſaying: Sit thou at my right hand. Whoſoever calleth the Father the Son, and the holy Ghoſt one perſon, let him be accurſed. Whoſoever when he calleth the holy Ghoſt the Comforter, tearmeth him the unbegotten God, let him be accurſed. Whoſoever ſaith there is no other Comforter beſide the Son, contrary to the doctrine of the Son himſelf (for he ſaid:* The Father whom I will intreat, will ſend unto you another Comforter) *let him be accurſed. Whoſoever ſaith that the holy Ghoſt is a piece or portion of the Father and of the Son, let him be accurſed. Whoſoever affirmeth the Father, the Son, and the holy Ghoſt to be three Gods, let him be accurſed. Whoſoever ſaith that the Son of God was made by the will and pleaſure of the Father, as one of the creatures, let him be accurſed. Whoſoever ſaith the Son was begotten contrary to the will of the Father, or whether the Father would or no, let him be accurſed: for the Father begat not the Son againſt his own will, neither was he conſtrained by the law of Nature, as if he had been unwilling thereunto: but of meer good will, without all time, without paſſion begat he him of himſelf. Whoſoever ſaith that the Son had neither begetting nor beginning, and ſo conſequently affirm that there are two without beginning, and two without begetting, and ſo appoint two Gods, let him be accurſed. The Son is the head and the original of all creatures: and the head of Chriſt is God, for ſo we refer all things reverently by the Son unto one beginning of the whole univerſality which is without beginning. Again, weighing deeply with our ſelves that clauſe alſo of Chriſtian profeſſion, we ſay, That whoſoever affirmeth Chriſt Jeſus the Son of God, who miniſtred unto the Father at the creation of all things, not to have been before all worlds, but only from the time ſince the Son was born of* Mary, *to have been Chriſt, and then his Deity to have begun, as* Paulus Samoſatenus *was perſwaded, let him be accurſed.*

Another Form of Faith firſt laid down in Latine, afterwards tranſlated into the Greek.

This form of faith is ſo patched together, that in many places it requireth a wary reader, the authors therof miſliked with it themſelves, and called it in again, as appeareth in the end of this Chapter.

INſomuch as it pleaſed them diligently to conſider of the Faith, all whatſoever appertained thereunto was exquiſitely and curiouſly handled at *Sirmium*, and in preſence of *Valens*, *Urſacius*, *Germanius* with other Biſhops, they agreed, that there was one God, the Father Almighty, even as it is taught throughout the whole world: and one only begotten Son of his, Jeſus Chriſt, and our Saviour, begotten of him before all worlds, that it was not lawfull to ſay there were two Gods, although the Lord himſelf had ſaid: *I go unto my Father, and unto your Father, unto my God and unto your God.* Wherefore he is the God of all, as the Apoſtle hath taught us: *What is he the God of the Jews only? Is not he alſo the God of the Gentiles? yea of the Gentiles too, for there is but one God which ſhall juſtifie the circumciſion by faith.* All the other things are correſpondent, neither do they contain any ambiguity at all. And becauſe there was great contention about the underſtanding of the word which the Latines call *ſubſtantia*, and the Grecians *οὐσία* about the equality, or as they call it, the unity of ſubſtance:

Rom. 3.

stance: they decreed that thenceforth the controversie should not once be remembred: that the Church of God should no longer be troubled with the interpretation therof, and that for two causes; first, because the Scriptures of God made no mention thereof; secondly, because that the interpretation thereof exceeded the sence and capacity of man, for the holy Scriptures testified that no man was able to set forth the generation of the Son, in these words: *His generation who shall be able to declare?* For it is most true, that the Father alone knoweth how he begat the Son, and that the Son alone knoweth how he was begotten of the Father. But no man doubted but that the Father was greater in honor, dignity, divinity and fatherly title, and that by the testimony of the Son himself, where he saith: *The Father which sent me is greater than I.* They said moreover this was Catholick, neither unknown unto any, that there were two Persons, the Father and the Son, the Father greater, the Son subject, together with all other things, which the Father made subject unto him: the Father to be without beginning, invisible, immortal, impatible: the Son to be begotten of the Father, God of God, light of light: and that no man (as I said before) was able to rehearse his generation save the Father alone: the Son our Lord and God to become incarnate, to have taken a body upon him, that is man: as partly he shewed to the Angels, and partly all the Scriptures do declare, but especially the Apostle the preacher of the *Gentiles*, that Christ took manhood of the Virgin *Mary*, according unto the which he suffered. They said it was the principle and ground of our faith, always to hold fast the Faith in the Trinity, as we read in the Gospel: *Go teach all Nations, baptizing them in the Name of the Father, the Son, and the holy Ghost.* The number of the Trinity is absolute and perfect. The Comforter the holy Ghost sent by the Son, came according unto promise for to sanctifie and lead the Apostles and all the faithfull. They go about to perswade *Photinus* after his deprivation, to condescend and to subscribe unto these things, promising to restore him unto his Bishoprick again, if he would recant and renounce the self opinion he had invented of his own brain, and thenceforth promise to cleave unto their doctrin. He refused the conditions, and provoked them to disputation. A certain day was appointed for the conference, the Emperor commandeth the Bishops then present to be at it: there came thither also at the request of the Emperor not a few Senators. The Assembly being met, *Basilius* who then was Bishop of *Ancyra*, took *Photinus* in hand: the Notaries penned all they spake. While they reasoned one with another, the disputation waxed hot, and in the end *Photinus* had the foil, and was condemned to banishment. From that time forth he lived in exile, and wrote in the Greek and Latine tongue (for he was well seen in both) a Book against all heresies, endeavouring therein to publish his own opinion. So far of *Photinus*. We have yet to understand, that the Bishops assembled at *Sirmium*, misliked themselves with the form of Faith laid down in the Latine tongue, for after the publishing thereof, they spied contradictories therein. Wherefore they went about in all the haste to call in all the copies, and whenas divers were concealed, the Emperor by his Edict gave charge that all should be brought in, and such as hid them should be punished. But no threats, or cruelty could recover the things once published so, because they had run through many hands.

Isa. 53.

Mat. 28.

Photinus the heretick was foiled in open disputation.

CHAP. XXVI.

Chap. 31. after the Greek.

Of Osius *Bishop of* Corduba.

WHereas we have made mention a little before of *Osius* Bishop of *Corduba*, that he was constrained to shew himself at the Council of *Sirmium*, I think it requisite now to say somewhat of that matter. Although a while before, through the lewd practises of the *Arians*, he had been in exile: yet then, at the sute and procurement of the Bishops which assembled at *Sirmium*, it fell out that the Emperor cited him, purposing with himself to perswade him, or by foul means to constrain him, to be of the same opinion with the assembled Bishops, and in so doing their faith should seem to carry with it great force and credit. To this end he was drawn against his will (as I said before) unto the Council. But whenas this old father would in no wise subscribe unto their Faith, they scourged his sides, and set his members upon the rack. So that in the end by compulsion he gave his assent, and subscribed unto the forms of Faith which then were published. These were the acts at *Sirmium*, and thus were they ended.

Chap. 32. after the Greek.

Chap. XXVII.

Magnentius *the Tyrant is overcome, and dieth miſerably: the* Jews *inhabiting* Diocæſarea *rebel againſt the* Romans, *and are foiled.* Gallus *rebelleth, and is put to death.*

The cruelty of *Magnentius.*

Conſtantius the Emperor remained at *Sirmium*, waiting what end the battel waged with *Magnentius* ſhould have. But *Magnentius* as ſoon as he took the princely City of *Rome*, executed many of the Senators, and diſpatched not a few of the common multitude. When the Captains of *Conſtantius* had gathered a great Army of *Roman* ſouldiers they marched toward him: he then left *Rome*, and got him to *France*. There were many skirmiſhes, one while this ſide, another while that ſide had the upper hand. At length *Magnentius* was overcome at the Caſtle of *Murſa* in *France*, in he got him, and kept it a while, where ſuch a ſtrange thing as followeth is reported to have come to paſs. *Magnentius* going about to animate his ſouldiers, now altogether diſcouraged with the foil and overthrow they had taken, got him up into an high ſeat. The ſouldiers after the accuſtomed honour done unto the Emperors, minding to ſound fortunate ſucceſs unto *Magnentius*, by force as it were, their lips wagging before their minds, they turn their good wiſhes unto *Conſtantius*, for they all with one mouth proclaimed, not *Magnentius* but *Conſtantius, Auguſtus: Magnentius* ſuppoſing this to be a ſign of misfortune, conveyed himſelf forthwith out of the Caſtle, and fled into the ſartheſt parts of *France*. The Captains of *Conſtantius* purſued after him earneſtly. Again they pitched their Camp at a place called *Miltoſelencus*, where *Magnentius* being overthrown, ran away alone, and got him to *Lions* a City of *France*, three dayes journey from the Caſtle of *Murſa*. *Magnentius* coming to *Lions*, firſt of all he ſlew his mother, next his brother whom he had created *Cæſar*, laſt of all he became his own murtherer. This was done the ſixth Conſulſhip of *Conſtantius*, the ſecond of *Conſtantius Gallus*, the fifteenth day of *Auguſt*. Not long after *Decenius* another brother of *Magnentius* hanged himſelf. And although *Magnentius* the tyrant had ſuch an end, yet the Commonwealth was not without great trouble and tumults. For immediately there ſtept up another tyrant whoſe name was *Sylvanus*, and moleſted the quiet eſtate of the Commonweal in *France*, but the Captains of *Conſtantius* diſpatched him quickly out of the way. * When theſe things were come to an end, there aroſe other civil wars in the Eaſt; for the *Jews* inhabiting *Diocæſarea* in *Paleſtina* took armor againſt the *Romans*, and invaded the bordering Regions. But *Gallus* called alſo *Conſtantius*, whom the Emperor *Conſtantius* had made *Cæſar*, and ſent him into the Eaſt, came thither with a great power, overcame the *Jews* in battel, and made the City *Diocæſarea* even with the ground. * When *Gallus* had brought theſe things to paſs, being ſwollen and puffed up with the pride of good ſucceſs and proſperous affairs, he could no longer contain himſelf within his bounds; but forthwith being inflamed with tyrannical motion, turned his mind againſt *Conſtantius*, ſo that *Conſtantius* not long after eſpied him out and perceived his drift. He had executed of his own abſolute authority *Domitianus* who was preſident of the Eaſt, and the great treaſurer, not making the Emperor privy unto his doings. Wherefore *Conſtantius* was ſore incenſed againſt him. He being wonderfully afraid, yet of force came unto him. *Conſtantius* hearing of his coming, that he was now in the Weſtern parts of his Dominions, to wit, in the Iſle of *Flavona*, cauſed his head to be taken off his ſhoulders. In a little while after, he appointed *Julianus* the brother of *Gallus*, *Cæſar*, and ſent him into *France* againſt the *Barbarians*: *Gallus* whoſe name was alſo *Conſtantius*, ended this life the ſeventh Conſulſhip of *Conſtantius*, and the third of his own. *Julianus* the year following was created *Cæſar*, in the Conſulſhip of *Arbition* and *Lollianus* the ſixth of *Novemb.* But of *Julianus* we will diſcourſe in the third Booke. *Conſtantius* being rid of theſe preſent miſchiefs, turned himſelf to wage battel with the Church of God. Removing from *Sirmium* unto the princely City of *Rome*, he called together a Council, and commanded divers Biſhops out of the Eaſt to repair with all ſpeed into *Italy*, and that the Biſhops of the Weſt ſhould meet them there. In the mean ſpace while they travel into *Italy*, it fell out that *Julius* Biſhop of *Rome* after he had governed the Church fifteen years departed this life, and *Liberius* ſucceeded him in the Biſhoprick.

The miſerable death of *Magnentius.*

Decenius hanged himſelf.

Sylvanus the tyrant was no ſooner up, but he was diſpatched.

* Chap. 33. in the Greek.

The *Jews* become rebels, and are overcome.

* Chap. 34. in the Greek.

Gallus a rebel being in great truſt became a traitor, and ſo loſt his head.

This *Julianus* was Emperor after *Conſtantius*, and became an Apoſtata.

Julius Biſhop of *Rome* fifteen years.

Liberius Biſhop of *Rome.* *Anno Do.* 352.

Chap.

CHAP. XXVIII.

Chap. 35. after the Greek.

Of the heretick Aetius *the* Syrian, *the master of* Eunomius.

AT *Antioch* in *Syria* there stept up another heretick, founder of a strange and forrain opinion, whose name was *Aetius*, called also the *Atheist*. He although he maintained the same things, and upheld the self same opinion with *Arius*, yet severed he himself from the Arians, because they admitted *Arius* into the Communion. For *Arius* (as I said before) meant one thing within, and uttered another thing without: being at *Nice*, he allowed and subscribed unto the form of faith, laid down by the Council, and deceived the Emperor which reigned then with his fraud and subtilty. This was the cause that made *Aetius* sever himself from the Arian sect. Untill that time *Aetius* was known not only for an heretick, but also for a great pattern of the pestilent doctrine of *Arius*. When he had got some smack of learning at *Alexandria*, he left that City, and went to *Antioch* in *Syria*, where he had been born, and there was he made Deacon by *Leontius* then Bishop of *Antioch*. In a short while after, he was able to amaze such as reasoned with him, with his subtle quirks of sophistry, this did he by the means of *Aristotles Elenches*, (for so is the Book intituled) for whilst he disputed, unwittingly could he frame such captious and sophistical propositions, as his own capacity could not dissolve: the reason was, because he had not learned *Aristotles* drift of such as were cunning and learned Logicians. For *Aristotle* against the sophisters who then derided and abused philosophy, wrote such a kind of reasoning, for the whetting of young mens wits, displaying their behaviour and overthrowing their sophistical fallacies, with witty reasons, and well chouched subtilties. The *Academicks* that comment upon *Plato* and *Plotinus* Works, do mislike very much with such things as *Aristotle* hath so argutely and subtilly written: but *Aetius* not procuring unto him a Master that was an *Academick*, cleaved unto these captious and subtle fallacies. Wherefore he could not devise how to understand that there was an unbegotten birth: or how to imagine that the begotten could be coeternal with the begetter, so barren a brain had he of his own, and so ignorant and unskilfull was he in holy Scripture: for he had nothing in him, save a subtle kind of reasoning, quarellous and contentious languages, such as may easily be found in the rude, ignorant and unlearned: he had read over the ancient Writers, such as published Commentaries upon holy Scriptures, and condemned *Clemens*, *Aphricanus*, and *Origen*, sage men of singular learning for unlearned persons: the Epistles which of set purpose he had patched and stuffed with litigious trifles and sophistical conclusions, the same he sent unto the Emperor *Constantius*, and to sundry others: And therefore was he called the Atheist. And although he affirmed the self same things with *Arius*, yet of his own crew not attaining unto his intricate and captious manner of reasoning, was he counted for an Arian heretick. Wherefore being excommunicated out of the Church, yet would he seem as though of his own accord he had severed himself from their Communion. Of him therefore as original of this error, the *Aetians* had their appellation, but now are they called *Eunomians*. For in a little while after, *Eunomius* his Scribe, who sucked of his filthy sink of heretical doctrine, became a ringleader to this sect. But of *Eunomius* in another place.

Wherein *Aetius* differed from the Arians.

Leontius Bishop of *Antioch*.

The Greek word is ἀπτωτεῖαι, and the special title of *Aristotles* predicaments, yet doth it signifie, as the sense here and elsewhere giveth us to understand, his Book of *Elenches*, by him Intituled Ελεγχοι.

Why *Aetius* was called an Atheist.

Eunomius the heretick.

CHAP. XXIX.

Chap. 36. after the Greek.

Of the Councils held at Millian *and* Ariminum, *with the Creeds then concluded upon.*

BY that time there met in *Italy* not very many Bishops out of the East, for heavy age and long journeys were lets, so that they could not come, but out of the West there came above the number of three hundred Bishops. The Emperors edict was proclaimed, that the Council should be held at *Millain*. When the Bishops of the East came thither, first of all they require that sentence by their general consent should be pronounced against *Athanasius*, thinking verily thereby to stop all gaps concerning his returning any more to *Alexandria*. After that, *Paulinus* Bishop of *Trevere* in *France*: *Dionysius* Bishop of *Alba* an head City of *Italy*, and *Eusebius* Bishop of *Vercellae* a City of the *Lygurian Italians*, had perceived that the Bishops of the East bent all their might to Enact a Decree against *Athanasius*, for no other

The Council of *Millain*.

purpoſe, but to overthrow the true faith, they ſtood up and cried out, that in ſo doing, the Chriſtian religion ſhould be cancelled by the means of their deceitfull and fraudulent treachery: that the crimes laid to *Athanaſius* his charge were falſe reports and meer ſlanders: and that they had invented ſuch things to deface the true and Catholick faith. When they had ended theſe loud ſpeeches, the Conncil brake up.* The Emperor underſtanding of this, commanded them forthwith to exile and baniſhment, and determineth with himſelf to ſummon a general Council, to the end, after citing of the Eaſtern Biſhops into the Weſt Countries, he might (if it were poſſible) bring them all to imbrace unity and concord. But after better adviſement taken with himſelf, he ſaw it was a very hard matter to compaſs, by reaſon of the farre Countries and long journies, and therefore he commanded the Council ſhould be divided into two parts: the Biſhops then preſent to aſſemble at *Ariminum* a City of *Italy*: the Biſhops of the Eaſt to meet at *Nicodemia* a City in *Bithynia*. But his purpoſe took no proſperous ſucceſſe: for neither of the Councils agreed within themſelves, both was divided into ſundry factions. For neither could the Biſhops which met at *Ariminum* in *Italy* agree among themſelves, nor the Biſhops of the Eaſt among themſelves, for they raiſed a new ſchiſme at *Seleucia* a City of *Iſauria*, but how all this came to paſs, I will hereafter rehearſe in proceſs of our diſcourſe, if that firſt I ſay ſomewhat of *Eudoxius*. In the very ſame time, *Leontius*, who preferred *Aetius* the heretick to the degree of Deaconſhip, having departed this life, *Eudoxius* Biſhop of *Germanicia* a City of *Syria* then being at *Rome*, thought it high time for him to return into the Eaſt: he dealeth doubly with the Emperor for licence to depart with ſpeed, alledging for himſelf that the City of *Germanica* ſtood in great need of his help and ghoſtly counſel. The Emperor little thinking what fetches he had in his head, gave him his paſſport. He through the ſute and furtherance of the Emperors Chamberlains, left his own City, and crept through wile and ſubtilty into the Biſhoprick of *Antioch*, he endevoured to reſtore *Aetius* again into the Church: and goeth about to ſummon a Council of Biſhops, and to make him Deacon again. But his lewd drift was long in bringing about, becauſe the hatred owed unto *Aetius* was of more force to repel him, than the hearty good will and furtherance *Eudoxius* uſed to reſtore him. But of this we need no more words. Of them which aſſembled at *Ariminum*, the Eaſtern Biſhops not mentioning the buſineſſe about *Athanaſius*, ſignified that the cauſe of their coming was to diſcourſe of other matters. *Urſacius* and *Valens*, who at the firſt were Arians, and afterwards exhibited a recantation unto the Biſhop of *Rome*, ſubſcribing (as I ſaid before) unto the clauſe of *One ſubſtance*, ſtood them in great ſtead, for theſe two continually cleaved unto the ſtronger and ſurer ſide. There came alſo to take their part *Germanius*, *Auxentius*, *Demophilus* and *Caius*. In the aſſembly of Biſhops then preſent, when divers men would have divers things enacted, *Urſacius* and *Valens* affirmed that all forms of faith laid down in times paſt, were thenceforth to be cancelled, and that the new form of faith publiſhed a little before at the Council of *Sirmium*, was to be confirmed. When they had ſo ſaid, they gave forth a ſheet of Paper which they had in their hands, to be read. The ſecond Creed written before at *Sirmium*, and ſuppreſſed there (as I ſaid before) read alſo at *Ariminum*, and tranſlated out of the Latine into the Greek tongue, was laid down in theſe words: *This Catholick faith was publiſhed at* Sirmium, *in the preſence of* Conſtantius *our liege Lord*, Flavius, Euſebius *and* Hypathius *renowned Conſuls, the eleventh* Kalends *of* June. *We believe in one only true God, the Father Almighty, Creator and maker of all things, and in one only begotten Son of God, who was before all worlds, before all beginnings, before all times that may be imagined: and begotten of God the Father without any paſſion, before all comprehenſible knowledge, by whom both the world and all things were made: one only begotten, begotten of the Father alone, God of God, like unto the Father which begat him according unto the Scriptures: whoſe generation no man hath known ſave the Father which begat him. Him we know, his only begotten Son, to have come down from Heaven at the Fathers beck, to baniſh and wipe away ſinne: to have been born of the Virgin* Mary: *to have been converſant with the Diſciples: to have fulfilled according to his Fathers will all his meſſage, to have been crucified, to have ſuffered and died: to have deſcended into Hell, and there to have diſpoſed all things, at whoſe ſight the Porters of Hell gates trembled: to have riſen again the third day: again, to have accompanied with his Diſciples, and after fourty dayes were expired, to have aſcended into Heaven, where he ſitteth at the right hand of the Father, and ſhall come again at the laſt day with the glory of his Father, to reward every one according unto*

* Chap. 37. in the Greek.

Eudoxius Biſhop of *Antioch.*

A form of faith laid down in the Council of *Arimino* in *Italy* by certain Arian Biſhops.

to his Works. *And we believe in the holy Ghost, whom the only begotten Son of God, Jesus Christ himself, promised to send mankind the Comforter, as it is written:* I go unto my Father, and I will pray my Father to send you another Comforter, the Spirit of truth: he shall take of mine, and shall teach and lead you in all things. *The word* Substance *being simply laid down of the Fathers, and unknown of the ignorant people, giving unto many great cause of offence, insomuch as it is not found in holy Scripture, we have thought good to abandon it, and henceforth speaking of God to make no mention of the word* Substance, *because the sacred Scriptures have not once remembred the substance of the Son, or of the holy Ghost. We say that the Son is like the Father in all things, and that because the Word of God hath affirmed and taught it us.* When these things were read, such as were not pleased with the circumstances and contents thereof, rose up and said: We came not hither, as though we wanted faith and belief (for we retain that Faith which we learned from the beginning) but we are come to withstand novelties, if ought be practised prejudicial unto the same. If those things which you have now read, neither savour nor tend to the establishing of novelty, accurse and renounce the heresie of *Arius*, in such wise as the old and ancient Canon of the Church hath banished all heretical and blasphemous doctrine. It is apparent unto the whole world, what tumults and troubles the blasphemous opinion of *Arius* hath raised, even unto this day, in the Church of God. This offer was not accepted of *Ursacius*, *Valens*, *Germanius*, *Auxentius*, *Demophilus* and *Auxentius*, and thereupon the bond of unity retained in the Church of God, was broken asunder. For these men cleaved unto such things as the Council of *Ariminum* had decreed: the other confirmed the Canons of the *Nicene* Council, and derided the contents of the Creed that was read in their presence, but specially *Athanasius*, so that by occasion thereof he wrote unto his friends after this manner: *What availeth it (I beseech you) unto the Catholick Church for the furtherance of piety and godliness, now to propose questions of the Faith? and to entitle their Creed with the names of the Consuls which then were in office? For* Ursacius, Valens *and* Germanius, *have wrote that which was never done nor heard of among the Christians. When they had written such things as they thought necessarily to be believed of them, they laid down the Consuls, the moneth and the day, that it might easily appear unto all wise men, their faith not to have been before the Reign of* Constantius. *Every one of them having respect unto their own heretical Doctrine, have laid down their several censures. Furthermore when they take pen in hand to pronounce what they think of the Lord, they name unto themselves another Lord, to wit,* Constantius. *For it was he that opened them the gap unto impiety. And while they denied the Son of God to be eternal (for these enemies of Christ fell into such outragious impiety) they entitled the Emperor Sempiternal. But peradventure they took occasion to register the names of the Consuls, by example of the holy Prophets, who noted unto us the time they lived in. If they presume to alledge them as a President to their doings, they are foully deceived, and bewray very much their own ignorance and folly. For though the Prophets made mention of the times they lived in, as we read in* Esay *and* Oseas, *who lived in the dayes of* Ozias, Joathan, Achaz *and* Ezechia: *as we read in* Jeremy, *who prophesied in the days of* Josia: *as we read in* Ezechiel *and* Daniel, *who flourished under the Reign of* Cyrus *and* Darius: *and as we find in other Prophecies, revealed unto the world at other times: yet were not they the first founders of the service of God and sacred religion. It was long before their times, it was from everlasting, it was before the foundations of the world were laid, the which verily God himself, by Christ hath prepared for us. The times when their faith had their original, they did not signifie, for there had been faithfull men long before them: but those were the dayes when such promises of God, and prophecies of things to come were preached by them: the promises verily concerned chiefly the incarnation of our Saviour: the circumstances thereof, and such things as were annexed thereunto, signified plainly the things that should happen both to Jews and to Gentiles. Moreover in the aforesaid specified times, their faith (as I said before) had not her first foundation and beginning, but the Prophets themselves: for they living then, foreshewed such things to come. But these our Southsayers, neither writing of stories, nor prophecying of things to come, do write.* This Catholick Faith was published: *adding immediately thereunto, the names of the Consuls, the moneth of the year, and the day of the week. Even as the holy men of old have declared both the times of the matters they wrote of, and the years of their own Ministry: so these men have noted unto us the days when their faith first began, I would to God they had only written their own belief, for now they have assigned an riginal or beginning of their faith, and they fall a reasoning of it, as if it had never been heard of before. They write not,* This is our belief, *but in this sort,* This Catholick Faith was published.

Joh. 14.16.

The answer of the Catholick Bishops.

The Epistle of *Athanasius* unto his familiar friends, where he layeth down his censure of the Creed going before, condemning it for heretical.

Wherefore their bold and preſumptuous enterprize bewrayeth their barren and witleſſe brains: and their new found faith is no otherwiſe in plain words, than the Arian *hereſie. So they wrote, then they began to believe, from that time forth they determined to reveal their faith in no other*

Luk. 2. *ſenſe than we read in* Luke *the* Evangeliſt: *there was given out then a commandment from* Auguſtus Cæſar, *that the whole world ſhould be taxed. That commandment was not given before, but then took place from thoſe days forth, and was publiſhed by him which wrote it; ſo when theſe men do write:* This faith is now publiſhed, *they ſhew their error newly invented, and not to have been before. But if they adde the word* Catholick, *they plunge themſelves unawares in the heretical puddle of the* Cataphrygians: *ſo that they ſing after their note.* The Chriſtian Faith was revealed unto us. The Chriſtian Faith began of us. *And as they took* Maximilla *and* Montanus *for their Lord, ſo theſe men inſtead of Chriſt have choſen* Conſtantius. *If the Faith began in thoſe days, in the time of their Conſulſhips, what ſhall become of the ancient Fathers and bleſſed Martyrs? what ſhall become of them whom theſe men themſelves inſtructed in the Faith, and departed this life before theſe Conſuls? how ſhall they raiſe them from the dead, to root out of their minds their former Religion, and to plant afreſh their late invention of Faith? they are ſo ſenſleſſe and ſo void of underſtanding, that they can do nought elſe ſave forge our feigned cauſes: the which being as they are both fond, ſlender, and upon ſlippery foundations may eaſily be confuted and overthrown.* Theſe were the contents of *Athanaſius* his Epiſtle the which he ſent unto ſome of his familiar friends, the ſtudious may at their pleaſure examine it with themſelves, and know throughly ſuch things as he hath diſcourſed of both ſubtilly and ſubſtantially. We have only alledged a portion thereof, leſt we ſhould ſeem over tedious. Touching the premiſes we have moreover to underſtand, that the Council depoſed *Valens*, *Urſacius*, *Auxentius*, *Germanius*, *Caius* and *Demophilus*, becauſe they refuſed to renounce and accurſe the hereſie of *Arius*. Wherefore taking their depoſition impatiently, they run unto the Emperor, and ſhew him the form of Faith that was read in the Council. The Council alſo wrote unto the Emperor an Epiſtle, wherein they ſignified unto him what they had decreed, the which being tranſlated out of the Latine into the Greek tongue, is uſually read as followeth:

The Epiſtle of the Council aſſembled at *Ariminum* unto the Emperor.

The Biſhops aſſembled at *Arimino* in *Italy* where the *Arians* were condemned, do write thus unto the Emperor *Conſtantius*.

According unto the Commandment of God, and the Edict of your gracious Highneſſe, we have thought good to ratifie with our conſent, ſuch Canons as of old did concern the Chriſtian Faith, for we have met together out of all the Cities throughout the Weſt parts of the world, to the end the Faith of the moſt holy and Catholick Church may be the more famous, and the adverſaries thereof the better known. After deliberation and good adviſement taken, it ſeemed beſt unto us firmly to retain, and in retaining to hold faſt unto the end that Faith which hath been continued hitherto from time out of memory, which hath been preached of the Prophets, Evangeliſts and Apoſtles through the grace of our Lord Jeſus Chriſt, who is the Protector of your Empire, and the conſerver of your health. It ſeemed very abſurd, nay we thought it an hainous offence, to alter ought of the things that were rightly and reverently decided: but ſpecially to intermeddle with the Canons of the Nicene *Council, ſo exquiſitly handled, and ſo throughly ſifted out by the aid and ſuccour of your Father of famous memory the Emperor* Conſtantine: *the ſage doctrine and grave cenſures of which Council pierced the ears, and hath been printed in the minds of all people: by whoſe only force it came to paſſe that the hereſie of* Arius *was foiled and overthrown, by whoſe means alſo not only this, but all other rotten hereſies whatſoever are rooted out. What may well be added thereunto it is doubtfull, to take any thing therefro is dangerous. If either be permitted there will enſue thereof ſuch liberty, that every one will ſow ſuch lewd doctrine as pleaſeth him beſt. Wherefore* Urſacius *and* Valens *being of late infected with the peſtilent hereſie of* Arius, *and therfore juſtly baniſhed our communion, they did not only repent them of their fond dealing, their conſcience yielding manifeſt teſtimony, and accuſing them of the ſame, to the end they might again be made partakers of the ſame communion, but alſo as their own writings do bear witneſſe, they craved pardon with humble and earneſt petitions, ſo that in the end all their lewd behaviour, all their corrupt learning was forgiven and forgotten. Theſe things were done at what time the Council of* Millain *was held in the preſence of certain Prieſts of* Rome. *But when we call to remembrance how that* Conſtantine *the Prince, worthy of noble praiſe among all poſterity, imployed great labour and induſtry for the curious ſifting and true knowledge of the* Nicene *Creed: it ſeemed unto us a thing contrary to all reaſon, to renew any thing thereof, or to innovate any thing prejudical to the ſame*

What credit and reverence they give unto the Council of *Nice*.

ſame after his deceaſe, who firſt was baptized, then departed this life, and now reſteth in joy: and to make light account of ſo many bleſſed Confeſſors and Martyrs who framed and furthered this Doctrine, who alſo according unto the ancient purpoſe of the Catholick Church were ſo perſwaded, and perſiſted in the ſame unto their lives end. Whoſe Faith God the Father through our Lord Jeſus Chriſt, hath continued unto the year of your Imperial Reign, by whoſe help your Kingdom is enlarged, and your ſelf become Lord of all theſe our Countries and Dominions. But of the contrary thoſe miſerable men and bewitched minds, carried away with a furious kind of motion, have gone about to proclaim themſelves Authors and Preachers of wicked Doctrine under colour of well-doing, and to overthrow the right ſincerity of the truth. For as ſoon as the Council at your commandment met together, they laid wide open their concealed fraud and covered deceit: as ſoon as alſo they perceived Germanius, Auxentius *and* Caius, *who had brought diſcord and diſſention into the Church of God, to be in all reſpects like affectioned with them, they aſſayed through wiles and wilfull Aſſemblies to eſtabliſh ſome novelty: whoſe doctrine and opinion, though but one in name, yet in number it far exceeded the heap of all blaſphemies. But whenas they ſaw they would not cleave unto their opinion, nor condeſcend unto their leud practiſes, they tranſported themſelves into our ſide, as if they had determined to ſubſcribe unto the contrary Doctrine. But not long after their cankred minds were well known. Wherefore that the quiet eſtate of the Church may not be toſſed with ſuch waves of troubleſom diſſention: that all be not ſet on tumults and uproars: it ſeemed very neceſſary unto us to ratifie the Decrees confirmed of old, inviolably to conſerve them, and to forbid theſe men our communion. For this cauſe have we ſent Legats with our Letters unto your Majeſty, of whom you may underſtand the mind and meaning of the Council: whom alſo we have charged, firſt of all to prove the manifeſt truth by authority and teſtimony of old and and ancient Laws wiſely decreed, and to open unto your indifferent cenſure and juſt ſentence, not (as* Urſacius *and* Valens *affirmed) that quietneſs ſhould enſue, if the Canons lawfully decreed and adviſedly decided ſhould be overthrown (for how can they plead for peace, which have broken aſunder the bond of unity?) but that diſcord and debate ſhould ariſe thereof, not only in other Cities, but alſo in the Church of* Rome. *Wherefore we humbly requeſt your Majeſty of your gracious favour and wonted clemency, to accept this our meſſage, that you permit no novelty to creep into the Church of God to the contumely of ſuch as already are departed this life: but that you grant us licence and your lawfull favour, firmly to perſevere in thoſe things which our Anceſtors have decreed, inaſmuch as it is evident unto all men, that whatſoever they did, it was through well-adviſed counſel prudent conſideration, and the aid of the holy Ghoſt. For the Innovations of theſe men do graff in the minds of the faithfull incredulity, in the minds of the unfaithfull cruelty. Alſo we humbly requeſt your Highneſſe, that the Biſhops which wander in far and foreign Regions, grievouſly afflicted by reaſon of great years, and the miſery of want and deceſſity, may by your ſafe conduct return home from exile, to the end the Churches remain not neſolate and deſtitute of their Biſhops being thus far aſunder. Laſt of all, our humble ſuit is unto your Majeſty, that nothing be either diminiſhed or added unto the old and ancient Decrees: but that all whatſoever have been obſerved unto this day through the godly procurement of your Father, may henceforth be of force, ſtrength and virtue: and that hereafter there may riſe no moleſtation unto us about thoſe things: that you ſuffer us not to be baniſhed our Churches, but that Biſhops may be reſiant with their flock, that they may enjoy peace and tranquillity for prayers and devout ſervice of God: that they may pray continually for the preſervation of your health, your Empire, and proſperous eſtate, the which God of his goodneſs long continue. Our Legates will inform you of the Subſcriptions and the Biſhops names: they are alſo of learning ſufficient, to let you underſtand by teſtimonies of holy Scripture, all the circumſtances of the Decrees.* Theſe things the Council wrote and ſent unto the Emperor by certain Biſhops. But *Urſacius* and *Valens* preventing their coming, reviled and diſcredited the Council with the Emperor, ſhewing unto him a patched form of Faith, which they had brought in their pocket, the Emperor in ſo much he was aforetime infected with the *Arian* opinion, began wonderfully to ſtomack the Council, and to advance into honour and eſtimation *Urſacius* and *Valens*. Wherefore the Biſhops that were ſent by the Council waited very long about his Court, yet could they get no anſwer of him. At length by other Meſſengers the Emperor wrote unto the Council in this manner.

The leud behaviour of the *Arians*.

The Biſhops aſſembled at *Arimino* requeſt three things of the Emperor *Conſtantius*:
1. That he wink not at novelties.
2. That he call home the Biſhops from exile.
3. That there be no alteration of old Canons.

The

The Epiſtle of *Conſtantius* unto the Council aſſembled at *Ariminum*.

Conſtantius *the mighty and triumphant* Auguſtus, *unto all the Biſhops aſſembled at* Ariminum, *ſendeth greeting. Although it is not unknown unto your Holineſſe, that we have alwayes great care and conſideration of the Divine, the Reverend and ſacred Religion of Chriſt: yet had we as yet no leiſure to talk with the twenty Biſhops whom your wiſdoms ſent in Embaſſie unto us. For we have hitherto been wholly occupied about the expedition we made againſt the* Barbarians. *And requiſite it is (as you know very well) for him that will deal in matters of Religion, to be void of all care and troubleſome affairs. Therefore we have willed the Biſhops to wait for our coming at* Adrianopolis, *ſo that when we have rightly diſpoſed the common affairs of the publick weal, we may then give ear and weigh diligently afterwards ſuch things as they ſhall lay before us. In the mean while let it not grieve your wiſdoms to expect their return, that after their departure hence, and the bringing of our anſwer unto you, ye may finiſh and conclude ſuch things as ſhall be for the uſe and furtherance of the Catholick Church.* When the Biſhops had received theſe Letters, they wrote back again unto the Emperor in this ſort: *We have received your Majeſties gracious Letters (moſt godly Emperor) whereby we gather you not ſufficient leiſure (by reaſon of the neceſſary buſineſs of the Commonweal) to give our Legats the hearing: moreover that you give us in charge to wait for their return, untill that your Highneſs of your wiſdom hath deeply weighed the things we have decreed and laid down agreeable unto the Canons and Conſtitutions of our Anceſtors. But now by theſe our Letters we proteſt and aſſure your Majeſty, that we will in no wiſe ſhrink from our ſentence and determination. We have alſo charged and enjoyned our Legats the ſame. Wherefore we humbly beſeech you of your wonted clemency to vouchſafe the reading of theſe our ſimple Letters, and to take in good part ſuch things as we have enjoyned again by our Legats. Your clemency moreover knoweth as well as we, how heavy and how lamentable a caſe it is ſo many Churches in the time of this your moſt bleſſed Reign to be bereaved of their Biſhops. And therefore we are humbly to crave again and again (moſt holy Emperor) that before the ſharp and nipping ſeaſon of winter (if it ſo ſeem good unto your Highneſs) you will licence us to return home unto our Churches, to the end we may pour out together with the people our accuſtomed prayers unto God the Father Almighty, and to our Lord and Saviour Chriſt, his onely begotten Son, for the proſperous eſtate of your Reign, even as we have accuſtomed in times paſt, and yet ceaſe not to do.* After they had written thus, and continued there a while longer, whenas the Emperor vouchſafed not to anſwer them, every one returned to his own home. The Emperor becauſe he had purpoſed with himſelf to ſow the *Arian* opinion throughout every Church, and endeavoured with might and main every where to prefer the ſame, took hereby occaſion at the Biſhops return, to bring about this hainous offence: and ſaid, that in contempt and deſpite of him, contrary to his will they had diſſolved the Council: Wherefore he gave *Urſacius* authority, freely at his pleaſure to practice all miſchief againſt the Churches of God: and commanded him moreover, to ſend into the Churches of *Italy*, the form of Faith that was read in the Council of *Ariminum*: and ſuch as would not ſubſcribe unto the ſame ſhould be depoſed, and others placed in their rooms. Firſt of all, *Liberius* Biſhop of *Rome*, as ſoon as he denied his hand thereunto, was exiled by *Urſacius*: and *Felix* Deacon of the Church of *Rome*, addicted unto the *Arian* opinion, was of the ſame *Urſacius* by main force and violence preferred to the Biſhoprick. Wherefore all the Weſtern parts of the world by reaſon of theſe new devices, were at great diſcord and tumults, while that ſome were by force depoſed and ſent to exile, ſome other ſubſtituted in their rooms: theſe things were wrought by virtue of the Emperors Edicts ſent into the Weſt Countreys. *Liberius* not long after was called home from exile, recovered his Biſhoprick again, becauſe that the people of *Rome* was on an uproar, and thruſt *Felix* out of the Church, ſo that the Emperor was conſtrained againſt his will to agree thereunto. *Urſacius* having played ſuch pranks in *Italy* as pleaſed him beſt, took his journey into the Eaſt, and got him to the City of *Nice* in *Thracia*. There after he had continued a long while, he called a Council, and went about to ratifie the form of Faith that was read at *Ariminum*, and tranſlated (as I ſaid before) into the Greek tongue: to publiſh and ſet forth the ſame with glorious titles, as agreed upon by a general Council, calling it the *Nicene* Faith, to the intent that thereby, in uſing the name of *Nice* he

The reſcript of the Council held at *Ariminum* unto the Emperor *Conſtantius*.

Liberius Biſhop of *Rome* exiled *Felix* Biſhop of *Rome* an *Arian*.

Liberius Biſhop of *Rome* reſtored again.

The Council of *Nice* in *Thracia*, called by *Urſacius*, very ſubtilly.

he might ſnare the ignorant, the rude and ſimple people. For they verily thought that it was the ſame form of faith, which of old was confirmed at *Nice*, a City of *Bithynia*, but their forged pretence was no long furtherance unto them: for in a ſhort while after their treachery was revealed, and the authors thereof derided for their labour. So far of ſuch things as were done in the Weſt.

CHAP. XXX.

Chap. 28. after the Greek.

The cruelty of Macedonius *the Arian, and tumults raiſed by him at* Conſtantinople *and elſewhere.*

NOw that we have ſufficiently diſcourſed of the Weſt Churches, let us learn our talk and direct our pen into the Eaſt, and there firſt begin with the Arians. The Arian Biſhops being puffed up with pride and confidence they put in the Emperors edicts, preſumed more boldly to bring their purpoſes to effect, but in what ſort they ſummoned the Council I will afterwards declare, when that firſt I have run over their lewd practices before the Council. *Acacius* and *Panrophilus*, as ſoon as they had depoſed *Maximus* Biſhop of *Jeruſalem*, placed *Cyrillus* in his room. *Macedonius* went about utterly to overthrow the Countries and bordering Cities of *Conſtantinople*, uſing his ſervants and Miniſters as fit inſtruments to the deſacing of the Church of God. He made *Eleuſius* Biſhop of *Cyzicum*: *Marathonius* Biſhop of *Nicodemia*, who aforetime had been Deacon under *Macedonius* himſelf, and very carefull about the affairs of men and women that were addicted unto monaſtical and ſolitary life. But now hear how *Macedonius* went about to overthrow the Countries and Cities within the Province of *Conſtantinople*. This man aſpiring (as I ſaid before) unto the Biſhopriſh, plagued infinitly ſuch as were determined to perſevere in the opinion contrary to his, and thruſt out of the Church not only ſuch as in the Council ſeemed to vary from him, but alſo the *Novatians* (for he knew of ſurety, that they imbraced the Creed containing the clauſe of *One ſubſtance*) and cruelly tormented them. *Agelius* their Biſhop was fain to flie away to ſave his life. Many excellent and notable men were then apprehended, and grievouſly plagued, becauſe they refuſed to be partakers of their Communion: yea after torments they were conſtrained by force to communicate with them: For they ſtretched wide open and gagged their mouths, they popped in the myſteries: ſuch as were thus handled took it far more grievous than all the other torments. They trailed women and children by main force into their Communion. If any refuſed or gainſaid their doings, immediatly they were ſcourged, after ſtripes impriſoned, and in the end, compelled to endure more bitter torments. Whereof I will alledg one or two examples, whereby the woodnes and cruelty both of *Macedonius*, and alſo of others who at that time were renowned and famous for ſuch lewd feats, may evidently appear unto the whole world. Of the women that denied to communicate with them, ſome were laid along in cheſts, and at the lids their breſts ſawed off: ſome other had their paps burned with fearing irons glowing hot, and with egs laid thereunto that were roſted ſo hard that they ſcalded for heat. Theſe new kind of torments never heard of before among *Pagans* and *Ethnicks* were practiſed of theſe men which profeſſed Chriſtianity. Theſe things I my ſelf have heard *Auxanon* (of whom I ſpake in my firſt Book) report, being a very old man: who though he was a Prieſt of the *Novatian* Church, yet ſuffered he very much of the Arians, before he had entred into orders. He reported how that together with *Alexander Paphlagon*, who led a very ſtrait and ſevere kind of life (after the ſame ſort with him) he was impriſoned, ſcourged and endured many torments: that *Alexander*, after the grievous laſhes of the whip died in priſon, and was buried nigh the ſea-ſhore on the right hand as ye go to *Byzantium* haven, called *Ceras*, by interpretation an horn, where there is a *Novatian* Church bearing the name of *Alexander*. They deſtroyed at the commandment of *Macedonius*, not only other Churches in other Cities, but alſo the *Novatian* Church within the City of *Conſtantinople*, nigh the ſign of the *Stork*. But why I made mention of this ſeverally at this time, as I heard with mine own ears of *Auxanon*, an old graybeard, now I am about to declare: By the commandment of the Emperor, and the cruelty of *Macedonius*, it was proclaimed, That the Churches of ſuch as embraced the Creed containing the clauſe of *One ſubſtance*, ſhould be thrown down, even to the foundations. This Law being joyned with the violence of *Macedonius*, proceeded to the overthrow alſo of this Church: ſuch as were appointed to bring theſe feats to paſs, buſily occupied their brains and promptly diſpatched them. I cannot chuſe but greatly marvell at the *Novatian* ſect,

Cyrillus Biſhop of *Jeruſalem* an Arian.

The hainous practices of *Macedonius* the Arian.

The cruelty of the Arian hereticks.

A Law againſt the Churches of God made by Arians.

ſect, to ſee what ſingular affection they bear unto their Church: and what charitable mind ſuch as then were depoſed by the Arians, but now enjoy their Churches in peace, ſhewed towards them. For as ſoon as the Commiſſioners for the ſuppreſſing of Churches had given the onſet, immediately a great number of *Novatians*, and divers others which maintained the doctrine of *One ſubſtance*, pulled down that Church, removed it to another place, and there erected it again. The place is ſituated right over againſt the City, and at this day called *Syca*, it is the thirteenth portion of the City of *Conſtantinople*. The Church was removed in a very ſhort ſpace, by reaſon ſo great a multitude of people with great good will and promptneſſe of mind ſet to their helping hands. For one carried the tiles, another the ſtones, the third the timber, others conveyed other ſtuff into *Syca*; The women alſo and the children were a furtherance to the building, for they thought their prayers would be the ſooner heard, and to profit themſelves very much, in that they employed their labour and induſtry to the conſecration of building unto the Lord. In that ſort the Church of the *Novatians* was tranſlated to *Syca*, but after that, *Conſtantius* being dead, *Julianus* the Emperor commanded that the place where the Church aforetime had been builded ſhould be given to the *Novatians*, the people again in ſuch ſort as before, went about the building of the Church, and the tranſlating of the ſtuff into the place where it ſtood at the firſt, and being guilt far more gorgeous than it was at the firſt, they called it after the name of *The Reſurrection*. That Church (as I ſaid before) was the third time built in the reign of *Julianus*. At that time both the true Catholicks and the *Novatians* were alike handled. And becauſe the true Chriſtians abhorred the Temples where the Arians frequented, they reſorted together with the *Novatians* unto three other Churches, (for the *Novatians* had ſo many Churches permitted them in that City) and there they devoutly ſerved God together: little there was to the contrary, but that they had been linked together in the bond of unity and concord, had the *Novatians* not refuſed to retain their old mind, from the which they had fallen. But as touching other matters, each embraced other with ſuch ſingular affection and entire love, that one was ready to hazard his life for the other. They were moleſted together, not only at *Conſtantinople*, but alſo in other Cities and Provinces. In a while after, *Eleuſius* who lately had been placed Biſhop of *Cyzicum*, imitating the ſteps of *Macedonius*, armed himſelf againſt the Chriſtians, afflicted them every where, and tormented them grievouſly, he made the *Novatian* Church which was at *Cyzicum* even with the ground: and *Macedonius* gave the laſt ſtroke and final concluſion to the hainous offences which he committed. For underſtanding that there were many both at *Paphlagonia* and *Mantinium* of the *Novatian* opinion, which could by no means commodiouſly be removed by Eccleſiaſtical authority; he procured that four bands of Souldiers at the Emperors commandment ſhould be ſent into *Paphlagonia*, to the end, the Inhabitants might be terrified with the great ſhew of gliſtering armour, and thereby brought to embrace the Arian hereſie. But ſuch as inhabited *Mantinium*, being kindled with an earneſt zeal towards Chriſtian Religion, went againſt the Souldiers with chearfull minds and valiant courage: after they had muſtred together a great hoſt, they all marched forwards to battel: ſome had taken in their hand long hedging-bils, ſome axes, ſome other met by chance with ruſty armour. When they joyned together and came to handigriping, many of the *Paphlagonians* were beaten down, the Souldiers (few only excepted) were ſlain every one. Although there be many of the *Paphlagonians* which preſently can report the ſame, yet have I heard it of a certain husbandman of *Paphlagonia*, who had been preſent himſelf at the skirmiſh, and born away many blows. And though *Macedonius* had wrought many ſuch notable feats (as he thought) in the behalf of Religion, where ſlaughter, and battel, and bondage, and civil diſſentions fell out: yet that hainous offence of his procured unto him, and that moſt juſtly, great hatred, not only among them which then bare away incurable wounds, (he being the cauſe thereof) but alſo among his own familiar and dear friends; ſo that the Emperor alſo had him in diſpleaſure, and alienated his mind from him, partly for this thing, and partly for another cauſe, which was as followeth. He went about to pull down the Temple where the Tomb of the Emperor *Conſtantius* lay, and put the people which prayed within and ſerved God devoutly, in great fear of their lives, *Macedonius* had purpoſed to tranſlate the Emperors bones, leſt the Tomb with the falling of the Temple ſhould break, and deface the Monument. The people underſtanding of this, withſtood his enterprize, affirming it is a thing unlawfull to tranſlate the Emperors bones,

Eleuſius a cruel Arian Biſhop.

Macedonius an Arian and a great murtherer of the true Chriſtians.

The tranſlation of bones and reliques is forbidden.

bones, that it was in manner nothing else but the digging of him up again out of his grave. The people was divided into two parts: the one judged the dead carcas in no wise to be injured with removing: the other thought that wicked offence might lawfully be done. They which maintained the faith of *One substance* with general consent resisted the deed: but *Macedonius* making no account of the gainsayers, translated the carcas into the Church where *Acacius* the Martyr had been buried; this was no sooner done, but the multitude of the contrary side ran thither in all the haste; they set themselves one against another, and without any delay they went together by the ears. So great a slaughter was committed, that the body of the Church was aflote with streams of bloud, and yet not only there, but also from the Church-porch unto the street, the way was all bloud, and dead carcasses crossing one another. When the Emperor understood of this wofull and lamentable case, he was wonderfully incensed against *Macedonius*, partly for that he murthered so many men, and partly also that he durst presume without his consent to translate his fathers bones. After that he had committed the government of the Western dominions unto *Julian* (whom lately he had made *Casar*) he turned into the East. But how *Macedonius* in a short while after was deprived of his Bishoprick, and received so small a punishment for so great an offence, I will declare in another place.

as an unlawful thing by the true Christians, but the *Arians* did practise it.

Chap. XXXI.

Chap. 39. in the Greek.

Of the Council held at Seleucia *a City of* Isauria.

The Council of *Seleucia* was held *Anno Do.* 363.

NOw I begin to discourse of the other Council resembling the Council of *Ariminum*, summoned also by the Emperors Edict in the East. Although it pleased him at the first that the Bishops should meet at *Nicomedia* in *Bithynia*, yet the great Earthquake which shook the Countrey and overthrew *Nicomedia*, was a let, so that they could not assemble there. This came to passe in the Consulship of *Tatianus* and *Cerealius* the eight and twentieth of *August*. They consulted to remove the Council into the City of *Nice*, which was not far off, but altering their sentence, they appointed to meet at *Tarsus* a City of *Cilicia*. Neither yet could they all agree upon that, and therefore they assemble at *Seleucia* a City of *Isauria* called *Rough*. These things were done in one and the same year when *Eusebius* and *Hypatius* were Consuls. The number of Bishops which met there was a hundred and threescore. There was also with them one *Leônas* a man of great authority and fame in the Emperors Court: in whose hearing it was commanded by the Emperors Edict, they should reason of the Faith. *Lauricius* also Captain of the Garison in *Isauria*, was commanded to supply and minister unto the Bishops whatsoever they wanted. The Bishops being met together the eight and twentieth of *September*, disputed to and fro, their disputation was laid down in writing by publick Notaries. For there were Scriveners present of swift penning and great exercise, ready for to note their Objections, Resolutions, and what other thing soever was uttered. All which things are at large set forth in the Book of *Sabinus*, intituled, *The Collection of Conncils*, where the studious Reader may peruse them at his pleasure: but I for my part will therefore run over briefly the chief points thereof. The first day of their Assembly, *Leônas* commanded that every one should freely propose what pleased him best. But they that were present affirmed, it was not lawfull to call any thing into question before they came, whose presence was required in the Council. For *Macedonius* Bishop of *Constantinople*, *Basilius* Bishop of *Ancyra*, and sundry others were looked for of the Council: who mistrusting their cause, and suspecting they should be accused of hainous crimes, absented themselves of set purpose. *Macedonius* pleaded sickness for himself: *Patrophilus*, that he was sand-blind, troubled with dropping and blear-eyes: and by reason of the aforesaid causes, that of necessity they were constrained to stay in the Suburbs of *Selencia*. The rest alledged other causes of their absence. And when *Leônas* said, they might propose questions for all they were absent, the Bishops answered, that it was not meet any thing should be reasoned of, before they had first diligently examined the lives and conversation of such as were accused. For *Cyrillus* Bishop of *Jerusalem*, *Eustathius* Bishop of *Sabastia* in *Armenia*, and divers others had hainous crimes laid to their charge. Wherefore there was great contention between them that were present, whilst the one part would first examine their lives, and the other part reason and question of the Faith. The doubtfull and dark sentence of the Emperor, was cause of that hurliburly. For the Letters which he wrote unto the Council

Leônas.

Lauricius.

The *Arians* absent themselves with excuses.

cil commanded one while one thing, another while another thing firſt to be handled. The variance that roſe among them that were preſent, ſo divided them, that it miniſtred occaſion unto the Council of *Seleucia* to part themſelves into two factions: unto the one ſide there cleaved *Acacius* Biſhop of *Caſarea* in *Paleſtina*, *Georgius* Biſhop of *Alexandria*, *Urſacius* Biſhop of *Tyrus*, *Eudoxius* Biſhop of *Antioch*, together with thirty others: of the other ſide there were *Georgius* Biſhop of *Laodicea* in *Syria*, *Sophronius* Biſhop of *Pompeiopolis* in *Paphlagonia*, *Eleuſius* Biſhop of *Cyzicum*, together with many others. When that ſide prevailed which firſt would have had them reaſon of the Faith, the complices of *Acacius* motioned that the *Nicene* Creed ſhould be abrogated, and that a new form of Faith was to be laid down: the contrary part (being more in number) approved all other things of the Council of *Nice*, the clauſe of *One ſubſtance* only laid aſide. And whenas they had thus brawled among themſelves from morning to night, at length *Sylvanus* Biſhop of *Tarſus* cried out among them, that it was not their part to lay down a new form of Faith, but to retain inviolably that which was decided at *Antioch* at the Dedication of the Church. He had no ſooner ſpoken, but the confederates of *Acacius* riſing up, got them away, and the other ſide bring forth the Creed concluded upon at *Antioch*: they read it, and immediately the Council was diſſolved. The day after, meeting together at the Church of *Seleucia*, they bar the doors, and ratifie with their ſubſcriptions the form of Faith that was read the day before. In their ſtead which were abſent, their Readers and Deacons ſubſcribed; for they had ſignified before, that they would by their Deputies approve the aforeſaid Creed.

Chap. 40. after the Greek.

Chap. XXXII.

How that Acacius *of* Cæſarea *rehearſed another Creed in the Council of* Seleucia; *alſo how that he and his complices after the Emperors return out of the Weſt, met at* Conſtantinople, *and procured the Council of* Ariminum *to be ratified, adding thereunto of their own.*

Acacius and his complices found great fault with the Canons of that Council, becauſe they ſubſcribed when the Church-doors were ſhut. For (ſaith *Acacius*) the things that are done in huckermucker, as they ought not to be approved, ſo are they not void of ſuſpition. This he ſaid, becauſe he carried in his pocket another form of Faith ready to be offered up. He read it in the preſence of *Lauricius* and *Leônas* that were noble men: and bent his whole might to have only the ſame confirmed. Theſe things were done the ſecond day of the Council, and nothing beſides. The third day *Leônas* went about to call both parts together, at what time *Macedonius* Biſhop of *Conſtantinople*, and *Baſilius* Biſhop of *Ancyra* were preſent. When both theſe men met together and preſented themſelves, to wit of the contrary ſide unto *Acacius*, his confederates would not ſhew their faces in the Council, but ſaid that it was requiſite they ſhould be baniſhed the Aſſembly, who of late had been dapoſed, and then alſo were accuſed. After much ado, when this ſide had the upper hand, they that were accuſed left the Council, in whoſe rooms *Acacius*, together with his company ſucceeded. Then *Leônas* ſtood up and ſaid, that *Acacius* had preſented unto him a Book: yet knew they not that it was a form of Faith, which confuted ſometimes privily, ſometimes openly and plainly the opinion of the contrary ſide. When that all made ſilence, and gave diligent ear, thinking nothing leſſe than that it had been a form of Faith: At length *Acacius* read his Creed or Faith, with a certain Preface written before it, as followeth: *We which by the Emperors Edict met yeſterday, that is the fift of the Kalends of* October *at* Seleucia *in* Iſauria, *have laboured with all might poſſible to continue unity and agreement in the Church of God: to diſpute and reaſon of the Faith according unto the ſacred Teſtimonies of the Prophets and Evangeliſts, with modeſt and quiet minds, as the moſt virtuous Emperor* Conſtantius *hath given us in charge: and to conclude nothing for Canons of the Church, which might be found contrary to holy Scriptures. But ſeeing there were ſuch kind of men at the Council, who railed at ſome, ſhut up ſome others mouths, forbad theſe to ſpeak, excluded the other from their company, joyned with them out of divers Provinces certain depoſed and expulſed perſons, and entertained them contrary to the old Canon of the Church, the Council (as* Lauricius *the moſt valiant Captain ſaw, more is the pity, with his own eyes) was all ſet on tumult and grievous diſſention. We have ſpoken theſe things, to the end that you may underſtand we reject not the form of Faith that was publiſhed and confirmed in the Dedication at* Antioch:

A certain proteſtation of *Arian* Biſhops whereunto they annexed their Creed.

Antioch: *but we bring forth the ſame preſently, ſithence that we know for ſurety that the Fathers then agreed upon this Controverſie which concerned the faith. But in as much as the clauſes of unity in ſubſtance, and equality in ſubſtance, diſquietted the minds of ſundry men, not only in times paſt, but alſo at this preſent, ſo that now alſo ſuch as affirm the Son to be unequall to the Father are ſaid to be authors of novelty: therefore have we laid aſide the clauſes of unity and equality in ſubſtance, as words not agreeing with holy Scripture: alſo we accurſe the clauſe of unequality and hold all the Patrons and favourers thereof for excommunicated perſons. We confeſs plainly the likeneſs the Son hath with the Father, imitating the Apoſtle where he ſaith of the Son, Who is the Image of the inviſible God. We muſt proteſt therefore and believe in one God the Father Almighty, maker of heaven and earth, of viſible and inviſible things. We believe alſo in his Son our Lord Jeſus Chriſt, begotten of him before all worlds without affection, God the Word, the only begotten of God: the light, the life, the truth, the wiſdom: by whom all things were made, both in heaven and in earth, be they viſible or inviſible. We believe that he in the latter dayes took fleſh of the bleſſed Virgin* Mary, *to the end, he might take away the ſins of the world: that he was made man: that he ſuffered for our ſins: that he roſe again, aſcended into the heavens, ſitteth at the right hand of the Father, and that he ſhall come again with glory to judg both the quick and the dead. We believe alſo in the holy Ghoſt, whom our Lord and Saviour called the Comforter, promiſing after his departure to ſend him to his Diſciples, whom alſo he hath ſent: by whom he ſanctifieth the faithfull in the Church, and ſuch as are baptized in the name of the Father, and of the Son, and of the Holy Ghoſt. All thoſe that beſides this faith ſhall publiſh any other, we do excommunicate out of the holy and Catholick Church.* This was *Acacius* Creed, whereunto both he and his Complices (as many in number as I reported before) ſubſcribed. The Creed being read, *Sophronius* Biſhop of *Pompeiopolis* in *Paphlagonia*, ſtood up and ſpake againſt it in this manner, for I will uſe his own words: *If that the new devices and daily invention of your brain be laid down for Creeds, it cannot otherwiſe fall out, but that ſhortly we ſhall be found without one grain of faith.* Theſe as I have learned were the words of *Sophronius*. In my opinion, if that his anceſtors and ſuch as lived then with him, had ſo ſetled their minds as touching the *Nicene* Council, all this ſtir and tumults had quite been taken away, all this hurlyburly, this raſh and unadviſed ſedition had never raigned in the Church. But to what paſſe theſe things are now come, let them judg that can better diſcern and give ſentence thereof. When they had reaſoned to and fro of this matter, and of them that were accuſed, and brawled together a long while, at laſt the Council brake up. The fourth day they aſſembled again, and afreſh they chide one with another. In circumſtance of talk, *Acacius* gave forth this verdit following: If the *Nicene* Creed was once altered of old, and afterwards often, what can you ſay to the contrary, but that preſently a new form of faith, without any prejudice at all, may be eſtabliſhed of us? whereunto *Eleuſius* made anſwer: We are not now come to this aſſembly for to learn that which we learned before: neither to receive the faith which we have not received before: but to walk in the faith of our forefathers, and not fall from the ſame unto our lives end. This was *Eleuſius* anſwer unto *Acacius*, calling the Creed of *Antioch*, the faith of the Fathers. But a man may here reply and ſay thus: O *Eleuſius*, how calleſt thou ſuch as aſſembled together at *Antioch* Fathers, and yet denieſt their anceſtors to be Fathers? For the Biſhops of *Nice*, and the eſtabliſhers of *One ſubſtance*, ought more properly to be called Fathers, partly, for that they were more ancient, and partly alſo, becauſe the Biſhops aſſembled together at *Antioch* were conſecrated and promoted by them unto the reverend office of Prieſthood. If the Biſhops which aſſembled at *Antioch* were found to be ſuch as cut their Fathers throats, theſe men of their progeny, without good adviſement, do tread the trace of murtherers. And how (I beſeech you) do they allow of their electing and laying on of hands as ſufficient and lawfull, when as they cancel their faith, and abrogated their Canons for unperfect and corrupt Doctrine? If they had not the holy Ghoſt, which lighteth upon every one that entreth into holy Orders: theſe men received not the function of Prieſthood. For how could they receive of them which had it not to give? Theſe things in my opinion may very well be urged againſt *Eleuſius*. Again there aroſe another controverſie among them: for when as the Complices of *Acacius* had affirmed in the Creed read before them, that the Son of God was like unto the Father, they demand wherein the Son was like unto the Father? *Acacius* maketh anſwer: that the Son was like unto the Father not in ſubſtance, but only in will and mind. But they on the contrary ſide affirmed plainly, that he was in ſubſtance like unto the Father. They reaſoned all that day of this queſtion. *Acacius* being ſufficiently confuted, when they

Acacius creed an Arian Biſhop.

The words of *Sophronius* unto the Arians.

The reply of *Socrates* in the name of the indifferent Reader.

By this anſwer of *Acacius* we may ſee the double-dealing of the

Arians, how under fair and ſmooth words they cloked the poyſon of their heretical doctrine.

demanded of him the reaſon why in his Books he had written and avouched the Son in all things to be like the Father: and now denied that the Son was of *One ſubſtance* with the Father? made this anſwer: No man that ever was, either of old time, or of late dayes, is wont to be tryed by the Books which he wrote. After they had diligently ſifted out this queſtion of both ſides, and could not agree thereupon, *Leônas* roſe up and diſſolved the Council: this was the end of the Council which was held at *Seleucia*. The next day after, when they made ſute for proroguing of the Council, he would not ſit with them again, but told them flatly, that the Emperor had ſent him to be preſent at an uniform and peaceable Council, but inſomuch that divers of them be at diſcord and debate among themſelves, I cannot away (ſaith he) with your company. Go your wayes therefore, dally and brawle ye at home in your own Churches. This being done, the conſpiracy of *Acacius* ſuppoſing now they had got their deſired excuſe, abſented themſelves, and would not ſhew their faces again before the Council. The other ſide met again at the Church, and cited *Acacius* with his company to appear before them, for to decide *Cyrillus* matter who was Biſhop of *Jeruſalem*. Here we have to learn, that this *Cyrillus* had been accuſed before, (why I am not able to ſay) and depoſed from his Biſhoprick, and being often called to purge himſelf, he abſented himſelf the whole ſpace of two years, thinking thereby to eſcape, and the crime to be forgotten. As ſoon as he was depoſed, he ſent an appellation in writing unto the depoſers, appealing from them unto the Judges of the higher Court. *Conſtantius* the Emperor admitted his appellation. *Cyrillus* was he that firſt of all and alone gave forth a preſident prejudicial unto the practiſe of the Eccleſiaſtical Canon, as if the matter had been decided before lay-Judges. At length he came to *Seleucia* to have his cauſe heard, and therefore the Biſhops ſent for *Acacius* and his company, to the end, they might not only hear *Cyrillus* cauſe, but alſo examine ſuch as were accuſed and had fled unto the faction of *Acacius*. But in the end, when they had oft cited them, and they appeared not, they depoſed *Acacius* himſelf, alſo *Georgius* Biſhop of *Alexandria*, *Urſacius* Biſhop of *Tyrus*, *Theodorus* Biſhop of *Chateraphus* a City of *Phrygia*, *Theodoſius* Biſhop of *Philadelphia* in *Lydia*, *Evagrius* Biſhop of the Ile *Mitylene*, *Leontius* Biſhop of *Tripolis* in *Lydia*, and *Eudoxius* who firſt had been Biſhop of *Germanicia*, and afterwards crept by wiles into the Biſhoprick of *Antioch* in *Syria*, laſt of all, they depoſed *Patrophilus* for diſobedience and ſtubborn behaviour. *Dorotheus* the Prieſt had accuſed him, they cited him, but he appeared not. Theſe only were depoſed. They proceeded further, and excommunicated *Aſterius*, *Euſebius*, *Abgarus*, *Baſilicus*, *Philus*, *Phibionus*, *Euthychius*, *Magnus* and *Euſtathius*, and decreed they ſhould remain in that ſtate untill they had anſwered for themſelves, and cleared them of the crimes laid to their charge. When they had brought theſe things to that paſs, and ſent Letters unto the Churches of ſuch as were depoſed, certifying them what they had decreed in their behalf, they ordain *Anianus* Biſhop of *Antioch* in *Eudoxius* room, whom the faction of *Acacius* apprehended and delivered to the hands of *Leônas* and *Lauricius*, they forthwith ſend him to exile. This being done, the Biſhops which ordained *Anianus*, made a long Plea, and diſcourſed at large before *Leônas* and *Lauricius* againſt *Acacius* and his confederacy, where they ſignified in plain words, what extream wrong the cenſure and ſentence of the Council ſuſtained. But when as they prevailed nothing, they took their Voyage unto *Conſtantinople*, for to certifie the Emperor what they had decided in the Council. * The Emperor was then come thither from the Weſt, and had taken away the office of Proconſulſhip, and inſtead thereof ordained at *Conſtantinople* a certain Government, the which he endowed with the title of honour: but *Acacius* had prevented them, and laid grievous accuſation to their charge before the Emperor, perſwading him, that their form of faith was in no wiſe to be admitted. Wherefore the Emperor being grievouſly incenſed againſt them, determined to cut them off: he made a Law, that as many as were Magiſtrates and bare office in the Commonwealth, ſhould be brought back again, to embrace a popular and private kind of life. For of the Biſhops ſome were called to govern the Common-wealth: ſome were Senators and Counſellers: ſome other were Preſidents and Lieutenants of Provinces. While this ſtir raigned, *Acacius* and his Complices remained at *Conſtantinople*, and calling unto them the Biſhops of *Bithynia*, they held there another Council. They were all fifty in number, *Maris* alſo Biſhop of *Chalcedon* came unto them: they confirmed the form of faith that was read at *Ariminum*, at whoſe beginning and title the Conſuls were written. I would think it a ſuperfluous thing to repeat the ſame here, had not they added thereunto of their own: but in

Cyrillus Biſhop of *Jeruſalem* was an Arian, and depoſed for ſome hainous crimes.

Acacius an Arian with his company depoſed.

* Chap. 41. after the Greek.

The Biſhops then were Magiſtrates, and of great authority in the Common-wealth.

insomuch they have written and annexed something of their own brain, it is requisite that we rehearse it again. They wrote as followeth: *We believe in one God the Father Almighty, of whom are all things: and in the only begotten Son of God, begotten of the Father before all worlds, and before all beginning: by whom all things were made both visible and invisible: the one only begotten, begotten of the Father alone: God of God like unto the Father which begat him, according unto the Scriptures: whose generation (as holy Scripture doth witness) no man knoweth but the Father alone which begat him. This only begotten Son of God, we know to have been sent from the Father, to have come down from Heaven, as it is written: to have been conversant with his Disciples: and after the accomplishing of his message according unto the will of his Father, to have been crucified, dead and buried: to have descended into Hell: at whose presence the infernal power trembled: to have risen again the third day from the dead, and again to have accompanied his Disciples: and after fourty dayes were expired to have been taken up into Heaven, where he sitteth at the right hand of the Father: and shall come at the general Resurrection with the glory of the Father, to reward every one according unto his works. And we believe in the holy Ghost, whom the only begotten Son of God himself, our Lord and God promised to send mankind a Comforter, as it is written, the spirit of truth, whom also he sent after his assumption into Heaven. The clause of One substance being of divers simply laid down, because the ignorant people understood it not, gave great occasion of offence. It seemed good therefore, in as much as there was no mention thereof in holy Scripture, quite to take it away, and henceforth not to reason thereof, because the Word of God hath no where remembred the substance of the Father, and of the Son. For the substance or susistency of the Father, of the Son, and of the holy Ghost may not once be named or reasoned of. We therefore as we are taught by holy Scripture do affirm, that the Son is like the Father. All heresies whatsoever, either heretofore condemned, or lately sprung up if they be found contrary to this Faith, let them be held for accursed.* These things as you see were then decreed at *Constantinople*. Now having at length run over the confuse multitude of Creeds and Forms of Faith, let us once again briefly repeat the number of them. After the Creed that was laid down by the *Nicene* Council, the Bishops framed two others at *Antioch*, when they assembled to the Dedication of the Church. The third was made in *France* of the Bishops which were with *Narcissus*, and exhibited unto the Emperor *Constantine*. The fourth was sent by *Eudoxius* unto the Bishops throughout *Italy*. Three were published in writing at *Sirmium*, whereof one being gloriously intitled with the names of Consuls, was read at *Ariminum*. The eighth was set forth at *Seleucia*, and procured to be read by the Complices of *Acacius*. The ninth was given abroad with additions at *Constantinople*, there was thereunto annexed, that thenceforth there should be no mention made of the substance or subsistency of God. Whereunto *Ulphilas* Bishop of the *Goths*, then first of all subscribed: for unto that time he imbraced the Faith established by the Council of *Nice*, and was an earnest follower of *Theophilus* steps, Bishop of the *Goths*, who had been at the *Nicene* Council, and subscribed unto the Creed. But of these things thus much.

An *Arian* Creed read at *Arimino*, and now confirmed by the *Arian* Bishops in the Council held at *Constantinople*. *Anno Dom.* 364.

The number of the Creeds, when, and where, and by whom they were made.

Ulphilas Bishop of the *Goths* became an *Arian* in his later dayes.

CHAP. XXXIII.

Chap. 42. after the Greek.

How that after Macedonius *was deposed,* Eudoxius *was made Bishop of* Constantinople; *and of* Eustathius *Bishop of* Sebastia.

Acacius and *Eudoxius* together with their faction made foul tumults, and great stir at *Constantinople*, fully purposing to remove from their Bishopricks some of the contrary side. And here also we may not passe over with silence, how that both parts invented causes of deprivation, not for Piety and Religion sake, but of private malice and quarrellous spite: for though they varied in the Faith, yet in deposing one another, they charged not each other with their belief: but such as were of *Acacius* side, took the Emperors displeasure (who purposed among divers other to revenge him of *Macedonius*) as a fit occasion, and first they depose *Macedonius* from his Bishoprick, partly for that he had been the cause of great slaughter, and partly also because he admitted into the Communion a certain Deacon that was taken in adultery. They removed *Eleusius* Bishop of *Cyzicum* for baptizing one *Heraclius* a sacrificing Priest of *Hercules* at *Tirus*, who was known to be a great Conjurer, and preferring him to the order of Deaconship: they deprived *Basilius*, otherwise called *Basillas*, who was made Bishop of *Ancyra* in *Marcellus* room, for that he cruelly tormented and imprisoned a certain man, because he forged slanders, and discredited divers

perſons; and laſtly, for moleſting the quiet eſtate of the Churches in *Africk* by his Epiſtles: they ſuſpended *Dracontius* for leaving *Gallatia*, and removing to *Pergamus*: they diſplaced moreover *Neônas* Biſhop of *Selencia*, where the Councel was held: *Sophronius* Biſhop of *Pompeiopolis* in *Paphlagonia*: *Elpidius* Biſhop of *Satalum* in *Macedonia*: *Cyrillus* Biſhop of *Jeruſalem*, and many mo, for ſundry other cauſes. * Neither had *Euſtathius* Biſhop of *Sebaſtia* in *Armenia* licence permitted him to purge himſelf, becauſe that a little before he had been depoſed by *Eulavius* his own natural father, who was Biſhop of *Caſarea* in *Cappadocia*, for apparelling himſelf in ſuch weed as was not decent for the dignity and order of Prieſthood. In this *Euſtathius* room, *Meletius* (of whom I mind hereafter to ſpeak) was made Biſhop. Moreover *Euſtathius* was afterwards condemned by the Council held at *Gangra*, that was ſummoned for the hearing of his matters, becauſe that after his former depoſition in the Council of *Caſarea*, he had attempted many things contrary to the Canons and cuſtoms of the Church. He forbad marriage, and ſet forth precepts of abſtinency. He parted aſunder divers that were coupled together in wedlock, and perſwaded ſuch as refrained the Churches and publick Aſſembly, to raiſe Conventicles and brotherhood in their private houſes. He took ſervants from their Maſters under colour of Religion. He himſelf uſed the Philoſophers habit, and conſtrained his followers to uſe a ſtrange kind of attire. He cauſed the women to be ſhaven. He forbad the accuſtomed and preſcribed faſting-days, and commanded abſtinency on the Sondays. He abhorred the prayers that were made in married mens houſes. He deteſted the offering and the communion of the married Prieſt, who when he was a Layman, had lawfully coupled himſelf in the bond of wedlock. This *Euſtathius*, when he had taught and ſet abroach theſe and many other ſuch leud precepts, was (as I ſaid before) depoſed by the Council held at *Gangra* in *Paphlagonia*, and his Doctrine accurſed. But theſe things were done a good while after. When that *Macedonius* about that time was removed, *Eudoxius* ſuppoſing the See of *Antioch* to be far inferiour unto the Biſhoprick of *Conſtantinople*, was proclaimed Biſhop of *Conſtantinople* by *Acacius* and his adherents, who made Laws, and put them in practiſe, contrary to their own former Decrees. For after the depoſition of *Dracontius*, they made *Eudoxius* Biſhop of *Conſtantinople*, who now the ſecond time had tranſlated himſelf from one See unto another, and in ſo doing they were found far contrary to themſelves. After this they ratifie the form of Faith that was read at *Ariminum*, together with additions and gloſſes, as a very abſolute thing, and ſend it abroad into the whole world, commanding that whoſoever refuſed to ſubſcribe unto the ſame, ſhould by the virtue of the Emperors Proclamation be condemned to perpetual baniſhment. They ſignified this their purpoſe unto many of the Eaſt Churches which maintained the ſame heretical opinion with them, and to *Patrophilus* Biſhop of *Scythopolis*, who from the City of *Selencia* got him ſtraight to his own City. When *Eudoxius* was ſetled Biſhop of the noble City of *Conſtantinople*, the great Church called after the name of *Wiſdom*, was honoured with the ſolemn Feaſt of Dedication, in the tenth Conſulſhip of *Conſtantius*, the third of *Julianus Caſar*, and the fifteenth day of the moneth of *February*. *Eudoxius* being ſtalled in his ſeat, gave this out for the firſt ſentence, which at this day is riſe in every mans mouth: The Son is religious, the Father irreligious. Wherefore when the tumult and ſedition aroſe by occaſion of theſe words: Let this ſaying (ſaith he) nothing grieve you at all, for the Father is irreligious in that he worſhipeth none: The Son is religious in that he worſhipeth the Father. When he had thus interpreted his mind, the contentious multitude quieted themſelves, and in ſtead of the hurlyburly, the whole Church was ſet on laughter. His fond ſaying unto this day is counted a famous jeſt. The authors of error and ſchiſm occupying their brain about ſuch trifling quirks, about ſuch fond and frivolous words, have broken aſunder the bond of unity and concord retained in the Church of God. The Council held at *Conſtantinople* had ſuch an end, as I have ſhewed before.

* Chap. 43. in the Greek. *Euſtathius* was not ſuffered to ſpeak for himſelf, his faults were ſo hainous and ſo well known.

The wicked and ſcoffing ſentence of *Eudoxius*.

Chap. 44. after the Greek.

Chap. XXXIV.

Of Meletius *Biſhop of* Antioch.

NOw it remaineth that according unto our former promiſe, we ſay ſomewhat of *Meletius*. This man after the depoſition of *Euſtathius* (as I ſaid before) was firſt choſen Biſhop of *Sebaſtia* in *Armenia*, afterwards he was taken thence, and tranſlated to the Biſhoptick of *Berina* a City of *Syria*. After he had been of the Council at *Seleucia*, and ſubſcribed

ſubſcribed unto the form of faith which the faction of *Acacius* had framed, and exhibited unto the Councel, immediately he turned to *Beroea*. The *Antiochians* after the ſummoning of the Councel at *Conſtantinople*, underſtanding for certain that *Eudoxius* had made light of their Church, and for great lucre crept into the Biſhoprick of *Conſtantinople*, ſent to *Beroea* for *Meletius*, and made him Biſhop of *Antioch*. He in a good while after his coming medled not with high matters and myſteries of faith, but delivered only unto his auditors, ſuch things as concerned manners, good life and godly converſation: yet in continuance of time, he expounded them the faith and the clauſe of *One ſubſtance*. The Emperor hearing of this, commanded him to exile, and gave charge that *Euzoius* (who aforetime had been depoſed together with *Arius*) ſhould be ſtalled Biſhop of *Antioch*. But ſuch as bare good will and great affection unto *Meletius* (laying aſide for altogether the *Arian* opinion, and confederacy) began to meet privately, and had their particular conventicles: when as they which alwayes had cleaved unto the faith of *One ſubſtance*, refuſed their communion for two cauſes, partly for that *Meletius* had been made Prieſt by the *Arians*, and partly alſo for that his followers had been baptized of them. Thus the Church of *Antioch* leaned unto that ſide which agreed with it ſelf. But the Emperor hearing that the *Perſians* had proclaimed war againſt the *Romans*, got him in all the haſt to *Anoioch*.

Meletius was after *Eudoxius* Biſhop of *Antioch*, he was by the Emperor depoſed for maintaining the Nicene Creed againſt the Arians, and *Euzoius* placed in his room.

Chap. XXXV.
Of the hereſie of Macedonius.

Chap. 45. after the Greek.

Macedonius being baniſhed the City of *Conſtantinople*, and taking very impatiently the ſentence pronounced againſt him, could by no means quiet himſelf, but got him unto the contrary ſide, unto ſuch as had depoſed *Acacius* at *Seleucia* together with his complices: he dealt with *Sophronius* and *Eleuſius* by meſſengers, that they ſhould firmly addict themſelves unto the form of faith ſet forth at *Antioch*, afterwards confirmed at *Seleucia*: he requeſted them earneſtly to call it after that famous and renowned title, the *Faith of One ſubſtance*. Wherefore there frequented unto him many of his familiars, together with ſundry others who after his name are now called *Macedonians*: there reſorted unto him divers others alſo, who at the Councel of *Seleucia* were foes unto the faction of *Acacius*, who alſo at the beginning maintained, both publickly and privately the faith of *One ſubſtance*, but now tread the ſame under foot. This *Macedonius* though he affirmed that the Sonne of God was like unto the Father, as well in ſubſtance as in all other things: yet avouched he that the Holy Ghoſt had not theſe titles of honour, but termed him their ſervant or drudge. The report goeth that *Macedonius* was not the firſt founder of this blaſphemous opinion, but *Marathonius* who long before his time had been Biſhop of *Nicomedia*, and thereupon ſuch as maintained that opinion, to have been called *Marathonians*. Unto theſe mens company it was that *Euſtathius* (who for the cauſe above ſpecified left *Sebaſtia*) linked himſelf. When *Macedonius* denied that the Holy Ghoſt was equall and partaker of the God-head which is in the bleſſed Trinity, *Euſtathius* made anſwer, I of mine own part (ſaith he) do not mind to call the Holy Ghoſt God, neither yet dare I preſume to term him a creature. Wherefore ſuch as embrace the faith of *One ſubſtance*, do call theſe men πνευματομάχους, by interpretation, deadly foes unto the divinity of the Holy Ghoſt. But how it cometh to paſſe that *Helleſpont* is full of theſe *Macedonians*, I will diſcourſe when fit occaſion is miniſtred. The faction of *Acacius* endeavoured with all might again to call a Councel at *Antioch*, for it repented them that they affirmed the Son in all things to be like unto the Father. Wherefore the year following in the Conſulſhip of *Taurus* and *Florentius*, they aſſemble together at *Antioch* in *Syria*, at what time *Euzoius* governed the Church, and the Emperor alſo abode there. Many of them after their meeting call into queſtion ſuch things as they had decreed in times paſt: they affirm that the clauſe of likeneſſe by the Councel of *Ariminum* and the Councel held at *Conſtantinople*, is quite to be abandoned, and not once to be named again: they cloke their opinion no longer, but pronounce with open mouth, that the Son was altogether unequall, and unlike the Father, not only in ſubſtance, but alſo in will, and alſo that he had his being (as *Arius* dreamed) of nothing. Such as then alſo were at *Antioch* of the ſect of *Aetius*, entangled themſelves in the ſnares of this peſtilent opinion. Therefore beſides that the *Arians* were called ἀνόμοιοι, which ſignifieth, that they affirmed the Son to be unlike the Father: they were of the *Antiochians*, who defended the faith of *One ſubſtance*, and then were divided for the foreſaid cauſe of *Meletius* called *Exoncontioi*, ἐξουκοντίοι, ſignifying

Of impatiency cometh hereſie.

The blaſphemous opinion of the hereticke *Macedonius*.

Marathonius an old hereticke

πνευματομάχοι.

The Councell of *Antioch* was held *Anno Dom.* 365.

They confirm the Arian opinion.

The blaſphemous opinion of the Arians.

ἀνόμοιοι.

ἐξουκόντιοι.

ſignifying they had affirmed the Son of God to have had his being of nothing. When they were demanded wherefore they conſtantly affirmed in their Creed, that the Son was God of God, and now durſt preſume to ſay that he was unlike the Father, and had his being of nothing: they went about to bleare their eyes with a ridiculous kind of fallacie. Whereas we affirmed (ſay they) the Son to be God of God, we meant it in that ſence as the Apoſtle wrote where he ſaid, that all things were of God. Therefore the Son is of God in as much as he is included in the word All. And for this cauſe we laid down in our Creed the clauſe: *according unto the Scriptures.* The author of this lewd and fond gloſſe was *Georgius* Biſhop of *Laodicea*, who being ignorant and unskilful in ſuch kind of phraſes, perceived not how *Origen* in times paſt had plainly interpreted ſuch figurative kind of ſpeeches contained in the Epiſtles of *Paul*. The followers of *Acacius* though they were juſtly charged with captious ſophiſtical dealing, yet weighing neither the ſlander riſing thereof, nor the ſentence pronounced againſt them, repeated there the form of faith which they had rehearſed at *Conſtantinople*: this being done, every one repaired to his own home. *Georgius* after his return to *Alexandria* (for there after the departure of *Athanaſius* who then hid himſelf in ſome obſcure place, he was placed Biſhop) vexed very ſore, and puniſhed extreamly ſuch as were of the contrary opinion, and plagued the people of *Alexandria* which hated him as a toad. *Herenius* was choſen Biſhop of *Jeruſalem* in *Cyrillus* room. Whom *Heraclius* ſucceeded, after him *Hilarius*, after all *Cyrillus* returned to *Jeruſalem*, and recovered the Biſhoprick again.

Herenius.
Heraclius.
Hilarius.
Cyrillus.

Chap. 46. after the Greek.

Chap. XXXVI.

Of both Apollinariuſes *the father, the ſonne, and their hereſie.*

ABout that time there ſprang up a new hereſie, the occaſion was as followeth. At *Laodicea* a City of *Syria* there were two men, the father and the ſon of one name, for both were called *Apollinarius*, whereof the one I mean the father was a Prieſt, the other, that is the ſon was a reader. Both were profeſſors of humanity. The father taught Grammer, the ſon Rhetorick. The father being born at *Alexandria*, firſt kept ſchool at *Berytus*, afterwards removing to *Laodicea*, he got him a wife, on whom he begat *Apollinarius*. They both flouriſhed at *Laodicea* in the time of *Epiphanius* the *Sophiſt*, and having great familiarity with him, they were very much in his company. *Theodotus* Biſhop of that Sea, fearing greatly leſt by their familiarity with him, they ſhould fall from the faith, and embrace paganiſme, forbad them his company. They made no account of the Biſhops commandement, but kept ſtill company with *Epiphanius*. In proceſſe of time *Georgius* the ſucceſſor of *Theodotus* having oft aſſailed, and ſeeing he could by no means ſeparate them from *Epiphanius*, excommunicated them both, hoping by that puniſhment to perſwade them to the contrary. But the younger *Apollinarius* ſtomacking this dealing, put confidence in his painted figures of Rhetorick, and invented a new opinion, the which at this day after the name of the author, is called the hereſie of *Apollinarius*. Some do affirm that they fell not out with *Georgius* for the aforeſaid cauſe, but for that they heard him preach ſtrange and contradictory doctrine: affirming ſometimes the ſon to be like unto the father as in the Councel of *Seleucia*, at other times maintaining the hereſie of *Arius*, and ſo for trifling and light occaſion to have fallen from the Church. Whileſt that no man gave ear unto them, they endeavoured to eſtabliſh a new kind of doctrine: firſt they taught that God the Word took manhood according unto the order of incarnation without ſoul: again recanting the ſame, they affirmed he took ſoul, yet not the mind or reaſon (being the higheſt and chiefeſt part of the ſoul) but that God the Word was ſhut up, included, and compriſed in man, in place of the mind. Only in this their followers do vary from the Church. As for the Creed containing the clauſe of *One ſubſtance* to be in the bleſſed Trinity, they ſtedfaſtly cleave unto it. But I will here ceaſe and defer the diſcourſe of both theſe *Apollinariuſes* untill another convenient place.

Impatiencie cauſeth hereſie

The hereſie of *Apollinarius.*

Chap. XXXVII.

Of the death of Conſtantius *the Emperor.*

WHile the Emperor *Conſtantius* remained at *Antioch*, *Julianus Cæſar* had much ado in *France* with many barbarous nations. After that he had got the upper hand, the ſouldiers did ſo love him that they proclaimed him Emperor. *Conſtantius* hearing of this, was wonderfully troubled and diſquieted in mind, ſo that the grief thereof caſt him into

into a dangerous disease. Wherefore being first baptized of *Euzoius*, he made expedition to give him battell. And coming as far as *Mopsus wels*, between *Cappadocia* and *Cilicia*, by reason of the great thought and sorrow he conceived of his unlucky affairs, he fell into an *Apoplexia*, and thereof presently died, in the Consulship of *Taurus* and *Florentius*, the third day of *November*, the first year of the 285 *Olympiad*. *Constantius* lived five and forty years, he raigned thirty eight, that is thirteen together with his father, and five and twenty after his fathers death. This second Book compriseth the History of so many years.

Constantius died *Anno Dom.* 365.

The end of the second Book of *Socrates*.

THE THIRD BOOK OF THE ECCLESIASTICAL HISTORY OF *SOCRATES SCHOLASTICUS*.

Chap. I.

Of Julianus *his linage and bringing up: also how that being Emperour, he left the Christian profession, and embraced paganisme and gentility.*

This second Book compriseth the History of 2. years & 5. moneths, during the raign of *Julian* and *Jovinian* the Emperors, ending *Anno Dom.* 368.

When the Emperor *Constantius* had departed this life in the borders of *Cilicia*, the third of *November*, within the Consulship of *Taurus* and *Florentius*, *Julianus* the eleventh of *December* following, and the same Consulship, leaving the West parts of the world, came to *Constantinople*, & there was proclaimed Emperor. Now therefore in as much as I have determined with my self to discourse of this Emperor *Julian*, a man passing eloquent, let none of his friends look at my hands for curious and lofty stile, as though it behooved my pen to countervail the excellency of the person. But seeing our drift is otherwise bent, namely to deliver to posterity in writing the true histories of the Church, we will follow according unto our former promise, a lowly and soft kind of phrase, correspondent unto the capacity both of learned and unlearned readers. Wherefore entring to discourse of him we purpose to proceed in this order, after our preamble hath used a little digression, to lay down his kindred, his bringing up, and the manner how he attained unto the Imperial Crown. *Constantine* the Emperor who changed the name of *Byzantium*, and termed it *Constantinople*, had two brethren by one father, but by divers mothers, the one was *Dalmatius* the other *Constantius*. *Dalmatius* had a son of his own name: *Constantius* also had two sons, *Gallus* and *Julianus*. When as after the death of *Constantinoples* founder, the younger *Dalmatius* had been slain of the souldiers, these children likewise bereaved of their natural father, escaped narrowly the unlucky successe of *Dalmatius*, for they had been cut off and dispatched, had not sickneſſe and diseases (as it was thought incurable) saved *Gallus* life, and youthly age of eight year old preserved *Julianus* alive, and kept him from the tyrants claws. But after that the Emperor was appeased, and his fury withdrawn from raging against them, *Gallus* was trained up under schoolmasters at *Ephesus* in *Jonia*, where their ancestors had left either of them great legacies. *Julianus* also being come to the stature of a springal, gave himself to learning in the Cathedral Church of *Constantinople*, where there was a free school; he went in simple and mean attire, and was taught of *Macedonius* the Eunuch. He learned Grammer of *Nicocles* the *Laconian*, and Rhetorick of *Ecebolius* the *Sophist*, who then was a Christian. The Emperor *Constantius* provided very well, lest that by having an *Ethnick* to his master (for *Julianus* was a Christian from his cradle) he should fall to the superstitious Idolatry of Pagans. When he had profited very much in good discipline and godly literature, the fame went of him among the people, that he was a man both able and fit to governe and beare office in the Common-wealth. The which thing afterwards being rife in every mans mouth, disquieted the Emperour not a little.

Constantius.
Dalmatius.
Constantius.
Gallus.
Julianus.

Macedonius the Eunuch.
Nicocles the Laconian.
Ecebolius the Sophist.

Libanius the Sophiſt,

Wherefore he cauſed him to be removed from the princely City of *Conſtantinople* into *Nicomedia*, and charged him not to tread in the ſchool of *Libanius* the *Syrian Sophiſt*. *Libanius* then was expelled by the ſchoolmaſters of *Conſtantinople*, and kept a ſchool at *Nicomedia*: who powred out the poyſon of his cankred ſtomack againſt the ſchoolmaſters in a certain Book which he publiſhed againſt them. And though *Julianus* was therefore forbidden to frequent *Libanius* leſſons, becauſe he profeſſed paganiſme and heatheniſh literature: yet for all that, was he ſo in love with his works, that he procured them ſecretly and by ſtealth, and peruſed them with great labour and diligence. When he had taken good ſucceſſe and great profit in Rhetorick, it fell out that *Maximus* the Philoſopher, not the *Byzantian* the father of *Euclides*, but the *Epheſian*, came to *Nicomedia*: whom the Emperor *Valentinianus* afterwards found to be a conjurer, and recompenced him with preſent death. But that (as I ſaid before) fell afterwards. At that time there was no cauſe that drave him thither, but the fame of *Julian*. Of this man it was that *Julian* learned the precepts of Philoſophy: but as for Religion he had ſuch a maſter as inflamed his mind to aſpire unto the imperial Scepter. When theſe things came unto the Emperors ears, *Julian* now muzing between hope and fearful hatred, how he might be void of ſuſpition, who of late had been a true Chriſtian, but now an hypocritical diſſembler, ſhaved himſelf, and counterfeited a monkiſh life. For all that privily he applyed heatheniſh and philoſophical diſcipline, but openly he read holy Scripture, ſo that he was made reader in the Church of *Nicomedia*. Thus craftily under cloak of Religion did he appeaſe the furious rage of the Emperor incenſed againſt him. Theſe things did he of fear, yet not diſpairing of hope, for he ſticked not to tell divers of his familiar friends, that it would be a happy world if he were made Emperor. When it went thus with him, *Gallus* his brother was created *Ceſar*, who taking his journey into the Eaſt, came by *Nicomedia* for to ſee him. But *Gallus* in a while after being ſlain, immediately from that time forth *Julianus* was had in great ſuſpition of the Emperor, and thereupon commanded that he ſhould be ſtraightly looked unto. He eſpying fit opportunity to eſcape his keepers, conveyed himſelf away and ſaved his life. At length *Euſebia* the Empreſſe finding him by chance lurking in ſome ſecret and obſcure place, entreated the Emperor in his behalf, that he would not only do him no harm, but alſo grant him his lawfull favour for to repair to *Athens* for further knowledge in Philoſophy. To be ſhort, he ſent for him: made him *Ceſar*: gave him his ſiſter *Helen* to wife: and ſent him into *France* for to wage battell with the barbarian nations which rebelled againſt their Chriſtian Emperor. For the barbarians whom the Emperor *Conſtantius* had hired a little before to give battell unto *Magnentius* the tyrant, when as they prevailed nothing againſt him, they fell a ranſacking and ſpoiling of the Cities within the *Roman* dominions: and becauſe *Julian* had but a green head and of no great years, the Emperor gave him charge to enterpriſe nothing without the advice and counſell of his ſage and expert Captains. When that they having this large commiſſion waxed negligent, ſo that the barbarians had the upper hand, *Julianus* permitted the Captains to banquet, to take their paſtime and pleaſure, and laid down a ſet and certain reward for every barbarian that was ſlain, whereby he did the more encourage the ſouldiers. By this means it fell out that the power of the barbarians came to nought, and that he himſelf was greatly beloved of his ſouldiers. The fame goeth, that as he entred into a certain Town, a green garland hanging by a cord between pillars (wherewith commonly they are wont to trim their houſes, and ſet forth the beauty of their Cities) fell upon his head, and fitted him very well, inſomuch that all the people then preſent, gave a great ſhout thereat. For it was thought that the falling garland prognoſticated unto him the glory of the imperial Scepter following after. Some ſay that *Conſtantius* ſent him againſt the barbarians, hoping that in skirmiſhing with them he ſhould there be diſpatched. But whether they report truly or no I know not. For after that he had married him to his ſiſter, if then he ſhould pretend him friendſhip and practiſe miſchief towards him, what other thing were that, than to procure vengeance to light upon his own pate? But whether it be thus or otherwiſe, let every man judge as he thinks beſt. When *Julian* had ſignified unto the Emperor the careleſſe and ſlothfull diſpoſition and negligence of the Captains, he ſent him another, that was valiant, ſerviceable, and a man for *Julianus* own vein. *Julian* after his coming fought manfully with the barbarians: who ſent an Embaſſadour unto him ſhewing the letters patents and commiſſion of the Emperor, that commanded them to go into the borders of the *Roman* Countries. But *Julian* laid their Embaſſadour in hold,

Maximus the Epheſian Philoſopher was a conjurer, and therefore put to death.

Julian a counterfeit ſhaveling.

Julianus was made *Ceſar*, and ſent into *France*.

A garland foreſhewing the Crown of the Empire.

waged

waged battel with the multitude, overcame the enemy, and ſent the King of the *Barbarians* captive unto the Emperor *Conſtantius*. After this lucky and proſperous ſucceſs, the ſouldiers proclaim him Emperor. The Imperial Crown was not then preſent, but one of his train took a chain of gold from about his neck, and compaſſed his head therewith in ſtead of the Crown. In this ſort it was that *Julianus* began his reign. What he did in time following, whether he became a Philoſopher or no, let other men judge that ſhall hear thereof. For he determined with himſelf thenceforth to ſend no Embaſſador unto *Conſtantius*, neither to do homage, or to honour him as his ſuperiour, patron, or well-willer: but to deal in all matters according to his own will and pleaſure. He altered the Preſidents throughout every Province, he diſcredited *Conſtantius* in every City, by reading openly and ſcoffing at his letters written unto the *Barbarians*, ſo that all fell from *Conſtantius* and followed after *Julianus*. In the end he laid aſide all hypocriſie and diſſembling of Chriſtian Religion. For as he paſſed throughout every City, he ſet wide open their Temples and Idol-groves, he ſacrificed to Pictures, and entitled himſelf an Highprieſt: ſo that the *Pagans* celebrated afreſh their Heatheniſh and abominable Feaſts. When theſe things were thus brought to paſs, he took occaſion to raiſe Civil Wars againſt *Conſtantius*, and procured (as much as lay in him) all miſery, calamity, and miſchief (which accuſtom to follow war) to be committed. Neither truly could this Philoſophers mind have been throughly known without great ſlaughter and bloud-ſhedding, unleſs God (who is the only Judge of his own ſecret Councel) had without the calamity of others cut off from his purpoſe the other adverſary. For as *Julianus* continued among the *Thracians*, tidings were brought him of *Conſtantius* death. Thus was the *Romane* Empire then delivered from Civil Wars. Immediately *Julianus* got him to *Conſtantinople*, and forthwith deviſeth how to win the peoples hearts, and to link them unto him in love and obedience. He compaſſed with himſelf this craft. Knowing of a certainty that *Conſtantius* was deadly hated of all them that imbraced the Creed containing the clauſe of *One ſubſtance*, partly for that he had deprived them of their Churches, and partly alſo for that he had baniſhed and exiled their Biſhops: underſtanding alſo that the *Ethnicks* could in no wiſe away with him, becauſe that he kept them from ſacrificing, and that they hoped to ſee the day when their Idol-groves ſhould be frequented, and their Altars loaded with Sacrifice: ſeeing that both theſe ſorts of men ſeverally owed ſpite unto the deceaſed *Conſtantius*; and to be ſhort, that all men abhorred the Eunuchs, and deteſted the hainous ſpoil of *Euſebius*, he craftily applied himſelf to every ſort, and framed his behaviour according unto every ones humour. He diſſembleth and flattereth with ſome: others he allureth with benefits and ſwelling pride of hoped promotion. But every where he proclaimeth, and all the world is given to underſtand his diſpoſition towards Idolatry. And firſt he inveyeth at the cruelty of *Conſtantius*, next to the end he might make him odious among the common ſort of people, he calleth home by Edict the Biſhops he had exiled, commanding alſo that their confiſcated ſubſtance ſhould be reſtored them again: He gave charge that without any ado the *Ethnicks* ſhould have free acceſs into their Temples: he made a Law, that the Eunuchs ſhould make reſtitution of ſuch ſubſtance as they had injuriouſly taken away; he commanded that *Euſebius* the Emperors chief Chamberlain ſhould have his head ſtricken off his ſhoulders, not only for the great injuries he offered to divers men, but alſo (as he was given to underſtand) for that his brother *Gallus* through his malicious procurement had been put to death. At length he buried *Conſtantius* honourably. Afterwards he rid the Court of the Eunuchs, Barbers and Cooks: The Eunuchs, becauſe that by their means it came to paſs, that *Conſtantius* being divorced from his Wife, married not again: The Cooks, becauſe he had uſed a ſpare kind of Diet: The Barbers, becauſe (as he ſaid) one was enough for a great many. For the aforeſaid cauſes he baniſhed theſe kind of men out of his Palace. He turned out divers of the Notaries to their former Trades, and unto ſome he commanded that the ſtipend due unto Scriveners ſhould duly be paid. Moreover he commanded that the ordinary carriage provided for neceſſaries, ſhould no more be by Mules, Oxen and Aſſes: but permitted that in ſuch publick affairs the only uſe of horſes ſhould be retained. There be but few which commend theſe his doings, and ſure I am, there be many that diſcommend them: becauſe that in removing the admiration and glory of the Imperial Treaſure and ſumptuous Magnificence whereat many did wonder, he brought the Empire into an abject port, and contemptuous kind of ſtate. In the night he made Orations, and pronounced them the day following in the Senate: ſo that he alone of all the Emperors from the Reign of *Julius Cæſar* unto his time

Julianus of the ſouldiers proclaimed Emperor, and crowned with a chain of gold.

Julian the Emperor is become an Apoſtata, and ſo was he called unto his end.

The policy of *Julian* for the winning of the people.

Eunuchs, Barbers and Cooks were baniſhed the Emperors Court.

Was

was heard to ſound Orations in the Senate. Although he favoured greatly, and bare ſingular good will unto all learned men and painfull Students, yet above all others he eſteemed ſuch as profeſſed Philoſophy, ſo that the fame thereof being bruted abroad, all ſuch kind of men bragging not a little of their profeſſion, frequented the Emperors Palace, of which number many attired in mantels, were more reverenced for their pelting habit than their profeſſed Doctrine. All theſe ſort of men became heavy friends unto the Chriſtians, as leud varlets they always applied themſelves to the Emperors Religion. The Emperor himſelf being puffed up beyond all meaſure with the ſwelling pride of vain-glory, wrote a Book the which he entitled *Cæſares*, wherein he bitterly inveyed againſt all the Emperors his Predeceſſors. Being alſo of the ſame mind, and having his ſtomack diſtempered with the cankred poiſon of malice, he made declamations and invectives againſt the Chriſtians. In that he baniſhed Cooks and Barbers out of his Court, we have to gather that therein he plaid the part rather of a Philoſopher than of an Emperor: and in that he opprobriouſly taunted and reviled his Anceſtors, he ſhewed himſelf plainly to be neither Philoſopher nor Emperor. For both thoſe ſort of men are void of malicious backbithing and deſpitefull envy. For even as it behoveth the Emperor to ſeek after thoſe precepts of Philoſophy which tend to the moderation and modeſty of mind: ſo, the Philoſopher if he imitate the Emperor in all things, he ſhall paſs the bounds of his calling, and forget his profeſſion. Thus much briefly of the Emperor *Julians* linage, his bringing up and diſpoſition, alſo how he came to be Emperor: now let us return to diſcourſe of the Eccleſiaſtical affairs within that time.

Chap. II.

Of the Commotion raiſed at Alexandria, *and of the Death of* Georgius.

The *Perſians* worſhipped the Sun, which they called *Mithra.*

IT fell out upon this occaſion at the beginning, that there aroſe a great uproar at *Alexandria*. There was a certain place within the City, which of old time lay all waſte and open, full of all filth and uncleanneſs, where the *Ethicks* (with Rites and Ceremonies done to the honour of *Mithra*) accuſtomed to offer up men for Sacrifice. This plat of ground ſerving to no uſe or purpoſe, *Conſtantius* gave to the Church of *Alexandria*. *Georgius* purpoſing with himſelf to found there a Church, cauſeth the ground to be rid, and the filth to be carried away. Having purged the place, there was found a Chancel of great height, where the *Ethnicks* had laid up the relicks of their Myſteries. There was alſo found therein an infinite number of dead mens ſkuls, both of young and old, the which as we are given to underſtand, were ſlain when the *Pagans* uſed bowels and intrails for Divination and deviliſh Southſaying, thereby to dazle and blear the eyes of ſimple and ignorant ſouls. When theſe were found in the Veſtries and ſecret Cloſets of *Mithra*, the Chriſtians went about to diſcloſe unto the world their practices, to the end their fond Ceremonies might be derided of all men. They carry about the bauld ſkuls of the dead for the people to gaze upon. The *Pagans* inhabiting *Alexandria* perceiving their drift, ſtomacked the Chriſtians, boiled within themſelves for anger, took that which firſt came to their hands, ſet upon them, and ſlew of them every kind of way: ſo that ſome were run through with ſwords, ſome other brained with clubs, other ſome ſtoned to death, ſome ſtrangled with halters about their necks, ſome other were nailed to the tree, caſting in their teeth the death of the croſs. In the end, as commonly it falleth out in ſuch hurlyburlies, they held not their hands, nó not from their deareſt friends: one friend fell upon another, the one brother ſought the other brothers life, the parents put their children to death; and to be ſhort, the one cut the others throat: ſo that the Chriſtians were fain to ceaſe from ridding the filth and foul cloſets of *Mithra*: and *Georgius* was of the *Gentiles* pulled out of the Church by the ears, tied to a Camel, torn in pieces, and burned to aſhes, together with the beaſt.

The death of *Georgius* Biſhop of *Alexandria.*

Chap. III.

How that the Emperor taking grievouſly the death of Georgius, *rebuked ſharply in his Letters the People of* Alexandria.

THe Emperor being wonderfully moved with the death of *Georgius*, wrote bitter Letters unto the people of *Alexandria*. The report goeth, that ſuch as conceived diſpleaſure againſt him in the quarrel of *Athanaſius*, committed theſe things againſt *Georgius*, for to diſpatch

dispatch him out of the way. But in my opinion they that be at variance among themselves, most commonly hold together when necessity constraineth them, in tumults and seditions to withstand the violence of desperate and damned persons. Wherefore the Emperors Epistle chargeth not the Christians severally, but all the inhabitants of *Alexandria*. *Georgius* (as it is very like) had diversly molested and grieved them all, and therefore the people were furiously set on fiery sedition. That the Emperor wrote generally unto the whole multitude, hear out of his Epistle as followeth: *The Emperor* Cæsar, Julianus, Maximus, Augustus, *unto the people of* Alexandria *sendeth greeting. If it be so fallen out amongst you, that there is no reverence given unto* Alexander *the founder of your City, or (which is greater) if ye stand in no awe of the great and most holy god* Serapis: *yet do I greatly marvell that you were so void of common reason, naturall affection, and honest civility, and that (which with modesty I may adde thereunto) you had so little consideration of our person, whom not only the great god* Serapis, *but also all the other gods, have thought worthy to be Emperor of the whole world, unto whom, it should have been your part to have had recourse, and to have given us the hearing of all such injuries, whatsoever you had sustained at the hands of lewd and disobedient persons. But peradventure the boyling heat of anger, and the furious motion of the mind, overshadowed your wits and blinded your eyes, the which most commonly, being removed from the seat of reason, is wont to commit such cruell and hainous acts. And though the fond humour of sedition feeding on malice was hindered a little: yet for all that it brake out to the contempt and overthrow of the Laws. You therefore seeing you are numbred among the people and inhabitants of* Alexandria, *whom neither reason could perswade, nor shame withdraw, from attempting the things for the which you might have justly detested them, I charge you in the name of* Serapis *tell me, what wicked fiend hath thus furiously provoked you to seek the death of* Georgius? *You will say peradventure, he incensed against you the most blessed Emperor* Constantius: *that he procured a band of armed souldiers to be brought into your sacred City: that the Lieutenant of* Ægypt *ransacked and kept from you the most holy Temple of God, carried away thence, the images, the monuments, and glorious ornature provided for the solemnity of service: and also that when you not digesting those hainous acts, endeavoured (and that not without just cause) to maintain the quarrell of your God, yea rather to retain the glorious ornaments of your great God, the same Lieutenant contrary to all reason, both unjustly and wickedly, set upon you with armed souldiers, who fearing more the displeasure of* Georgius *the Bishop, than of* Constantius *the Emperor, thought best in such sort to save himself. For now of a long while, he had behaved himself more orderly and civilly than tyrannically disposed towards you. For the which causes, you were incensed against* Georgius, *the open adversary of the gods, and have thus defiled with conspiracy and slaughter your holy City, whenas you might have sued him in the Law, and brought him to his tryall and the sentence of the Judges. In so doing this hainous offence had not broken out into bloodshedding and horrible murther: but would have pacified the matter in equall ballance, and preserved you without harm or damage: it would have sharply punished the author of such lewd practices, and kept under all them which not only despise the gods, but also set at nought such noble Cities and famous Assemblies, supposing the cruelty they exercise upon them, to be a furtherance of their power and authority. Conferre this my Epistle with that which of late I sent unto you, and weigh diligently the difference between them. In the former I have highly commended you, but now in the latter, I take the immortall gods to witness, when that I endeavour (as duty requireth) to praise you, the horrible offence which you committed stoppeth my mouth, and stayeth my pen. What? dareth the subject as a mad dog, pull man in pieces with his teeth? ought not he to be ashamed of so hainous an offence? Is this to purifie and cleanse the hands, and to hold them up stretched wide unto the gods, as if they were not polluted with the blemish and infamy of murther? But* Georgius *had no other than was due unto his desert, and peradventure I my self might justly have affirmed, that by all right he should have suffered far worse. But you will say, that he deserved it for his dealing towards you: and therein I am of your opinion. But if you say, that it behooved you to punish him, that will I in no wise grant. You have Laws, the which ought greatly to be honoured and embraced of all men, both publikely and privately. But notwithstanding, though it commonly fall out, that many be found faulty and severall trespassers, yet ought we to favour the publike state of the Common-weal, to obey the Laws, and in no wise to violate the ancient and godly decrees. Think your selves happy (O ye people of* Alexandria) *that this hainous offence was committed by you in my time: for I cannot in manner chuse, but embrace you with brotherly affection, both for the reverence I owe unto God,*

The Epistle of *Julian* the Apostata unto the inhabitants of *Alexandria.*

and

Nicephorus in ſtead of Grandfather readeth Uncle.

and the affection I bear unto my Grandfather, of the ſame ſtock with me, who ſometime governed both Ægypt and your City. For the Prince that will not be contemned of his ſubjects, and the diſcreet and upright Magiſtrate, may not wink at ſo hainous offence of the people, leſt that neceſſity conſtrain to cure ſo grievous a malady with far greater grief, and more deſperate medicine. But I for the aforeſaid cauſes do apply unto theſe your ſores, moſt gentle and tollerable ſalves, to wit, exhortation and courteous language: whereunto I am certainly perſwaded you will yeeld, if you be the men I take you for, deſcending of the ancient ſtock of the Grecians, *and retaining in your breaſts that noble and valiant courage, having alſo all the properties of courteous and civill life (I ſpeak unto you my loving Citizens of* Alexandria) *impreſſed in the ſecrit cloſets of your minds.* This was the Epiſtle of the Emperor.

Chap. IV.

How that after the death of Georgius, Athanaſius *returning unto* Alexandria *took again the government of the Biſhoprick. Of* Lucifer *and* Euſebius: *and how* Lucifer *made* Paulinus *Biſhop of* Antioch.

Athanaſius returneth to *Alexandria* after the death of *Conſtantius.*

NOt long after, the people of *Alexandria* received with loving and chearfull minds their Biſhop *Athanaſius* returning from exile, at what time allo the *Arians* were baniſhed the Chriſtian Congregations, and the Church reſtored to the government of *Athanaſius*. But the *Arians* meeting in private houſes, appointed *Lucius* to ſucceed *Georgius* in the Biſhoprick. At that time thus went the affairs of *Alexandria.* * In the mean while *Lucifer* and *Euſebius* by the Emperors Edict were called home from baniſhment. *Lucifer* was Biſhop of *Caralitanum* a City in *Sardinia: Euſebius* (as I ſaid before) was Biſhop of *Vercellæ* a City of the *Ligurian Italians*. Both they returning from the higher Countries of *Thebæ*, conſulted together, by what means they might recover their Biſhopricks without prejudice to the Canon and Decree of the Church. * Wherefore after adviſement taken, it ſeemed good that the one of them (I mean *Lucifer*) ſhould to *Antioch* in *Syria*: the other, that is *Euſebius*, ſhould take his voyage to *Alexandria*: where by the means of *Athanaſius* a Councel might be called together, and the Canons of the Church therein confirmed. *Lucifer* ſent thither a Deacon, ſignifying by him, that he would ſubſcribe unto the Decrees of the Councel. He himſelf went to *Antioch*, where he found the ſtate of the Church very troubleſome, for the multitude was divided, and the Congregations at variance, not only by reaſon of *Euzoius* hereticall opinion, but alſo (as I ſaid before) becauſe that the ſect of *Meletius*, for the ſingular favour they bare unto him, ſevered themſelves from the faithfull. *Lucifer* therefore when he had ordained *Paulinus* to be Biſhop of that See, departed thence.

* Chap. 5. in the Greek.

* Chap. 6. after the Greek.

Chap. V.

Chap. 7. after the Greek.

How that Euſebius *joyning with* Athanaſius, *called a Councel at* Alexandria, *where the bleſſed Trinity was pronounced to be of one and equall ſubſtance.*

The Councel held at *Alexandria* condemned the *Arians*, *Apollinarians*, and *Macedonians.*

WHen *Euſebius* came to *Alexandria*, he dealt earneſtly with *Athanaſius* for the ſummoning of a Councel. The Biſhops aſſembled out of divers Cities, and decreed very neceſſary doctrine: confirmed the Divinity of the Holy Ghoſt, to be of one ſubſtance in the bleſſed Trinity: affirmed the Son of God at his incarnation, to have taken, not only humane fleſh, but alſo a reaſonable ſoul, as the ancient Fathers of old have delivered unto us. They would not eſtabliſh, nor thruſt into the Church of God any new opinion, but ſuch things as of old were enjoyned by Eccleſiaſtical Decree, and laid down upon good conſideration, by ſuch as were wiſe, learned and zealous Chriſtians. For thus did the Elders of old time reaſon of this matter, and deliver in writing unto the poſterity. *Irenæus*, *Clemens*, *Apollinarius* Biſhop of *Hieratopolis*, and *Serapion* Biſhop of *Antioch*, have with generall conſent laid down, every where throughout their works, that the Son at his incarnation was endued with a reaſonable ſoul. Moreover the Councel ſummoned for the hearing of *Cyrillas* cauſe, who was Biſhop of *Philadelphia* in *Arabia*, ſignified the ſelf ſame by their Letters unto *Cyrillus*. *Origen* likewiſe who throughout his works, teacheth that the Son in taking

taking flesh, took also soul: yet in the ninth Homily upon *Genesis*, he openeth this mystery more plainly, where at large he discourseth how that *Adam* bare the figure of Christ, and *Eve* the figure of the Church. Hereof *Pamphilus* and *Eusebius* who of him took his appellation, are witnesses sufficient. For both they employing their labour joyntly, for to pen in paper the life of *Origen*, and preventing with Apologies in his behalf the slanderous accusations of the adversaries, have affirmed that *Origen* was not the first that intreated of this matter, but that he interpreted unto the posterity, the mystical tradition of the Church in that behalf. Moreover, the Bishops which met in the Council of *Alexandria*, have discussed the controversie of the clause of *essence* and *substance*. For *Osius* Bishop of *Corduba* in *Spain* (of whom we have spoken before) being sent by the Emperor *Constantine*, to appease the tumult raised by *Arius* in disputing of *essence* and *substance*, to the overthrow of *Sabellius* the *Africks* opinion, he ministred occasion to the raising of a new controversie. But at that time there was not a word of this matter in the Council of *Nice*: for afterwards when divers contended and reasoned among themselves hereof, this Council took order touching the clause of *essence* and *substance*, and decreed: that in handling the Divinity of God, there should thenceforth no mention be made of these words, affirming that the word *essence*, was not found in holy Scripture, and that the Apostle in delivering the ground of Doctrine, was constrained of necessity to use the word *substance*. But they decreed farther, that in another sense, to the end, the opinion of *Sabellius* must be rooted out, these words were to be admitted: least that through the want of proper words, we should be compelled, to imagine the thing of three names, to be as one, but that the several names of the blessed Trinity signifie and set forth God, to subsist by himself in proper substance. These were the things decided in that Council. I see nothing to the contrary, but that presently also we may lay down what we learned and read of the words *essence* and *substance*. Such as laboured in *Greece* to set forth the sage Doctrine of the *Grecians*, gave us to understand, that the word *essence* was diversly to be taken, and had many significations: but of the word *substance*, they made no mention at all: nay *Irenæus Gramaticus*, in his *Attick Dictionary*, termeth it a barbarous word. He saith moreover, that it cannot be found in any ancient writer, and if that perchance we light upon it, that it was never meant in the sense we take it: That *Sophocles* in his Tragedy of *Phœnix*, taketh *Hypostasis* for wiles or conspiracy, and *Menander* for sauce, and it signified also lees or dregs of wine. For though the ancient Philosophers have not used this word, yet we see that the later Writers have taken it very oft for *essence*. But we have spoken before, that the definition of *essence* was delivered to have divers significations. If that *essence* may be comprized by definition, how, when we intreat of God which is incomprehensible, can we properly use this voice? *Evagrius* in his Book intitled *The Monk*, exhorteth us to refrain from rash and unadvised reasoning of the God-head: he forbiddeth the definition of the Divinity of God, because it is a simple thing. For definitions (saith he) are alwayes of concrete and compound things, not of the abstract and simple. His words are these: *Every proposition, as the Logicians do write, hath either* Genus, *of whom it may be verified, or* Species, *or* Differentia, *or* Proprium, *or* Accidens, *or that which dependeth of these: but in the handling of the blessed Trinity, none of all these is to be required, because it cannot be laid down, neither expressed by words, therefore it is not to be defined, but reverently to be run over with silence.* So far presently out of *Evagrius*, but hereafter more at large. We of our own part, although we seem to have digressed, yet insomuch as these things appertain unto the discourse of our present argument, we have thought good to lay them down here.

Osius Bishop of *Corduba* going about to remove one opinion, gave occasion to raise another. *Heb.* 1.

Irenæus Grammaticus.

Evagrius in lib. Monac.

CHAP. VI.

Chap. 8. in the Greek.

The Apology of Athanasius *in defence of his flight in the time of persecution.*

Athanasius read his Apology in the Council of *Alexandria*.

ATHanasius at that very time read in the hearing of such as were present, an Apology, the which he had written a little before in his own defence, when as by reason of the armed souldiers that beset the Church of *Alexandria* and sought his life, he was fain to leave all and run away. Wherefore I have thought good at this present, to alledge some such parcell, as may seem to bring most profit unto the loving Reader, leaving the whole

The Apology of *Athanaſius* written in his own defence againſt the ſlanderous mouths of the Arians.

diſcourſe, being ſomewhat over long, unto the labour and induſtry of the painfull ſtudent. *Behold* (ſaith *Athanaſius*) *the lewd practices of wicked perſons. Although they are privy unto theſe hainous offences, yet for all that they are nothing aſhamed of the contumelies and cruel tyranny exerciſed againſt us: but charge me (in their opinion) with a foul ſpot and blemiſh of infamy, for eſcaping the hands of cut-throats, and bloud-ſuckers: yea they beſhrew themſelves, that they diſpatched me not out of the way. Moreover to the end they may ſtain my credit and eſtimation, they fall to accuſe me of faint courage and timorous diſpoſition, being forgetfull that whilſt they blazed theſe things to my diſpraiſe, they turned the ſhame to light upon their own pates. For if it be a diſcredit to flye the hands of the tyrant, how much more to perſecute men unto the death? He that flyeth, ſeeketh means to ſave his life, but he that perſecuteth, goeth about to procure the others death. That we ſhould flye in ſuch caſes, the Scriptures are on our ſide, but in thirſting after the bloud of our brother, the commandment is broken, and the author thereof is found chief cauſe of the flight. If they blame any man for giving them the ſlip, they are worthy of farre greater ſhame and reprehenſion. For let them ceaſe from perſecuting and threatning of death, then will the other remain ſtill, and not run away. But their ſpite and malice hath no end, they do naught elſe ſave deviſe feats to bring men unto deſtruction, yea, when they know full well, that the flight of the perſecuted is a foul ſhame unto the perſecutours. For no man flyeth the gentle and meek, but rather the cruel and wicked man. They that were grieved and farre indebted unto others, gave* Saul *the ſlip and fled unto* David. *Wherefore theſe men go about to diſpatch ſuch as convey themſelves out of their way, leſt the lewdneſſe of Biſhops be manifeſtly known. Moreover herein they ſeem to be ſtark blind. For look how evident the flight is, far more apparent will their ſlaughter and baniſhments ſeem unto the world. If they murther men, death no doubt lifteth her voyce, and ſoundeth out their cruelty: if they fall a baniſhing of them, therein they ſet up monuments to the remembrance of their wicked doings. Had they been in their right wits, they might have eaſily perceived their own folly, and themſelves overthrown in their own devices. But in that they are betraved of their wits, and beſide themſelves, they fall a perſecuting of others, and while they endeavour to miſchief others, they perceive not their own malice and impiety. If they reproachfully charge them which bid themſelves from ſuch as ſeek their lives, and accuſe them for flying the hands of the perſecutors, what have they to ſay (I beſeech you) when they hear that* Jacob *fled from the fate of his brother* Eſau, *and that* Moſes *for fear of* Pharaoh, *conveyed himſelf to* Midian? *What have theſe contentious quarrellers to ſay unto* David, *who fled from* Saul, *which ſent his guard out of his houſe to ſlay him: who hid himſelf in a cave: counterfeited his perſon, untill that ſubtilly he had paſt* Abimelech *the Prieſt, and avoided their laying of wait for him? What anſwer can theſe raſh babblers give, when they ſee that the great Prophet* Elias, *who ſo devoutly called upon the name of God, and raiſed the dead, was fain to hide himſelf from* Achaab, *and run away becauſe of the threats of* Jezabel? *For it is written how that in thoſe dayes, the ſonnes of the Prophets being ſought for, hid themſelves, and through the help of* Abdias, *lurked in dens. What, have they not read theſe ancient ſtories? What, are they ignorant alſo of ſuch things as the Evangeliſts have written? For the Diſciples fearing the* Jews, *ſtole themſelves from among them. Moreover* Paul *being at* Damaſcus, *and ſought for by the Governour of that Countrey, was let down over the wall in a Basket, and ſo eſcaped the Magiſtrate. Seeing that holy Scripture hath thus remembred the behaviour of holy men, what colourable ſhift can they find to cloke their impudent dealing? If they charge them with timorous fear, the fault recoyls, and lighteth upon their own diſtempered brain: If they report it to be contrary to the will of God, then are they found altogether ignorant of the Word of God. For it is commanded in the Law, that ſanctuaries and Cities of refuge, ſhould be ordained for ſuch as were purſued to death, where after they had fled unto them, they might live in ſafety. Furthermore, the Word of the Father, who in old time ſpake unto Moſes, hath commanded in theſe laſt dayes: When they ſhall perſecute you in this City, flye into another. And again: When you ſee (ſaith Chriſt) the abomination of deſolation mentioned in the Prophet* Daniel, *ſtanding in the holy place: (he that readeth let him underſtand it) then let them that be in* Judæa *flye unto the mountains: he that is on the houſe top, let him not come down to take ought out of his houſe: and let not him that is the field return home for his raiment. The which when holy men had learned, they framed their trade of life agreeable thereunto. For look whatſoever the Lord commanded at that time, the ſame he uttered by the mouths of his Saints, yea before his incarnation. And this is the way to perfection, for men to perform that indeed, which the Lord commanded in word. Wherefore the Word of God, being made man*

2 Reg. 22.

Gen. 17. Exod. 2. 1 Reg. 18, 19, 20 21, 22, 23, 27. 3 Reg. 17. 18, 19. 3 Reg. 18.

Matth. 26. Acts 9. 2 Cor. 11.

Numb. 35. Deut. 4. Deut. 19. Joſ 20. Matth. 10. Matth. 24. Mark 13. Luke 21.

for

for our sakes, sticked not to hide himself as we commonly do, when he was sought for: and again, to flie, to the end, he might avoid the conspiracy of the Pharisees which persecuted him. For even as by patient sufferance of hunger and thirst, and such kind of miseries he would shew himself to be true man: so also by flying away from the face of the adversary. Moreover, even from the very cradle and swadling-clouts, as soon as he had taken flesh of the Virgin, being as yet but a child, he gave charge unto Joseph by the Angel, saying: Arise, take the child, together with his mother, and flye into Ægypt, for it will come to pass, that Herod will go about to seek the life of the child. Likewise after the decease of Herod, when he heard that Archelaus the son of Herod reigned in his stead, it pleased him to go aside into the parts of Nazareth. Afterwards when he made himself manifest to be God, and healed the withered hand, the Pharisees went out and took counsel how they might dispatch him: but Jesus perceiving their conspiracy, conveyed himself from among them. Again, when he restored Lazarus to life, from that day forth (saith the Text) they took counsel how they might put him to death. Jesus therefore after that time shewed not himself openly among the Jews, but departed unto a solitary place adjoyning unto the wilderness. Beside all this, when our Saviour avouched, saying: Before Abraham was, I am: the Jews took up stones for to throw at him: but the Lord hid himself, and went out of the Temple, and passing through the midest of the throng, escaped away. When they see these examples (but they seeing, as it is written, do not see) and bethink themselves of these presidents, are they not inwardly pricked in conscience, whenas they presume thus unadvisedly to blot out sentences, and sit in judgment both upon the sayings and doings of our Saviour? To this purpose was that of Jesus, who understanding of the beheading of John the Baptist, and the burying of his body by his Disciples, took shipping and went aside into a desert place. Thus the Lord himself both did these things, and taught the same. I would to God these men would now at length be ashamed of their doings, and cease even presently from slandering of true professours: and not proceed on further in their furious disposition, charging, yea, our Saviour himself with timorous fear, and faint courage; blaspheming with all might the majesty of his blessed Name. But no man can away with such kind of persons that are wholly given over unto all ungracious behaviour, it may easily be proved that they are altogether ignorant what the Evangelists have left us in writing. The cause that moved our Saviour to flie and go aside (being laid down in the Gospel) seemed not only to be agreeable unto reason, but was in very deed most true: we therefore have to conjecture that the same by all likelihood happened unto all the Saints of God. For whatsoever things are written to have chanced unto our Saviour after the manner of men, we have to refer the same unto all mankind: insomuch, as he took our nature upon him, and lively expressed in himself the humane affections of our frail constitution: even as it is written in the Gospel after John: They sought to take him, but no man laid hands upon him, because that his hour was not as yet come. Yea before this came about he said unto his mother: Mine hour is not as yet come. He spake also unto them that were called his brethren: My time is not yet come. Again, when the hour was come, he said unto his Disciples: Sleep on now and take your rest, behold the hour is at hand, the Son of man shall be betrayed into the hands of sinners. Therefore neither suffered he himself to be taken before his time was come: neither hid he himself when the hour was at hand, but yielded himself unto the enemy. In like-sort the blessed Martyrs in the great heat and troublesome storms of persecution, which often came to pass, being pursued by men, fled away and hid themselves in secret and solitary places, but being taken, they valiantly encountred with the adversaries, and ended the combat with martyrdom. These were the reasons Athanasius laid down in his Apology, the which he wrote in the defence of his departure from his Bishoprick in the time of persecution.

John 8. Matth. 2. Matth. 2. Matth. 12. John 11. John 8. Matth. 13. Matth. 14. John 7. John 2. 7. Matth. 26.

Chap. 9. in the Greek.

Chap. VII.

Euſebius after the Council held at Alexandria *was broken up, returned to* Antioch, *where he found the people at variance, by reaſon that* Paulinus *was there choſen Biſhop: and when that he could not prevail among them with exhortations to peace and unity, he got him home to his own Biſhoprick of* Vercellæ.

Euſebius Biſhop of *Vercellæ* immediately after the diſſolving of the Council got him to *Antioch*. But when he found *Paulinus* there, whom *Lucifer* had aſſigned to be their Biſhop, and the people divided into two parts (for the ſect of *Meletius* had ſeveral Conventicles by themſelves) he was wonderfull ſorry, becauſe they did not all agree unto the election of *Paulinus*. For in his ſecret opinion he condemned the act, yet becauſe of the reverence he owed unto *Lucifer* he concealed his ſentence: and as ſoon as he promiſed by ſummoning of a Council that he would provide for their quiet ſtate, he left them and went his way. And firſt of all, though he had done his beſt for the reconciling of the brethren that were at variance, yet all was to no purpoſe. For *Meletius* returning from exile, and finding his complices to frequent ſecret meetings and Conventicles, became their ſuperintendent: all the other Churches that were thereabouts were under *Euzoius* the Arian. *Paulinus* had but one little Pariſh within the City, of the which *Euzoius* did not deprive him, becauſe of the reverence he owed unto him. *Meletius* had his Conventicles in the ſuburbs without the walls of the City. For that time when the affairs went in this ſort, *Euſebius* took his leave of *Antioch*. *Lucifer* underſtanding that *Euſebius* miſliked with that election of his, took it very contemeliouſly, and was altogether impatient. He refuſed therefore to communicate with *Euſebius*, and being kindled with the fiery flame of contention, he rejected the Canons of the Council. Theſe things falling out in thoſe heavy times and tempeſtuous ſeaſons for Eccleſiaſtical affairs, miniſtred occaſion that many fell from the faith: ſo that a new ſect called the *Luciferian* hereſie then firſt ſprang up. But *Lucifer* could not have his fill, neither ſatisfie himſelf with anger, becauſe that he bound himſelf with his own promiſes ſent unto the Council by his Deacon (who ſubſcribed thereunto in his name) to give his aſſent. Wherefore having agreed (though againſt his will) unto the Canons of the Church, he got him unto his own Biſhoprick in *Sardinia*. But they which fretted within themſelvs no leſs than he, as yet do remain out of the Church. *Euſebius* paſſing thorow out the Countries of the Eaſt, cured and confirmed like a cunning Phyſician ſuch as were weaklings in the faith: reſtored them to their former health, and inſtructed them in the Doctrine of the Church. Thence he went into *Illyrium*, and coming into *Italy* in like ſort he diligently preached the Word of God,

Impatiency bringeth hereſie.

The hereticall ſect of the *Luciferians*.

Chap. 10. in the Greek.

Chap. VIII.

Of Hilarius *Biſhop of* Poitiers *in* France.

Hilarius Biſhop of *Poitiers* a City of *Guyen* inſtructed diligently both the Biſhops of *Italy*, and alſo of *France* in the Canons of the Catholick faith, before the coming of *Euſebius*. For he firſt after his return from exile had prevented him in thoſe Provinces. But both of them very abſolutely confirmed the faith. *Hilarius* being endued with the gift of eloquence, wrote in the Latine tongue: expounded the Canon containing the clauſe of *One ſubſtance*: proved it ſufficiently, and confuted the Arguments of the Arians. But theſe things were done a little after their return from exile. Now we may not run over with ſilence, how that in the very ſame time the followers of *Macedonius*, *Eleuſius*, *Euſtathius* and *Sophronius*, (all theſe were called *Macedonians*) had their private and often Conventicles: called unto them ſuch as were of their opinion in *Seleucia*, and accurſed the contrary faction, to wit, of the *Acacians*: rejected the faith that was ſet forth at *Ariminum*, and confirmed the Creed that was read in the Council of *Seleucia*. It was the ſame which a little before (according unto that we wrote in our Second Book) was eſtabliſhed at *Antioch*. Theſe men being reaſoned with in this ſort: You that are called *Macedonians*, if ſo be that ye differ in opinion from the *Acacians*, how is it that you could find in your hearts to communicate with them ever unto this day, as if they had been of one opinion with you? *Sophronius* Biſhop of *Pompeiopolis* in *Paphlagonia*, in the name of the reſt made thereunto this anſwer: The Biſhops of the Weſt Churches have in manner doted over the faith of

Hilarius wrote 12 Book, of the Trinity the which are to be ſeen in Latine among his Works.

The opinion of the Weſt Churches.

One

One ſubſtance. *Aetius* alſo in the Eaſt endeavoured to corrupt the ſincere doctrine, teaching the diſſimilitude of ſubſtance in the Father and the Son: both theſe opinions are abſurd. They unadviſedly and without diſcreet judgment joyned in one the diſtinct and ſevered ſubſtances of the Father and of the Son, linking it (not well) together under the name of coeſſential or one ſubſtance: but *Aetius* parted and divided the propriety of nature which the Son hath together with the Father, terming it the unlikeneſs or diverſity of ſubſtance. And inſomuch that both theſe fell into contraries and meer extremities, we thought good to walk in the mid-way and hold the mean between both, to retain the true and godly opinion, that the Son is of like ſubſtance with the Father. This was the anſwer of the *Macedonians* (as *Sabinus* writeth in his Book entituled, *The collection of the Councils*) exhibited by *Sophronius* unto their demand. In that they charge *Aetius* as author of the diverſity of ſubſtance in the Father and the Son, and not the *Acacians*, they craftily diſſemble and cloke the truth: and in ſo doing they partly impugne the *Arians*, and partly the opinion of ſuch as maintain the clauſe of *One ſubſtance.* But they overthrow themſelves with their own words, for in diſplaying and opening both opinions, they lay down a new of their own. So far of theſe things.

The opinion of *Aetius.*

The opinion of the *Macedonians.*

The *Macedonians* proved themſelves *Neutrans.*

Chap. I.

Chap. 11. after the Greek.

The hatred the Emperor Julian *owed unto the Chriſtians.*

THe Emperor *Julian* although at the beginning of his reign he was meek and courteous towards all men, yet in proceſs of time he ſhewed himſelf not alike unto all men, but whenſoever any accuſation was brought before him to the diſcredit of *Conſtantius*, then the Chriſtians were heard at will: when that again he heard of no ſuch thing, then began he to reveal unto the world the private grudg and malice he conceived againſt all the Chriſtians every where. For he commanded to build up again at *Cyzicum* the *Novatian* Church which *Eleuſius* the Biſhop had pulled down: threatning *Eleuſius* the Biſhop of that City with grievous puniſhment if he built it not again within two moneths upon his own coſt and charges. Furthermore, he ſet up afreſh the rights of the *Gentiles*: he ſet wide open (as I ſaid before) their Temples, and offered ſacrifice in the Cathedral Church of *Conſtantinople* unto the goddeſs of Fortune, where her Idol was ſet up.

Chap. II.

Chap. 12. after the Greek.

The conference which Maris *Biſhop of* Calcedon *being blind, had with* Julian *the Apoſtata.*

ABout that time *Maris* Biſhop of *Chalcedon* in *Bithynia*, being led by the hand unto *Julian* the Emperor (for he was old and had a web grown in his eyes which bereaved him of his ſight) began to rebuke the Emperor ſharply, calling him an impious perſon, an *Apoſtata*, and an *Atheiſt*. He of the contrary anſwering him opprobriouſly, recompenced him with the like, calling him a blind fool, and ſaid unto him farther: Thy God of *Galilee* will not reſtore thee thy ſight again. For *Julianus* called Chriſt a *Galilean*, and all Chriſtians in like ſort. *Maris* a little after anſwered the Emperor ſomewhat freely, I thank God (ſaith he) which made me blind, leſt that ever I ſhould ſet mine eye upon ſo ungracious a face as thine is. Whereunto the Emperor made no anſwer, but handled the Biſhop roughly. When he perceived that the Chriſtians did highly reverence and honour ſuch as ſuffered martyrdom under the reign of *Diocletian*: when he learned alſo for certain, divers men to be ſo well diſpoſed, that willingly they would ſuffer martyrdom: he going about to deprive the Chriſtians of ſo great a benefit, deviſed another way to afflict them. And although he let paſs the unſatiable tyranny practiſed in the time of *Diocletian*, yet ceaſed he not altogether from perſecuting. In mine opinion he is a perſecutor which moleſteth any kind of way ſuch men as lead a quiet and peaceable life. *Julian* in this ſort afflicted the Chriſtians not a little. He made a law that the Chriſtians ſhould not be trained up in prophane literature. For (ſaith he) ſeeing they have the gift of utterance ſo readily, they ſhall eaſily be able to overthrow the quirks of Logick wherewith the *Gentiles* do uphold their doctrine.

The Anſwer of *Maris* unto *Julian.*

Who is a perſecutor.

Chap. 13. in the Greek.

Chap. XI.

Of the ſtir the Emperor Julian *raiſed againſt the Chriſtians, and what device he found out to extort money from them.*

MOreover the Emperor *Julian* gave out a Proclamation, that ſuch as would not renounce the Chriſtian faith ſhould warfare no longer in the Emperors Pallace: likewiſe that all ſhould prepare themſelves to do ſacrifice: that no Chriſtian ſhould bear office in the Common-wealth. For their law (ſaith he) forbiddeth the uſe of the ſword unto ſuch as deſerved death, and therefore they are not fit to be Magiſtrates He allured divers with flattery and fair offers to ſacrifice. But immediately they that were Chriſtians indeed, and they alſo which were thought to be no leſs, made themſelves manifeſt unto all men, as if they had ſhewed themſelves upon a ſtage. For they which with heart and good will profeſſed Chriſtian Religion, threw down their ſword-girdles, and ſignified they would rather ſuffer any kind of torment, than deny their Saviour Chriſt Jeſus. Of which number was *Jovianus*, *Valentinianus* and *Valens*, who afterwards were crowned Emperors. Other ſome who were counterfeit Chriſtians, and thought that the riches and honour of this world, was true felicity it ſelf, without any delay fell to ſacrifice. Of which number *Ecebolius* a *Sophiſt* of *Conſtantinople* was one, who conforming himſelf unto the humours and diſpoſition of the Emperors, was an earneſt ſollower of the Chriſtian faith in the time of *Conſtantius*: but when *Julian* ſucceeded him in the Empire, he fell to gentility and the idolatry of *Pagans*. Again, after the death of *Julian* he became a profeſſor of the doctrine of Chriſt He lay along at the Porch of the Church, and cryed unto ſuch as came in: Tread me under foot, for that I am the unſavoury ſalt. *Ecebolius* as he was light and unconſtant, ſo he continued unto the end. It came to paſs about that time, that the Emperor purpoſed to revenge him of the *Perſians*, for the injury they had done him by invading ſome part of the *Roman* dominions, and determined to take his journey into the Eaſt, through the coaſts of *Aſia*. When that he pondered with himſelf how many evils and inconveniencies appertained unto wars, what great ſummes of money were needfull thereunto, and how that without it, it was unpoſſible to bring his purpoſe to effect, he deviſed a certain ſlight to wring money from the Chriſtians. For he ſet a great fine upon the heads of ſuch as would not ſacrifice, and the tax was very grievous, and duly demanded of the Chriſtians. So that every one rateably was ſeaſed at a certain ſum, and the Emperor himſelf in a ſhort while was wonderfully enriched with the injurious heaps of money unjuſtly exacted. This law was of force, not only where he travelled, but alſo in ſuch countries as he came not near. Then did the *Gentiles* inſult over the Chriſtians: the Philoſophers celebrated their frequented conferences: they ſolemnized certain deteſtible rites and ceremonies: they made ſlaughter of infants, ſparing no ſex, they uſed their entrails for ſouthſaying, they taſted of their tender fleſh. Theſe horrible practices were both at *Athens*, at *Alexandria*, and other places.

Julian ſlandereth and gibeth at the Chriſtians.

Ecebolius was a Turncoat.

The horrible practices of the *Ethnicks*.

Chap. XII.

How that Athanaſius *was fain to flie and leave* Alexandria, *in the time of* Julian *the Apoſtata.*

THey forged at that time a falſe accuſation againſt *Athanaſius*, and ſignified unto the Emperor that he had ſubverted *Egypt*, and the whole City of *Alexandria*, and that of neceſſity it behoved to baniſh him the City: ſo that by the commandment of the Emperor the Governor of *Alexandria* was ſore incenſed againſt him. * *Athanaſius* uttering theſe words unto certain of his familiars: My friends, let us go aſide for a ſeaſon, this is but a little cloud which quickly will vaniſh away, he fled immediately, took ſhipping, and ſailed into *Egypt*. The enemy purſued after, and made haſt to overtake him. When it was underſtood that the purſuers were at hand, his companions gave him counſel to flie into the deſert. He by following their advice, eſcaped the enemy. For he perſwaded them to turn back, and to meet the purſuers, the which they did immediatly. As ſoon as they, who a little before fled away, met the perſecutors, there was nothing demanded of them, but whether they had ſeen *Athanaſius*: who anſwered, that he hid himſelf in ſome buſh not far from them, and if they would make quick ſpeed, they would be like to take him. So the purſuers follow after, & the further they run, the further they range, but they loſt their labour: for he eſcaped their hands, & conveyed himſelf privily

* Chap. 14. in the Greek. *Athanaſius* likeneth perſecution to a cloud or miſt.

privily to *Alexandria*, where he hid himſelf untill the kindled flame of perſecution was wholly quenched. Such was the hurly-burly after ſundry ſtorms of perſecution, and manifold vexations by the Ethnicks, which happened unto the Biſhop of *Alexandria*. Furthermore, the Governors of the Provinces, ſuppoſing now that it was high time for them under colour of the Emperors Religion, to make up their bags, vexed the Chriſtians far ſorer than the Emperors proclamations bare them out: demanded greater taxes than they were ſeaſed at, and ſometimes tormented their bodies. The Emperor underſtanding of their doings, winked at them, and anſwered the Chriſtians which complained unto him in this ſort: It is your part when you have injuries offered unto you, to take it patiently, for ſo your God commanded you.

Julian the Apoſtata mocketh Chriſtians with their Religion.

CHAP. XIII.

Chap. 15. after the Greek.

Of ſuch as ſuffered martyrdom, at Meris *a City of* Phrygia *in the time of* Julian.

THere was at *Meris* a City in *Phrygia*, a certain Governor whoſe name was *Amachius* who commanded that the Idolatrical Temple of the Ethnicks which ſtood in the City ſhould be ſet wide open, that the foul heaps and filthy corners of a long time unfrequented, ſhould be made clean, and fell himſelf a worſhipping of the Idols. Which act of his pricked not a little in conſcience the zealous Chriſtians. Wherefore *Macedonius*, *Theodulus*, and *Tatianus*, being kindled with fervency of love towards the Chriſtian faith, could in no wiſe away with ſuch horrible practices: but in the burning zeal of their godly minds, brake in the night ſeaſon into the Temple, threw down their Idols, and ſtamped them into powder. Whereat when the Governor was wonderfull wroth, and purpoſed to execute divers of the Citizens which were guiltleſs and innocent perſons, the authors thereof preſented themſelves of their own accord before him, and choſe to dye themſelves for the truth, rather than any other for their ſakes ſhould be deprived of their lives. After they were laid in hold, the Governour commanded that they ſhould clear themſelves by ſacrificing unto the Idols, and threatned them if they refuſed, he would ſeverely puniſh them. They being of a noble mind and valiant courage, ſet nought by their threats, made themſelves ready to ſuffer what torment ſoever were laid upon them, for they counted it farbetter to loſe their lives, than to defile their ſouls with thoſe impure ſacrifices. The Governor when he had aſſaied them at all kind of torments, laſt of all ſet them on the grediron, cauſed fire to be made under, and broiled them to death. And to the end, they might valiantly encounter under the glorious garland of victory: they reaſon thus with the Governor, If thou long (O *Amachius*) after broiled meat, turn up the other ſide of us, leaſt in the eating we ſeem raw unto thee, and the bloud run about thy teeth. This was the end that theſe men had.

Amachius an Heathen Magiſtrate.

Macedonius, *Theodulus* and *Tatianus* broiled to death.

CHAP. XIV.

When the Emperor Julian *forbad the Chriſtians the ſtudy of prophane literature, both* Apollinariuſes, *the father and the ſon, fell a writing. The profit that the Chriſtians have in prophane Writers.*

THe law which the Emperor made, that the Chriſtians ſhould not be trained up in the liberal ſciences, made both the *Apollinariuſes* (of whom be ſpake before) to be of far greater fame. For either of them being skilfull in ſuch arts as direct our ſtile and orations, the father a Grammarian, the ſon a Rhetorician, profiteth very much the Chriſtians, and furthered at that time not a little the Church of God. For the father as a profound Grammarian, framed the art of humanity unto the furtherance of Chriſtian Religion: he turned the five Books of *Moſes* into Heroical verſe, together with other Books of the Old Teſtament which contain Hiſtories: partly in Hexameter verſe, and partly after the form of Comedies and Tragedies, with the fit application of perſons: he wrote in all kind of Meeter, to the end, the Chriſtians ſhould not be ignorant and unskilfull in any rare gift that excelled among the *Gentiles*. The ſonne an eloquent Rhetorician, brought the writings of the *Evangeliſts*, and works of the *Apoſtles* into Dialogues, as *Plato* uſed among the Heathens. Although their labour and induſtry ſeemed available, and greatly to ſet forth the ſervice of God, inſomuch that

The five books of *Moſes* in heroical Verſe.

The New Teſtament was turned into Dialogues.

thereby the lewd drift of the Emperor was ſtopped from taking effect: yet the providence of God did far exceed their carefull ſtudy, and daſhed alſo the Emperors wicked device. For immediately the Emperors Law (as hereafter it ſhall more manifeſtly appear) was abrogated, and their works were as much ſpoken of, as if they had never been written. But here peradventure ſome man will ſay unto me: Why then do ye attribute both the afore-ſaid unto the providence of God? As touching the ſhortning of the Emperors dayes, it is known well enough how available it is unto Chriſtian Religion: but in that the Poetry of both the *Apollinariuſes* was neglected, and that the Chriſtians freely applyed the Philoſophicall Sciences of the Heathens, there is no man will grant that it furthered the ſervice of God, and the faith of Chriſt. For it cannot be without danger, that the Chriſtians may wade in the Doctrine of Ethnicks, becauſe it teacheth there be many gods. Unto theſe things which aptly may be objected unto us, we will preſently frame ſuch anſwers as we can. The Doctrine of the *Gentiles* is allowed neither by Chriſt, nor by his Diſciples as inſpired from above, neither altogether rejected for dangerous. And I take that to have come to paſſe, not without the ſpeciall providence of Almighty God. For there were many Heathen Philoſophers which were not farre from the knowledge of God: ſuch as by publick diſputation confuted the Epicures, and other contentious Philoſophers delighted with the quirks of Logick, and overthrew their palpable error and ignorance. And though they ſtood the favourers of Chriſtian Religion in great ſtead for their furtherance of learning, yet attained they not the ground and principal point of our Religion, inſomuch, they underſtood not the myſtery of Chriſt, which was concealed the continuance of many ages and generations. The which the Apoſtle in his Epiſtle unto the *Romans* ſheweth plainly in
Rom. 1. theſe words: *The wrath of God is revealed from Heaven, againſt all ungodlineſſe and iniquity of men, which withhold the truth in unrighteouſneſſe. For the thing that may be known of God is manifeſt among them, becauſe God hath ſhewed it unto them. For his inviſible things being underſtood by his works, are ſeen through the creation of the world, that is, both his eternall power and God-head, ſo that they are without excuſe, becauſe that when they know God, notwithſtanding they glorified him not as God. Wherefore they knowing the truth which God revealed unto them, were worthy of death, becauſe that when they knew God, they glorified him not as God.* Therefore ſithence the Apoſtle forbad not the knowledge of the *Gentiles* Doctrines, he gave free licence and liberty unto every man at his choice and pleaſure, to wade in the underſtanding of them. Let this ſuffice for one reaſon to the ſatisfying of the former doubts. The ſecond is as followeth. The holy Scriptures inſpired from above, deliver unto us divine Precepts, and myſtical Doctrine: they graff in the minds of ſuch as hear them true godlineſſe, and the right trade of living: they ſet wide open before ſuch as ſtudy them the moſt ſacred faith: They teach us no Logick wherewith we may withſtand ſuch as oppugne the truth, although the adverſaries are eaſieſt overthrown when their own weapons are uſed to their foyl and deſtruction. But the Chriſtians enjoyed not this benefit by the works of both the *Apollinariuſes*. This was it that the Emperor *Julian* ſhot at when he made the Law, that the Chriſtians ſhould not be ſchooled in the Doctrine of the *Gentiles*. For he knew well, that the Fables contained in the works of Heathen Writers being poyſed in the equall balance of indifferent judgement, would quickly be found light, and ſubject to reprehenſion and diſcredit: the which fond invention of theirs, when *Socrates* their principal Philoſopher had diſallowed, the Judges condemned him, as if he had gone about to diſprove or deſtroy their gods, nay, rather their Devils. Beſides all this, both Chriſt himſelf and his Apoſtle commanded us to be tried ex-
1 Theſſ. 5. changers, to the end, we might *examine all things, and hold that which is good.* We have alſo
Coloſſ. 2. to take heed *leaſt any circumvent us through philoſophy, and vain deceit.* This we ſhall not be able to do, unleſſe we poſſeſſe the armour of the enemy, and in enjoying it, not to be affected like unto them, but to reject that which is evil, to retain that which is good, and to admit nothing without good tryal. For that which is good, whereſoever it is found, appertaineth unto the truth. And if any be diſpoſed to urge us farther herein, let him conſider with himſelf how the Apoſtle did not only not forbid the knowledge of heatheniſh Doctrines, but is ſeen not to have deſpiſed them himſelf, to the end, he might be skilfull in many of the Ethnicks works. Where I pray you borrowed he this ſentence: *The* Cre-
Titus 1. tans *are alwayes liars, evil beaſts, ſlow bellies,* was it not out of *Epimenedes* a Poet of *Creta?*
Acts 17. Or where learned he this? *We are alſo his off-ſpring,* was it not out of the *Phænomena*

of

of *Aratus* the Astronomer? That saying also: *Evil words corrupt good manners*: sheweth plainly, that he was well seen in the Tragedies of *Euripides*. But what need I use many words hereof? it is known well enough that the Doctors of the Church, of an ancient custom never forbidden unto this day, exercised themselves from their youth up, even unto the last hour, in the Sciences and Doctrine of the *Gentiles*: partly, for to attain as well unto a fine stile and eloquent phrase, as the exercise and wheting of the wits: and partly, also for to confute the Doctrine of such Writers as delivered unto the world error and falshood, instead of the manifest and only truth. These things according unto our simple ability, we have laid down by occasion of both these *Apollinarinses*. 1 Cor. 15.

CHAP. XV.

Chap. 17. after the Greek.

How the Emperor taking his voyage to warre with the Persians, *came to* Antioch, *where the common people derided him, unto whom after his departure he wrote an Oration intituled* Misopogon.

THe Emperor when he had exacted of the Christians, and heaped together a great summe of money, proceeding on his voyage against the *Persians*, came to *Antioch* in *Syria*. Being there, and desirous to shew unto the people of *Antioch*, a tast of his honour, the which he set much by, he set the market low, made all things very cheap, had no consideration of the time: he pondered not with himself how that an host or army wheresoever it cometh, bringeth great damage unto the Provincials, and turneth plenty of necessaries to scarcity of food. Wherefore Taverners and Victualing-houses which provided necessaries for wayfaring men, not able to bear the losse of so weighty a burden, whereunto they were enjoyned by the Emperors edict, gave over their trade, so that the City was brought to great distresse, because they wanted necessary provision. The *Antiochians* an impatient kind of people, soon provoked to anger and revengement, could not away with this plague (which they took for no other,) without any more ado they go to meet the Emperor, they cry out against him, they inveigh at his doings, and play with his beard (it was a long thrum beard) they bid him go shave his beard and make hatters thereof: they bring him in remembrance of his coyn, wherein there was a Bull conquering the world with his horns. For the Emperor being wholly given to superstition, sacrificed Buls upon the Idols Altar, and therefore gave charge, that both the Altar and the Bull should be ingraven in his Coin. The Emperor being incensed with their scoffs, threatned he would plague the people of *Antioch*. He removed thence unto *Tarsus* in *Cilicia*: as soon as he had provided there such necessaries as he stood in need of, he went on his journey. Whereupon *Libanius* the *Sophist* took occasion to write the Oration entituled of his Embassie, where he intreated the Emperor for the *Antiochians*, and also the Oration unto the people of *Antioch*, where he laid before them the displeasure which the Emperor had conceived against them. The report goeth, that the *Sophist* wrote the said Orations, and yet they never were seen abroad: and that the Emperor was appeased, not by revenging him of such as had flouted his beard, but requiting them with like contumelious quips. For he defamed the City of *Antioch* for ever, in the Oration which he entituled *Antiochian* or *Misopogon*, directed against the deriders of his beard. So far of these things.

The beard and coin of *Julian*.

The Orations of *Libanius*.

The Oration of *Julian* against such as flouted his beard.

CHAP. XVI.

Chap. 18. after the Greek.

When the Emperor would have an answer of the Oracle of Apollo, *the Devil would not speak because of the body of* Babilas *the martyr was buried hard by. The Emperors displeasure, and of the torments which* Theodorus *the Confessor suffered.*

NOw let us speak of the injuries which the Emperor at that time did unto the Christians at *Antioch*. When he had commanded that the idolatrical Temples of the *Ethnicks* should be set wide open at *Antioch*, he made hast to the Oracle of *Apollo*, which was in *Daphne* a little out of *Antioch*. But the Devil, whose dwelling was in that Den, trembled for fear of *Babilas* the Martyr, (whose Corps lay interred not far from the place) and

Babilas the Martyr.

and would give the Emperor no anſwer, the Emperor perceiving the cauſe, commanded that the Martyrs tomb ſhould be removed thence with ſpeed. When the Chriſtians of *Antioch* underſtood of this, they aſſemble together with women and children, they rejoyce and are glad, they ſing *Pſalms*, they tranſlate the Corps from out of *Daphne* into the City of *Antioch*. The *Pſalms* which they ſang, tended to the reprehenſion of the heathen gods, and of ſuch as worſhipped Idols and carved images. * Then the Emperors diſpoſition which was hid and cloked afore time, was made manifeſt unto the whole world. For he who a little before was a profeſſor of Philoſophy, now breaketh out, and fretteth within himſelf at the *Pſalms* that were ſung in deriſion of the *Gentiles*, and determineth to torment the Chriſtians, as *Diocletian* had done a while before. But when his expedition againſt the *Perſians* permitted no leiſure to bring his purpoſe about, he gave out a commiſſion unto *Saluſtius*, who was Lieutenant of that Province, for to ſee that ſuch as had ſung the *Pſalms* in deriſion of the *Ethnicks* ſhould ſeverely be puniſhed. The Lieutenant although he were a Painim, yet was he altogether unwilling to execute his commiſſion. But ſeeing there was no other choiſe he attached many of the Chriſtians, and ſent many to priſon. But one that was a young man, by name *Theodorus*, and appeached of the *Pagans*, he tormented with ſundry kinds of puniſhments, and rent the fleſh all his body over with the laſh of the whip: and in the end he commanded, that he ſhould be let looſe, when in very deed he was thought not poſſibly able to live. Yet God reſtored him to his former health, for he lived many years after that confeſſion which he yielded in torment. *Ruffinus* who wrote *The Eccleſiaſtical Hiſtory* of his time in the Latin tongue, reporteth that he had conference a long time after with this *Theodorus*, and demanded of him whether he had not felt great pain when the laſh of the whip rebounded from his body: and that he anſwered him again, that the torments were not ſo grievous as ſome men thought: that there ſtood by him a young man which wiped away all the ſalt drops of that ſweating combate, confirmed him in the faith, and that the hour of torment was unto him rather a delectable pleaſure than a dolefull pain. Thus much ſhall ſuffice of that renowned *Theodorus*. At that very time there came Embaſſadors from the *Perſians* unto the Emperor *Julian*, requiring him to proclaim open wars: he ſent them back again with this anſwer, You ſhall ſee me ſhortly in mine own perſon, and therefore I ſhall not need to ſend any in Embaſſie unto you for this matter.

Ruff. lib. 1. Eccleſ. hiſt. ca. 33. ſaith the *Pſalm* was this: Confounded be all they that worſhip carved Images, and put their truſt in Idols.

* Chap. 19. in the Greek.

Theodorus a Confeſſour. *Ruff.* l. 1. c. 36.

Chap. XVII.

Chap. 20. in the Greek.

How the Emperor exhorted the Jews to ſacrifice. Of the wonderfull ſigns which God ſhewed unto the Jews, and the utter ruine of their Temple at Jeruſalem.

FUrthermore, when the Emperor endeavoured another way to vex the Chriſtians, he ſet forth his own ſuperſtition to be ſeen of all men. For when he took great pleaſure in ſacrifice, he did not onely feed his own fond humour with the ſhedding of bloud, but alſo enjoyned penalties for ſuch as recreated not themſelves with the like. When he perceived that he could find but a few men of his diſpoſition, he calleth for the *Jews*, and demandeth of them the cauſe why they did not ſacrifice, ſeeing that *Moſes* had commanded them ſo to do? After they had anſwered, that it was not lawfull for them to execute that function in any other place ſave at *Jeruſalem*, he commanded that in all the haſte the Temple of *Solomon* ſhould be builded up again. After this, he taketh his Voyage againſt the *Perſians*. The *Jews* who of long time had dreamed they ſhould ſee the day when their Temple ſhould be builded again for Sacrifice, now thinking that the hour was come, occupied their heads buſily about the building: they put the Chriſtians in great fear: they inſolently crowed over them: they threatned them the like entertainment as they themſelves had of old at the *Romans* hands. When by the Emperors commandment the coſt and charges was awarded out of the publick treaſury, all neceſſaries were provided, as Timber, Stone, Brick, Clay, Lime, together with other things that are required in Building. At what time *Cyrillus* Biſhop of *Jeruſalem* remembred the Prophecy of *Daniel*, the which Chriſt had confirmed and prognoſticated unto many: that the time was now come, when there ſhould not be one ſtone of the Temple left upon another, but that the Prophecy of our Saviour ſhould now take place and be fulfilled. When the Biſhop had thus propheciſed, there was a great earth-quake the night following, which ſhook the old foundation of

The Prophecy of *Cyril.* Matth. 24.

A great earth-quake.

of the Temple, and turned all down to the ground, together with the houses which adjoyned thereunto. The *Jews* at the sight thereof were taken with a suddain fear, the fame thereof brought many which dwelled in far Countries to see it. Again, not only this, but also many that were present saw with their eys another wonder. For there came down fire from heaven, which burned all their tools and instruments. Then might a man have seen their hammers, graving irons, saws, axes, hatchets, and all such things as the workmen occupied in the building consumed with fire. The fire ceased not to burn the space of a whole day. The *Jews* again being in manner astonied at this strange sight, confessed against their wils, that Christ was an omnipotent God: yet yielded they not unto his will and pleasure, but were held back with the stubborn opinion of *Judaism*, that was rooted in their minds. Neither could the third wonder which ensued after, convert them unto the true faith. The night following there were forms of crosses marked in their garments which shined like the Sun-beams: in the morning when they saw them, and coveted to wipe and rub them off, they could not by any means. Wherefore being blinded as the *Apostle* writeth, they banished the goodness of God from among them. To conclude, the Temple at that time instead of rising up, was ruinously thrown to the ground.

Fire from heaven burned the instruments of the Jews.

Crosses were printed in the clothes of the Jewes that could not be wiped away.

Chap. XVIII.

Chap. 20. in the Greek.

Of the Emperor Julians *voyage into* Persia, *and his miserable end.*

The Emperor understanding the manner of the *Persians*, that in Winter they are very weak, of small power and simple courage (for they are a kind of people that cannot away with cold: the *Mede* also as it is commonly said, all Winter time never pulleth his hand out of his bosome) knowing also that the *Roman* Souldier is of power and force, though the weather pinch never so much: marched forwards a little before Winter, and led his army into *Persia*. First he destroyed the Country, the Villages, and Castles, and afterwards he fell a ransacking of their Cities. He besieged *Ctesiphon* that great City of *Persia*, and pinched therein the King of *Persia* very sore, so that he sent unto him many Embassadors, humbly requesting him to take from him some part of his Kingdom to end the Warre, to raise the siege, and so go his way. But *Julian* was nothing moved therewith: pitied them not at all: neither remembred he the common saying: To conquer is praise worthy, but insolently to triumph over the conquered is a despitefull act: he put confidence in fond conjectures of South-saying, he trusted too much to fantastical dreams, the which *Maximus* the Philosopher then present put in his head: he hoped verily to countervaile, or rather to surmount the great glory and noble prowes of *Alexander* the Great, so that he set nought by the humble sute of the *Persians*: he dreamed according unto the opinion of *Pythagoras* and *Plato*, that by the transmigration of the souls from one body into another, the soul of *Alexander* was crept into his carcasse, or rather that he was *Alexander* himself in another body. The which opinion led him into a foul errour, and caused him to make light of the King of *Persia* his request. The King understanding that his Embassie was to no purpose, being brought to a narrow straight and sore plunge, gathered his power the day after this Embassie, and joyned with the *Romans* host face to face. The *Romans* although they found great fault with their Emperor for refusing the offer, and falling to bloud-shed, yet doubted they not to deal with the *Persians*, who now were come forth to meet them, so that in the end they put them to flight and wonne the field. The Emperor himself was on horse-back at the battel, to the end, he might animate and encourage the Souldiers: but trusting too much to his prosperity, and thinking himself cocksure, went into his Camp without compleat harnesse. Therefore an arrow being suddenly shot at him, pierced thorow his arm, and stuck in his ribbs, which gave him his deaths-wound, but who did it was never known. Some report that he was wounded by a fugitive *Persian*: some other that he was slain by one of his own Souldiers, which is rife in every mans mouth, yet *Calistus*, one of the Emperors houshold Guard, who wrote his life in Heroical Verse, and the Battel which he gave then unto the *Persians*, saith, that it was a wicked fiend or Devil that ran him thorow, which peradventure is feigned, after the manner of Poetical invention, and yet it may very well be true, for we learn that the furies of Hell, have oftentimes recompenced such lewd persons, with extream punishment. But howsoever

The *Persians* and *Medes* cannot abide cold.

howſoever it was, every man knoweth, that for his heady raſhneſs he was ſubject to danger; for his eloquence and gift of utterance, he was deſirous of vain-glory: and for his counterfeit gravity he was contemned and derided of all men. Thus he ended his life in *Perſia* (as I ſaid before) in his fourth Conſulſhip, the which he enjoyed with *Saluſtius*, being the ſix and twentieth of *June*, and the third year of his reign: the ſeventh year after he was made *Cæſar* by *Conſtantius*, the one and thirtieth year of his age.

Julian died *Ann. Dom.* 367.

Chap. XIX.

Jovianus *is created Emperor. A notable confutation of* Libanius *the Heathen Rhetorician.*

Jovianus was created Emperor, *Ann. Dom.* 367.

THe Souldiers being doubtfull, knowing not what was beſt to be done, the next day after the death of *Julian*, without any further deliberation, they proclaim *Jovianus* a man of valiant and noble courage their Emperor. This man being a Tribune, when *Julian* by Proclamation gave the Souldiers in choice, either to do ſacrifice or to leave warfare, choſe rather to throw away his ſword-girdle, then to ſatisfie the wicked and deteſtable edict of the Emperor. For all that, *Julian*, when the neceſſity of the Warres then in hand conſtrained him, retained him in the number of his Captains. But *Jovianus* being nominated Emperor, refuſeth the Crown, and being compelled thereunto againſt his will by the Souldiers, breaketh out into loud ſpeech, ſaying: In that he was a Chriſtian, he would not be Emperor where *Ethnicks* ſhould become his Subjects: yet when all with one voice confeſſed themſelves to be Chriſtians, he yielded and was Crowned Emperor. Being in *Perſia*, and ſuddenly put to his ſhifts, his Souldiers alſo being almoſt famiſhed to death, upon certain conditions he joyned in league with the King of *Perſia*, and ſo ended the Wars. The Covenants as the *Romans* thoughts were unlawfull, yet conſidering the caſe of that preſent time, they were not to be miſliked. For he was content to loſe the dominion of *Syria*, and to deliver the *Perſians Niſibis*, a City in *Meſopotamia*. When theſe tidings were blazed abroad, the Chriſtians conceived no ſmall joy at the departure of *Julian*: the whole army alſo miſliked very much with his undiſcreet and heady raſhneſs, and lay to his charge, that the bounds of the Empire were cut ſhort. For he being deceived by a *Perſian* that was a fugitive, ſet on fire certain Veſſels upon the Seas which brought them Corn, and thereof it aroſe, that the famine grieved them ſore. At that time *Libanius* the *Sophiſt* made a Funeral-Oration, wherein he bewailed the death of *Julian*, and entituled it *Juliana*, or *The Epitaph of Julian*. In the which he painted forth his life with loſty ſtile in praiſe of his perſon, and to his further commendation reporteth of the Books he had written againſt the Chriſtians, and how that in them he had proved their Doctrine for trifling and ridiculous ſtuff. If this Rhetorician had extolled the Emperor only for his other Acts, I would have proceeded with ſilence, to diſcourſe of that which remaineth of the Hiſtory: but inſomuch as he hath mentioned the Books of *Julian*, and like a grave and wiſe Orator, inveyed bitterly againſt Chriſtian Religion, therefore I have thought good to ſay ſomewhat thereof, and firſt I will lay down his own words.* *In the winter ſeaſon* (ſaith he) *when the nights are ſomewhat long, the Emperor peruſing thoſe Books which affirm, that the man whoſe original was in* Paleſtina, *is both God and the Son of God, confuted them with many reaſons and ſtrong arguments, and condemned them for ridiculous Doctrine: affirming moreover, that the glorious Religion highly eſteemed of them, was full of toyes and trifles, where he proved himſelf to be farre wiſer than the old gray-beard of* Tyrus. *Wherefore let the old man of* Tyrus (*he meaneth* Porphyrius) *conceive no diſpleaſure at all, but patiently weigh, wherein his childe doth prejudice his credit.* Theſe are the words of *Libanius* the *Sophiſt*, Truly I will ſay no leſs, but that he was a noble Rhetorician, and I am verily perſwaded, that if he had not conſented unto the Emperors Religion, he would have had no other ſpeech in his mouth than the Chriſtians have at this day; and that by all likelihood, being an excellent Rhetorician, he would have extolled Chriſtian Religion unto the skies. For he wrote in the praiſe of *Conſtantius* while he lived, after his deceaſe he wrote to his diſpraiſe and made invectives againſt him. Wherefore if *Porphyrius* had been Emperor, he would have preferred his Works before the Writings of *Julian*: Again, if *Julian* had been a *Sophiſt*) as he wrote of

* Chap. 23. in the Greek. *Libanius* the Sophiſt in his Funeral-Oration upon the death of *Julian* the Apoſtata.

of *Ecebolius*, in his Funeral Oration of *Julian*) he would have called him a bald Rhetorician. In as much then as he being of the same Religion with the Emperor, being a Rhetorician, and also his friend, wrote his displeasure of him: We also after our ability, will fall to answer his slanderous works. First, He saith that in the Winter season, the nights being somewhat long, he took great pains in perusing the Christians Books. He signifieth by taking of pains in this place, that his travel was great in writing of invectives; as Rhetoricians do use, when they train up youth to the knowledg of their art. A good while ago he read those Books indeed, took great pains, discourſed at large, not as *Libanius* saith with strong arguments, but with weak, insomuch, as they were contrary to the truth, and endeavoured scoffing-wise, to refell such things as of themselves were of force enough. For whosoever disputeth with another, laboureth to foyl his adversary, sometime by corrupting and perverting; some other time by concealing of the truth. Whosoever also he be that oweth spite and hatred unto any man, he will endeavour, like a deadly enemy, not only to do, but also to speak the worst of him: he will also wrest all the mischief which the enemy deviseth against him, upon his adversary. Their own Books do manifestly declare, that both *Julian* and *Porphyrius* (whom he calleth the gray-beard of *Tyrus*) were raylers and scoffers. For *Porphyrius* in his Book Entitled *The Lives of Philosophers*, writing of *Socrates* the chief of all the rest, inveyeth against him bitterly: and writeth to his contumely, railing speeches, and farre more opprobrious languages, than *Melitus* or *Anytus* who of old slandered him alike, ever durst to revile *Socrates* withall. I mean that *Socrates*, whom the Gentiles have in great admiration, for his temperance, justice, and other his virtues: whom *Plato* the Divine Philosopher, whom *Xenophon*, with the whole Senate of Philosophers, do greatly reverence. But *Julian* following his Fathers steps in all things, revealed unto the world that corrupt humour which troubled his head, wherewith he reviled all the Emperors and *Cæsars* that were before him, insomuch that he spared not, no not his dear friend the Philosopher *Marcus*. Wherefore let their Writings be judg, whether both *Porphyrius* and *Julian* were revilers and slanderers or no. Neither have I need of great and weighty arguments to confirm this my assertion, but the opinions of divers sage personages, grounded upon good conjectures, the which I mind to alledge, shall stand for sufficient proof. What *Gregory Nazianzen* hath thought of *Julian*, let us first of all see out of his own words. For in his second Oration against the Gentiles, he writeth thus: *Although both his Reign and also experience hath taught other men, that these things were most true in him; yet perceived I them long ago, since the time I was acquainted with him at* Athens. *For he came thither when the Empresse had procured Licence of the Emperour for his Voyage, when also his brother* Gallus *had conspired the death of* Constantius *the Emperor. There were two causes that moved him to repair unto* Athens. *The first was tolerable, the second of small honesty: the first to see* Greece, *and the Schools that flourished therein: the second (which was more secret and known unto few) for to consult with Southsayers and sacrificers about his affairs in time to come, because it was not then openly permitted for the Authors of such impiety, to practice such devillish inventions. And I my self in conjecturing of him at that time (although I am not of the number of Propheciers) was not much deceived: but his wavering mind and frantick disposition made me a Prophet good enough. For he which goeth neareſt the mark by conjecture, is commonly called the best Prophet. I saw not one signe in him, that gave me any hope of him, that ever he would become an honest man. He had a running head: his shoulders did never leave wagging, and lay flat or steep-wise: he had winking eyes that continually rolled in his head: his countenance was staring: he had a sliding slippery and limping pace: his visage was scornfull: he had a fleering face of his own, the which his immoderate laughter and continual scorning did declare: his manner was without all good order to say and unsay: his words came tumbling out with vehemency and stops, the sentence broken in the middest: his questions and objections were rash and foolish, his answers were little better, which oftentimes followed one after another; and as there was little hold of them, so were they proposed without order. But what need I to runne over all particulars? I foresaw in him before he was created Emperor, that which afterwards proved to be most true. If there were presently in place any of my familiars, which heard me thus divining of him, I am sure they would testifie this to be no otherwise than I do report it: in whose hearing also, at the foresight of these things, I uttered these words: O good God, what a monster the Empire of* Rome *doth nourish. When I had uttered these words, I desired*

Gregorius Nazianzen orat. 2. cont. Gentil.

The physiognomy of *Julian* the Apostate.

of God, that in this behalf I might be found a lyer. For that had been farre better, than that the whole world ſhould have been viſited with ſo many miſchiefs : than that ſuch a monſter ſhould ever have been ſeen among men, the like whereof had never been remembred before : ſeeing there happened many deluges and flouds, overflowing the Countries, the which both young and old at this hour do remember : great loſſe by fire : terrible earthquakes, and gaping of the ground, and men alſo of a ſtrange ſhape were ſeen born in the world, of mixt and compound natures, half man, half beaſt. But he purchaſed unto himſelf ſuch an end as his frantick diſpoſition by all right deſerved. Theſe things did *Gregory* report of *Julian*. Becauſe that *Porphyrius* and *Julian* both, in many their raſh allegations, to the ſlander of Chriſtian Religion, have done great injury to the truth, partly by perverting certain places of holy Scriptures, partly alſo by reconciling of others afreer their own fooliſh judgment, with applying of them to their own purpoſe : many withſtood them, confuted and overthrew their Sophiſtical poſitions; yea above all the reſt, *Origen*, who flouriſhed a long time before the Reign of *Julian*, ſifted out ſuch places of holy Scripture, as ſeemed to bring the Readers into doubt, laid down the Objections together with the Anſwers, and ſatisfied the captious and vain doubts of wicked perſons. If *Julian* and *Porphyrius* had diligently peruſed theſe his works, they would (I am ſure) not only have approved the ſame, but alſo applyed all their gifts to other matters, and never ſet their minds to write Sophiſtical fallacies, full of blaſphemous impiety againſt the Majeſty of God. It is manifeſt hereby that the Emperour uſed theſe Cavillations among rude and unlearned people, and not in the hearing of ſuch as had learned the manifeſt truth out of the holy Scripture. For when he had heaped together many words of holy Scripture, which are neceſſarily ſet forth after a common and uſual kind of phraſe, to expreſs the *Oeconomie*, the order in doing or diſpenſation of God, in the end he ſaith thus : *Verily theſe places every one, unleſs the ſentence hath ſome ſecret or hid myſtery (the which I take to be moſt true) contain as far forth as the words give us to underſtand, many blaſphemies againſt God.* This was one among other of his arguments, laid down in his third book againſt the Chriſtians. In his book intituled *Cyniſme*, while he endeavoureth to inſtruct us how far forth it may be lawfull for us to proceed in framing of holy Fables, or divine Comedies; his opinion is, that in the handling of ſuch matters, it behoved us to conceal the truth : his words are theſe, *Nature had rather be unrevealed, and the hid and intricate eſſence of the gods, will not in any wiſe ſuffer it ſelf to be beaten with plain and manifeſt words into the defiled ears of men.* Wherefore the Emperour as far forth as we can gather by his words, ſeemeth to be of that opinion touching holy Scripture, becauſe the words are myſtical and contain ſecrecie : but it grieves him that all men be not of his mind, and therefore he ſcorneth at ſuch Chriſtians as underſtand the ſaid myſteries ſimply. Yet he ſhould not have ſo derided the ſimplicity of the common people : neither therefore to have inveyed againſt holy Scripture : nor to have abhorred and deteſted the ſenſe and notable ſentences comprized in the ſame, becauſe all men did not underſtand them as he thought good. Now as it is very evident, the like happened unto *Porphyrius*. This *Porphyrius* being rebuked of certain Chriſtians at *Caſarea* in *Paleſtina*, being altogether impatient, through boyling choller, and burning heat of furious rage, fell from the Chriſtian faith, and raſhly took pen in hand (becauſe of the hatred he owed unto them which reprehended him) for to write Books, wherein he inveyed bitterly with contumelious ſtile, againſt all Chriſtians : as I read in the Books of *Euſebius Pamphilus* which he wrote of the confutation of his works. The Emperour alſo ſetting up himſelf inſolently againſt the Chriſtians, in the hearing of unlearned perſons, and being provoked thereunto by the ſelf ſame frantick and raging humour, fell into the like Apoſtaſie with *Porphyrius*. Wherefore both of them, falling of their own accord into extream impiety, and privy in conſcience to their blaſphemous practiſes, received puniſhment due unto their deſerving. Furthermore when *Libanius* the *Sophiſt* ſcornfully derided the Chriſtians, in theſe words : *They take the man that was born in* Paleſtina *for God, and the Sonne of God :* methinks he forgetteth himſelf, when as in the end of his Oration, he numbred *Julian* among the gods, in this ſort : *Firſt of all* (ſaith he) *they could not refrain, for they ſtoned him almoſt to death, which brought the firſt tydings of* Julians *departure out of this life, as if he had lyed againſt God.* Again a little after : *O thou ſcholler* (ſaith he) *of the Devils : O thou diſciple of the Devils : O thou aſſiſtant and aſſociate of the Devils.* Although he underſtood this otherwiſe, yet in ſo much he eſchewed not the equivocal word which compriſeth alſo the Devil, he ſeemed to utter no leſs than the Chriſtians accuſtomed

Julian l. 3. contra Chriſtian.

Julian l. *Cyniſ.*

Impatiencie brought *Porphyrius* into Apoſtaſie.

Libanius in the funeral of *Julian.*

accuſtomed to do in reproach. Wherefore if he had determined with himſelf to extoll any man, he ſhould have avoided every ambiguous word, in ſuch ſort as he rejected another phraſe being reprehended for it, and blotted it out of his Books. How that man in Chriſt is made God, how that he is both man openly, and God in myſtery; how that alſo both theſe things may be juſtified, the holy Books of the Chriſtians do declare. The *Ethnicks* before they believe, are not able to comprehend it. For the ſaying of the Prophet is true: *If you believe not, you ſhall not be able to underſtand.* Wherefore they are not aſhamed to number many mortal men in the Catalogue of the gods. I would to God they had offended herein only in taking them for gods who were virtuous livers, juſt men, and temperate perſons: but they have preferred ſuch as were impure, unjuſt, and drunken ſots: I mean *Herculeans*, *Bacchians*, *Æſculapians*, whom *Libanius* doth very oft call to witneſs in his writings, whoſe amorous toys and wanton behaviour both with male and female, if I ſhould go about to rehearſe, would compell me to uſe a long digreſſion. Such as are deſirous to underſtand farther hereof, let them repair unto *Ariſtotles Peplus*, by interpretation the womans attire: unto *Dionyſius Garland*, unto *Reginus Polymnemon*, and to the whole rabble of Poets, who writing of theſe things, do ſet wide open unto the world the vain ridiculous myſteries of the *Ethnicks*. But that it is an Heatheniſh cuſtom to account of mortal men as of gods, let us conſider thereof a little better. The *Rhodians* being in great diſtreſs received anſwer of the Oracle, that they ſhould worſhip *Attis* the *Phrygian*, who was a Prieſt and died frantick. The Oracle was as followeth:

Eſay 7.

Hercules.
Bacchus.
Æſculapius.

Set forth the great god Attis *name, ſound out his glorious praiſe,*
Whom virtue joyn'd with Adon *chaſt, and* Bacchus *happy dayes.*

Attis died for love.

This Oracle maketh *Attis*, who died for love, a god, together with *Adonis* and *Bacchus*. Moreover when *Alexander* King of *Macedonia* came to *Aſia*, the people *Amphictions* brought him preſents, of whom the Oracle of *Apollo* in *Delphos* made this anſwer, and charged the people as followeth:

Bacchus was drunken ſot.

Let Altars burn and Incenſe pour, pleaſe Jove, Minerva *eke:*
The potent Prince though nature frail, his favour you muſt ſeek.
For Jove *from Heaven to Earth him ſent, lo* Alexander *King,*
As God he comes the Earth to rule, and juſt laws for to bring.

Theſe were the words which the Devil out of the breſt of *Pythia* uttered of *Alexander*. The ſame Oracle, to the end he might flatter great Perſonages and Princes of great power, numbred them in the Catalogue of the gods, and peradventure this anſwer was no other but a flattering of *Alexander*. To what end ſhall I write of *Cleomêdes* the wreſtler; of whom to the end he might be canonized a god, the Oracle ſpake in this ſort:

Cleomêdes was a wreſtler of exceeding ſtrength and greatneſſe of body, who being put beſide the prize at the game of *Olympus*, fell mad.

Cleomêde *interred is, his fame let flouriſh ſtill,*
Advance with Feaſts and Sacrifice his Name, this is our will.

Diogenes Cynicus and *Oinomaus* the Philoſopher, condemned the Oracle of *Apollo* for this aforeſaid folly. The people *Cyziceni* called *Adrianus* the thirteenth god: *Adrianus* himſelf counted *Antinous* his darling in the Catalogue of the gods. Yet *Libanius* would not once open his lips to the reprehenſion of theſe ridiculous toys and meer folly. Nevertheleſs though he peruſed theſe Oracles, and read over the Book of *Adrian*, entitled, *The Life of Alexander*, yet was not he aſhamed to eſteem of *Porphyrius* as of a god. *I am humbly* (ſaith he) *to crave pardon of the old gray beard of* Tyrus, *in that I have preferred the Emperor before his writings.* Thus have we diſcourſed by way of digreſſion ſomewhat at large, to the end we might ſatisfie the deſpitefull reports of the ſlanderous mouth of the *Sophiſt*: yet inſomuch they ſeem to require a ſeveral volume, we will end them here and proceed on in our Hiſtory.

Antinous was a young boy whom *Adrian* the Emperor loved.

Chap. 24. after the Greek.

Chap. XX.

How that the Biſhops of all Sects and Opinions poſted unto Jovianus *the Emperor as ſoon as he was created, hoping every one to find him according to their own veins.*

The Emperor *Jovianus* was a favourer of the *Nicene* Creed.

AS ſoon as the Emperor *Jovianus* returned out of *Perſia*, the Churches immediatly were troubled with ſedition. The Biſhops likewiſe whilſt they hope to find the Emperor of their own ſeveral opinions, endeavour with all might to prevent one another. The Emperor foraſmuch as always he cleaved unto the Creed containing the clauſe of *One ſubſtance*, made flat anſwer, that he would always further the ſame, and encouraged *Athanaſius* Biſhop of *Alexandria* by his letters, who immediatly after the deceaſe of *Julian* injoyed again the Biſhoprick of *Alexandria*. For he being then confirmed by the Emperors letters, laid aſide all fear and faintneſſe of courage. Moreover the Emperor called home again the Biſhops whom *Conſtantius* had exiled, whom *Julian* alſo had not reſtored to their Sees. Then alſo the Idol-groves and Temples of the *Ethnicks* were ſhut up, the *Pagans* themſelves wandred and hid them here and there: ſuch as wore the Philoſophical habit, laid it aſide, and wore the common and uſual attire. Thoſe bloudy and deteſtable Sacrifices wherewith they openly defiled themſelves, and took their fill during the Reign of *Julian*, were now wholly taken away.

Chap. 25. after the Greek.

Chap. XXI.

How the Macedonians *and* Acacians *aſſembling at* Antioch, *confirmed with their Subſcriptions the* Nicene *Creed.*

THe Chriſtian affairs were not as yet pacified, neither enjoyed they a quiet end. For ſuch as were ring-leaders of contrary factions got them unto the Emperor, hoping that he would give them free liberty to feed and foſter among themſelves the fiery humour of contention, and licence to deal ſeditiouſly with their adverſaries. And firſt of all the *Macedonians* exhibit unto him a Supplication, where they requeſt, that ſuch as avouch the unlikeneſs and diſſimilitude between the Son and the Father, ſhould be baniſhed the Church, and themſelves ſubſtituted in their rooms. The Authors of this Supplication were *Baſilius* Biſhop of *Ancyra*, *Sylvanus* Biſhop of *Tarſus*, *Sophronius* Biſhop of *Pompejopolis*, *Paſinicus* Biſhop of *Zenum*, *Leontius* Biſhop of *Comanum*, *Callycrates* Biſhop of *Claudiopolis*, and *Theophilus* Biſhop of *Caſtabala*. The Emperor receiving their Supplication gave them no anſwer at all, but ſent them away with theſe words: *I tell you truly I cannot away with contention, but ſuch as imbrace unity and concord, I do both honour and reverence them.* Theſe words of the Emperor coming to the ears of other contentious perſons, delayed the heat of ſedition that was kindled among them, which fell out right as the Emperor had wiſhed. Again at that time alſo the behaviour of the *Acacians*, a buſie kind of bodies, a ſect wonderfull ſeditious was perceived: a kind of people they are, alwayes applying themſelves according unto the veins of the Emperors. Theſe men aſſemble themſelves at *Antioch* in *Syria* together with *Meletius*, who a little before had ſevered himſelf from their Communion, they creep to familiarity and conference with him. The cauſe that moved them thereunto, was for that they ſaw him in great eſtimation with the Emperor, who then made his abode at *Antioch*. They frame a Supplication among themſelves with uniform conſent of them all: They acknowledge the Faith of *One ſubſtance*: they ratifie the *Nicene* Creed: They exhibit unto the Emperor their Supplication containing the form as followeth: *Unto our moſt holy and gracious Lord* Jovianus, *victorious, puiſſant* Auguſtus: *The Councel of Biſhops aſſembled at* Antioch *out of ſeveral Provinces, ſend greeting in the Lord. We have experience and trial ſufficient (moſt holy Emperor) how that your graces Highneſſe with great induſtry endeavoureth to eſtabliſh Peace and Unity in the Church of God: neither are we ignorant how that your prudent advice thinketh no leſſe than that the form of the Catholike Faith will prevail very much to the furtherance and confirmation of the aforeſaid Unity and Concord. Therefore leſt we ſhould be numbred among the corrupters of the true and ſincere character of Chriſtian Doctrine, we thought good to let your Majeſty underſtand, that we both allow and retain unviolably, the Creed confirmed of old in the holy and ſacred Councel of* Nice: *ſithence that the clauſe of* One ſubſtance *(according unto ſome mens thinking unadviſedly laid down) is very well interlaced of the Fathers, interpreted and expounded both with commodious phraſes, and fit epitheton: the*

Jovianus the Emperor could not away with contentious perſons.

The Supplication of the *Acacians* aſſembled at the Councel of *Antioch*, unto the Emperor *Jovianus*.

the which exposition sheweth forth the Son to be begotten of the Fathers substance to be like unto the Father according unto his substance: That no passion ought to be conceived in his inexplicable generation: The word Substance *was not used of the holy Fathers in that sense which the* Græcians *take it, but to the overthrow of the poisoned doctrine which the blasphemous mouth of* Arius *endeavoured to establish, saying, that Christ had his original of nothing: That also these* Anomians *affirming (by interpretation) the Son to be unlike the Father, who lately stept up, avouched more impudent and lewd doctrine to the overthrow of the Ecclesiastical peace and unity. Wherefore we have thought good to annex unto this our supplication wherein our censure and opinion is laid down, the form of Faith (which we honour and reverence) decreed by the Bishops assembled at* Nice, *it begins as followeth: We believe in God the Father Almighty,* &c. *containing throughout very sound and substantial doctrine. I* Meletius *Bishop of* Antioch, *do subscribe and allow of all the parts and parcels of the aforesaid Supplication and Creed above-written. Even so do I* Eusebius *Bishop of* Samosata, Evagrius *Bishop of* Sicilia, Uranius *Bishop of* Apama, Zoilus *Bishop of* Larissa, Acacius *Bishop of* Cæsarea, Antipater *Bishop of* Rosse, Abramius *Bishop of* Uria, Aristonicus *Bishop of* Seleucobelus, Berlamenus *Bishop of* Pergamus, Uranius *Bishop of* Meletine, Magnus *Bishop of* Chalcedon, Eutychius *Bishop of* Eleutheropolis, Isacocis *Bishop of* Armenia *the greater,* Titus *Bishop of* Bostra, Peter *Bishop of* Sipus, Pelagius *Bishop of* Laodicea, Arabianus *Bishop of* Antros, Piso *Bishop of* Adana, *by his substitute* Lamydrio *the Elder,* Sabinianus *Bishop of* Zeugma, Athanasius *Bishop of* Ancyra, *by his substitutes* Orphitus *and* Atetius *the Elders,* Irenio *Bishop of* Gaza, Piso *Bishop of* Augusta, Patricius *Bishop of* Paltum, *by his substitute* Lamyrio *the Elder,* Anatolius *Bishop of* Berœa, Theotimus *Bishop of* Arabia, *and* Lucianus *Bishop of* Arce. This Supplication have we found in the Book of *Sabinus,* entitled, *The Collection of the Councels.* The Emperor who determined with himself to pacifie with gentle and courteous languages all quarels and contention, made answer that he would not molest any, what Faith or Religion soever they professed, but above all others that he would honour and reverence such as shewed themselves peace-makers, and went about to maintain the bond of Unity and Concord. *Themistius* the Philosopher doth report these things in this sort of him. For in the Oration entitled *Consul,* the which he wrote of him, he extolled him unto the skies, because that in granting every man free choice and liberty to professe this or that kind of Religion, he stopped the mouths of all flattering parasites and sichophants, which kind of men (saith he nipping-wise) as it is known unto the whole world, worship not the King of Heaven, but the earthly Crown and Scepter, much like unto *Euripus* carried headlong sometimes this way, sometimes that way.

The Subscription of the Bishops.

Flatterers are likened unto the sea *Eripus,* which ebbeth and floweth seven times a day.

Chap. XXII.

The Death of Jovianus *the Emperor.*

THe Emperor when he had appeased the sedition of contentious persons in such sort as we have said before, removed with speed from *Antioch,* and got him to *Tarsus* in *Cilicia,* where after the wonted solemnity of honourable funerals he buried the corps of *Julian* his predecessor: immediately after he is proclaimed *Consul.* Thence he took his voyage toward *Constantinople,* and came unto a place called *Dadastana,* lying in the midst between *Galatia* and *Bithynia.* There was he met of *Themistius* the Philosopher, together with other Senators and noble Personages, who then pronounced his Oration, entitled *Consul;* The which afterwards also he uttered at *Constantinople* in the hearing of the whole multitude. The Empire of *Rome* had enjoyed great prosperity; and as well the state of all people, as the Ecclesiastical Affairs of the Church of God, by reason of so virtuous an Emperor, had flourished exceedingly, had not death unlooked for, pierced his breast with her poisoned dart, and deprived him of all his princely joy: for he died in the aforesaid place in Winter, of the lungs being stopped with deadly obstructions, the 17th of *February,* he himself together with his son *Varonianus* being *Consul.* He was Emperor seven moneths, and departed this life being three and thirty years old. This Book comprizeth the space of two years and five moneths.

Jovianus the Emperor departed this life, *An. Dom.* 368.

The end of the third Book of *Socrates.*

THE FOURTH BOOK OF THE ECCLESIASTICAL HISTORY OF *SOCRATES SCHOLASTICUS.*

CHAP. I.

How that after the death of Jovian, Valentinianus *was choſen Emperor, who joyned with him his brother* Valens. Valentinianus *himſelf was a true Catholike, but* Valens *was an Arian.*

The fourth Book compriſeth the Hiſtory of ſixteen years, ending *An. Dom.* 381.

Valentinianus created Emperor *An. Dom.* 368.

Valens the *Arian* was fellow Emperor with *Valentinian. An. Dom.* 368.

WHen *Jovian* the Emperor had run the race of his natural life, and departed out of this world at *Dadaſtana* (as we ſaid before) the 17th of *February*, being Conſul himſelf together with *Varonianus* his ſon: the ſouldiers deſcending from *Galatia*, came to *Nicæa* a City of *Bithynia* the ſeventh day after, and with uniform conſent proclaimed *Valentinianus* for their Emperor the five and twentieth of the ſaid *February*, and in the aforeſaid Conſulſhip. This *Valentinian* was by birth of *Pannonia*, and of the City *Cibale*, who applying himſelf to feats of arms, proved both a skilfull and a valiant warrier. He was a man of a noble mind, and ſeemed always to deſerve far greater honour and dignity than he enjoyed. As ſoon as he was created Emperor, he got him with all ſpeed to *Conſtantinople*, and thirty days after his Coronation, he made his brother *Valens* fellow Emperor with him, and though they were both Chriſtians, yet did they diſagree in points of Religion. *Valentinian* imbraced the faith eſtabliſhed by the Councel of *Nice*: but *Valens* after a certain toy conceived in his brains, cleaved unto the *Arian* hereſie, the which opinion took root in his breſt, by reaſon he was baptized of *Eudoxius* the *Arian* Biſhop of *Conſtantinople*; they were both earneſt followers of the faith which they imbraced, and being created Emperors, the one was far unlike the other, in condition and trade of life. For though before that time under the reign of *Julian*, the one being *Tribune*, I mean *Valentinian*, the other being of the ordinary guard and daily about the Emperor, I mean *Valens*, they both declared unto the world the zeal they bare unto Chriſtian Religion (for being conſtrained to ſacrifice, they choſe rather to fling from them their ſword-girdles, than to forſake the faith of Chriſt, ſo that the Emperor *Julian* depoſed neither of them from their dignities, no more he did not *Jovian*, who immediately ſucceeded him in the Empire, perceiving they were profitable members of the Commonwealth) yet afterwards having gotten the Supremacy and the Imperial Scepter, notwithſtanding their diligence and care was alike in the adminiſtration of the publick weal at the beginning of their Reign, for all that touching the faith (as I ſaid before) they varied one from another, and ſhewed a contrary and a divers countenance unto the profeſſors of Chriſtian Religion. *Valentinian* as he honoured and reverenced the favourers of his faith and opinion, ſo he moleſted the *Arian* not at all; but *Valens* endeavoured not onely to increaſe the number of the *Arians*, but alſo (as hereafter ſhall more manifeſtly appear) grievouſly to perſecute the contrary opinion. About that time *Liberius* was Biſhop of *Rome*, and at *Alexander Athanaſius* was over the Congregations which addicted themſelves unto the faith of *One ſubſtance*: but over the *Arians* was *Lucius*, whom the hereticks choſe to their Biſhop immediately after the deceaſe of *Georgius*. The *Arians* inhabiting *Antioch* had *Euzoius* to their Biſhop. Such as maintained there alſo the faith of *One ſubſtance* were divided into two parts, over the one was *Paulinus*, over the other *Meletius*. *Cyrillus* was then Biſhop of *Jeruſalem*, and *Eudoxius* the *Arian* Biſhop of *Conſtantinople*. The defenders of the Creed which contained the clauſe of *One ſubſtance* were fain to meet in a little Chappel within the ſaid City, and there to celebrate their wonted ſolemnity. The ſect of the *Macedonians* which varied from the *Acacians* in *Seleucia*, enjoyed their Churches throughout every City. And thus went the affairs of the Church in thoſe dayes.

Liberius. Athanaſius. Lucius.

Euzoius. Paulinus. Meletius. Cyrillus. Eudoxius.

CHAP.

Chap. II.

When Valentinianus *abode in the Weſt, the* Macedonians *repaired unto* Valens *at* Conſtantinople, *and obtained of him to ſummon a Councel. How that* Valens *being an* Arian, *perſecuted the true Chriſtians.*

THe Emperor *Valentinian* took his journey with all ſpeed into the Weſt, whither he was conſtrained by reaſon of earneſt buſineſs to remove. But *Valens* as he remained at *Conſtantinople*, was viſited of the Biſhops which were of the ſect of *Macedonius*, and requeſted to ſummon another Synod, for the eſtabliſhing of the true faith. The Emperor thinking verily they were of one opinion with *Acacius* and *Eudoxius*, gave them licence to call a Councel together; they from every where cited the Biſhops to meet at *Lampſacum*. But *Valens* with all celerity got him to *Antioch* in *Syria*, fearing leſt the *Perſians* ſhould break the league of thirty years, made in the reign of *Jovianus*, and invade the *Roman* dominions, where he found that the *Perſians* were quiet and meant no harm. The Emperor therefore living in peace, and enjoying quietneſſe, raiſed great and grievous perſecution againſt them which imbraced the faith of *One ſubſtance*. And although he moleſted not *Paulinus* the Biſhop, for his rare virtues and ſingular gifts, yet baniſhed he *Meletius*. But other of the Churches of *Antioch* that would not communicate with *Euzoius*, he vexed diverſly, and plagued with ſundry penalties and puniſhments. It is reported moreover that he threw many into the river *Orontes*, which runneth by the City, and there drowned them.

The Councel of *Lampſacum* gathered together of *Macedonian* hereticks.

Chap. III.

While Valens *the Emperor perſecuted the true Chriſtians in the Eaſt,* Procopius *the Tyrant rebelled at* Conſtantinople: *then alſo were ſeen great Earthquakes, and overflowing of the Sea, which deſtroyed many Cities.*

WHen *Valens* exerciſed ſuch practices in *Syria*, *Procopius* the tyrant rebelled at *Conſtantinople*. Who when in ſhort ſpace he had gathered great power, marched forwards to give battel unto the Emperor. *Valens* underſtanding of this, was in a ſore taking, and by reaſon of this ſtir, his tyranny and cruelty reſted a while from perſecuting of the true Chriſtians. In the mean ſpace while the ſmoke of this tumult waxed hot, there roſe upon a ſudden a great Earthquake, which ſcattered the building aſunder, and deſtroyed many Cities. Moreover the Sea kept not within his bounds, brake over the banks, and drowned the Countreys. For it fell out in many places, that where a little before men went on foot, all then was on a flote, Boats, Barks and Ships were uſed: Again the Sea went ſo far from it ſelf in other places, that it left much dry land, much ſandy ground, and many fiſhes to ſwim without water. Theſe things happened in the firſt Conſulſhip of theſe two Emperors.

An. Dom. 369.

Earthquakes. The Sea overflowed.

Chap. IV.

In the troubleſom ſtate of the Church, the Macedonian *ſect in the Councel of* Lampſacum *ratified the Creed of the Councel held at* Antioch: *accurſed the Faith of the Councel ſummoned at* Ariminum, *and confirmed the depoſition of* Acacius *and* Eudoxius.

IN the time of the aforeſaid calamities, neither enjoyed the Commonweal peace, nor were the Eccleſiaſtical affairs in proſperous ſtate. For ſuch as had procured Licence of the Emperor to ſummon a Councel, met together at *Lampſacum* in the ſame Conſulſhip, that is, the ſeventh year after the Councel of *Seleucia*, and there, after they had confirmed afreſh the form of Faith which of old was publiſhed at *Antioch* (they had alſo a little before ſubſcribed unto the ſame at *Seleucia*) they accurſed the Creed of the Biſhops, which with uniform conſent in Religion, they had lately eſtabliſhed at *Ariminum*. Again they gave ſentence againſt *Acacius* and *Eudoxius*, as of right deſerving to be removed. *Eudoxius* Biſhop of *Conſtantinople* could in no wiſe reſiſt their doings, the commotion and wars then in hand raiſed by the tyrant *Procopius*, was a cauſe and let that he could not revenge him of them. Wherefore *Eleuſius* Biſhop of *Cyzicum* having gotten the upper hand, maintained for a while together with his complices the *Macedonian* opinion, the which alſo a little before was diſcloſed, and made more manifeſt at the Councel of *Lampſacum*. I ſuppoſe verily the ſaid Councel to have been cauſe why *Helleſpont* (for *Lampſacum* is a Town on the Sea-ſide of *Helleſpont* toward *Aſia*) is ſo full of the *Macedonian* hereticks. The aforeſaid Councel was ended as you read before.

The Councel of *Lampſacum* held of *Macedonians* ſeven years after the Councel of *Seleucia*.

Chap. V.

How the Emperor and the rebel Procopius *pitching their field by* Nacolæa *a City of* Phrygia, *the rebel was betrayed by his own Captains, and executed together with them.*

An. Dom. 370. THe year following in the Conſulſhip of *Gratianus* and *Dagalæphus*, the war began. For *Procopius* the tyrant left *Conſtantinople*, and made expedition againſt the Emperor: *Valens* underſtanding of it removed out of *Antioch*, and with all ſpeed went to meet *Procopius*, joyned with him at *Nacolæa* a City in *Phrygia*, and there pitching the battel, in the firſt skirmiſh his ſide was the weaker. In a while after he took *Procopius* alive, for *Angelo* and *Gomarius* his own Captains had betrayed him, whom (I mean all three) he executed with new and ſtrange kinds of torments. The traitors for neglecting their Allegiance and Oath paſt between them, he ſawed aſunder in the midſt. The tyrants thighs he tied to the tops of mighty boughs growing not far aſunder, the which firſt of all with certain Engines he wreſted to the ground, and afterwards looſed them, which lifted *Procopius* on high, and pulled him in pieces. The rebel being thus torn in two parts died miſerably.

Angelo and *Gomarius* the Captains of *Procopius* were ſawed aſunder.

Procopius dieth miſerably.

Chap. VI.

How the Emperor after his victory againſt Procopius, *went about to compel the* Macedonian *Councel of* Lampſacum, *and all Chriſtians, to the* Arian *opinion.*

THe Emperor being puffed up with his proſperous and lucky ſucceſſes, turned himſelf again to moleſt and perſecute the Chriſtians, becauſe he determined with himſelf, to prefer every where the *Arian* opinion. And firſt of all the Councel held at *Lampſacum* lay on his ſtomack; not only becauſe they depoſed the *Arian* Biſhops, and deprived them of their Churches, but alſo becauſe they accurſed the form of Faith lately eſtabliſhed at *Ariminum*. Wherefore after his coming unto *Nicomedia* a City of *Bithynia*, he called before him *Eleuſius* Biſhop of *Cyzicum*, who as I ſaid before, was of the *Macedonian* opinion. The Emperor called together a Councel of *Arian* Biſhops, and compelled *Eleuſius* to ſubſcribe unto their Faith. Who though at the firſt he denied utterly that he would agree thereunto, yet afterwards being ſore threatned of the Emperor with baniſhment and confiſcation of all his ſubſtance, yeelded unto the *Arian* opinion. Immediately after his Subſcription he was in great agony and torment of conſcience: he turned thence to *Cyzicum*: in the face of the Congregation he made a pitifull complaint, with relation of the injury which the Emperor had done unto him; how he had condeſcended not with his will, but by compulſion unto the *Arian* hereſie; he requeſted they would get them another Biſhop, becauſe that he was conſtrained to deny his own opinion; but the Inhabiters of *Cyzicum* for the great love and affection they bare towards him, neither would acknowledge another Biſhop over them, nor yeeld up the Government of their Church. Wherefore they both took him for their Superiour, and kept ſtill their former opinion.

Chap. VII.

How that Eunomius *after the depoſition of* Eleuſius *the* Macedonian, *was made Biſhop of* Cyzicum. *The original of* Eunomius, *and how that he being the Scribe of* Aetius *the Atheiſt, followed his ſteps.*

WHen the former depoſition was heard of, the Biſhop of *Conſtantinople* choſe *Eunomius* to be Biſhop of *Cyzicum*, who being an eloquent man, was thought able with his gift of perſwaſion eaſily to induce them to imbrace his opinion. After that *Eunomius* was come thither, the Emperor ſent commandment that *Eleuſius* ſhould be removed, and *Eunomius* placed in his room. Whereupon the favourers of *Eleuſius* builded them a Church without the wals of the City, and there had their private Conventicles. But of *Eleuſius* ſo far: now let us return unto *Eunomius*. This *Eunomius* was a Scribe of *Aetius*, who was ſirnamed the *Atheiſt*, of whom we ſpake before. And living with this *Aetius*, he learned of him captious fallacies and quirks of Logick, the which Sophiſters do highly imbrace, and exerciſed himſelf therein continually. Moreover he was delighted with vain ſpeeches and epithetons; he learned unadviſedly to frame ſophiſtical arguments: he took great

Eunomius was the Scribe of *Aetius* the heretick,

great pride therin, and ran headlong into open blasphemy. He imbraced the heresie of *Arius*, and impugned the truth in Christ. And although he was in manner ignorant as touching holy Scriptures and the understanding thereof: yet was he able to decline the words and vary the phrase, but he could never attain unto the mark he shot at, as his seven Books of Commentaries upon the Epistle of S^t *Paul* unto the *Romans*, foolishly written do declare. When he had uttered many vain and frivolous expositions of that Epistle, his capacity could not comprize, neither attain unto the drift of the *Apostle*. There are extant certain other Books of his not unlike the former, the which if any be disposed to peruse, he shall find many words, but little matter. It was this *Eunomius* that *Eudoxius* preferred to the Bishoprick of *Cyzicum*. When as he after his wonted manner, fed the ears of his auditors out of the Pulpit with sophistical arguments and reasons of Logick, he amazed his auditory, so that thereupon there was raised a great tumult at *Cyzicum*. For the Citizens of *Cyzicum* when they could not away with his arrogant and insolent manner of preaching, they banished him their City. Thence he got him to *Constantinople*, lived with *Eudoxius*, and plaid the Bishop no longer. Yet lest we seem in the way of slander only to report these things of him, let us hear the blasphemous words of *Eunomius* himself, wherewith most impiously after his sophistical manner he derogated from the Majesty of Almighty God. He said as followeth: God of his own essence understandeth no more than we do, neither is the same better known or understood of him than of us: and whatsoever we know of it, the same knoweth he, and look what his capacity reacheth unto, the same thou shalt find in us. These and many other such leud fallacies linked *Eunomius* together, but after what sort he fell from the *Arians*, I will hereafter declare.

The blasphemies of *Eunomius* the heretick.

Chap. VIII.

Of the Oracle that was found ingraven in a stone, when the Emperor Valens *upon displeasure overthrew the wals of* Chalcedon.

The Emperor upon displeasure gave commandment, that the wals of *Chalcedon* lying over against *Bizantium* should be overthrown. For he took an Oath that if he got the upper hand of *Procopius* the tyrant, he would do it, because the Citizens of *Chalcedon* took *Procopius* part, and reviled him as he passed by the wals of their City with spitefull and contumelious languages, and shut up their gates against him. So it fell out that the wals of the City, by the commandment of the Emperor, were thrown down to the ground. The stones thereof were carried to the common baths at *Constantinople* called *Constantiane*. In one of the said stones there was an Oracle found ingraven, the which of old lay in secret, and then first came to light. Whereby it appeared that the wals should be taken to the use of the baths, when great plenty of waters were seen in the City: and that when infinite of the *Barbarian* Nations invaded the *Roman* Dominions, they should wonderfully molest the Empire of *Rome*, and in the end be overthrown themselves: There is no cause to the contrary, but that the Reader may have the Oracle laid before him:

When Nymphs with noise and royal Feasts, when mirth in City reigns,
When wals with woe keep streamy baths, that boyl up filth and stains,
A people strong in number great, shall passe Danuby *streams:*
Callyro *eke the* Scythian *Isle, and* Misian *craggy Realms,*
The Thracian *banks with armour bright all covered men shall see.*
This Nation fierce though armour fight in armour foild shall be.

An Oracle found engraven in a stone when the wall of *Chalcedon* was thrown down.

The Oracle is in this sort. For not long after, the Conduit which *Valens* made, yeelded great plenty of water unto the City of *Constantinople*: At the same time also (as hereafter shall more manifestly appear) certain of the *Barbarian* Nations took armour against the Empire of *Rome*. Yet the Oracle may otherwise be understood. For *Clearchus* the Lieutenant of the City, after the conveyance of the Conduit, made a great pipe in *Theodosius* market, the which was called the plentifull pipe, where also for joy thereof the City kept a solemn feast, and this peradventure was it which the Oracle meant when it said:

When Nymphs with noise and royal Feasts, when mirth in City raigns,
When wals with woe keep streamy baths, that boyl up filth and stains.

But these circumstances and knowledge of the Oracle fell out afterwards. When the wals of *Chalcedon* were a throwing down, the Citizens of *Constantinople* made humble sute unto

to the Emperor, that he would not ſo deface the City of *Chalcedon*. The like did the *Bithinians*, *Nicomedians* and *Niceans*, who by chance then were at *Conſtantinople*. But the Emperor being throughly incenſed againſt them, took their ſute in very ill part: and to the end he might keep his Oath, he commanded the wall ſhould down, and the foundation ſhould be filled up with little pelting ſtones, ſo that as yet there is to be ſeen in ſome places of the wall how ſlender and what new building of no account was raiſed upon ſo ancient and ſubſtantial a foundation. But of the wals of *Chaledon* ſo much ſhall ſuffice.

Chap. IX.

How the Emperor Valens *perſecuted the* Novatians, *who imbraced the clauſe of One ſubſtance, no leſſe than the true Chriſtians. How the Emperor* Valentinianus *begat a Son and called him after his own Name, for his Son* Gracianus *was born before* Valentinianus *enjoyed the Empire.*

THe Emperor moreover ceaſed not from perſecuting ſuch as imbraced the Creed containing the clauſe of *One ſubſtance*, but baniſhed them out of *Conſtantinople*, and together with them the *Novatians*, who addicted themſelves unto the ſame opinion: their Church doors he commanded to be nailed up: their Biſhop *Agelius*, a man that led a preciſe life, and ruled the Church even from the Reign of *Conſtantine*, he exiled. This man all his life time went bare foot, & according unto the commandment of the Goſpel, he had but one coat. At that time *Martianus* who ſometime was a Souldier in the Emperors Palace, a zealous and an eloquent man, appeaſed the diſpleaſure of the Emperor conceived againſt the *Novatians*. He was then a Prieſt of the *Novatian* Church, and trained up *Anaſtaſia* and *Caroſis* the Emperors Daughters in the precepts of Grammer, in whoſe name the common Baths builded by *Valens* at *Conſtantinople* were conſecrated, the which as yet are there to be ſeen, bearing the name of the Emperors Daughters. Wherefore by reaſon of his ſute, and becauſe of the reverend opinion which the Emperor conceived of this Prieſt, the *Novatian* Churches being ſhut up for a while, were ſet wide open and frequented anew, yet were they not rid of the *Arians*, nor delivered from their perſecution. The *Arians* abhorred them becauſe they loved entirely ſuch as imbraced the Faith of *One ſubſtance*. The ſtate of the Eccleſiaſtical affairs then was at this point. This one thing we may not leave untouched, how that the battel between the Emperor and *Procopius* the tyrant, was fought about the later end of *May*, in the Conſulſhip of *Gratianus* and *Dagalephus*. In a while after the ſaid battel, the aforeſaid men being Conſuls, the Emperor *Valentinianus* had a Son born him in the Weſt, whom he called after his own Name, for his Son *Gratianus* was born before he was crowned Emperor.

Chap. X.

Of the great Hail that fell at Conſtantinople, *and the Earthquakes which hapned in* Bithynia *and* Helleſpont.

Great Hail. THe year following in the Conſulſhip of *Lucinus* and *Jovianus*, the 2d of *July*, Hail of a wonderfull bigneſs, like unto ſtones lighted at *Conſtantinople*. It is riſe in every mans mouth, that God ſent that great Hail in token of his diſpleaſure againſt the Emperor, for baniſhing many Prieſts and Biſhops, which refuſed to communicate with *Eudoxius* the *Arian*. Not long after in the aforeſaid Conſulſhip, the four and twentieth of *Auguſt*, *Valentinianus* created his Son *Gratianus* Emperor. The year following being the ſecond Conſulſhip of *Valentinianus* and *Valens*, the eleventh of *October*, there was in *Bithynia* a great Earthquake which overthrew the City of *Nice*. It was the twelfth year after the ruine of *Nicomedia*. Immediatly after many pieces of *Germa* a City of *Helleſpont* were turned upſide down with another Earthquake. For all theſe dreadfull ſights were beheld in the open face of the world, the leud diſpoſition of *Eudoxius* the *Arian* Biſhop, and the perverted mind of the Emperor *Valens* was nothing moved to incline unto pity and right Reformation of true Religion. For they obſerved no mean, but furiouſly raged againſt all ſuch as held the contrary faith and opinion. Theſe Earthquakes were no otherwiſe to be taken, than for manifeſt tokens of the ſchiſm and tumults then raiſed in the Church. And though many of the Prieſtly Order were deprived of their Dignities, yet of all the reſt *Baſilius* Biſhop of *Ceſarea* in *Cappadocia*, and *Gregorius* Biſhop of a ſmall and mean City bordering upon *Ceſarea*, by

Terrible Earthquakes.

by the providence of God for their great piety, were not baniſhed their native ſoil. Of whom I ſhall have occaſion hereafter to diſcourſe more at large.

Chap. XI.

How the ſect of Macedonius *being put to their ſhifts by reaſon of the Emperours diſpleaſure, ſent their Letters unto* Liberius *Biſhop of* Rome, *where they ſubſcribed unto the faith of One ſubſtance.*

When at that time ſuch as cleaved ſtedfaſtly unto the clauſe of *One ſubſtance*, being the true Chriſtians, were vexed above meaſure; the *Macedonians* alſo were purſued of the wicked and godleſs perſecutors. Theſe men, partly for fear, and partly for their faith, being brought to their wits end, wrote letters, and ſent meſſengers from their Biſhopricks one unto the other, ſignifying, that of neceſſity they muſt flye for refuge both unto the Emperours brother, and to *Liberius* Biſhop of *Rome*, and ſubſcribe rather unto their faith, than condeſcended to communicate with *Eudoxius* the *Arian*. Wherefore they ſend *Euſtathius* Biſhop of *Sebaſtia*, one that had been oftentimes depoſed: *Silvanus* Biſhop of *Tarſus* in *Cilicia*, and *Theophilus* Biſhop of *Caſtabala*, a City likewiſe of *Cilicia*: theſe men are charged not to diſagree, as touching the faith with *Liberius*, but to communicate with the Church of *Rome*, and to ratifie by their ſubſcriptions the faith of *One ſubſtance*. When theſe men had received their letters, which impugned the faith at *Selencia*, in all the haſt they poaſt to old *Rome*. They ſhew not themſelves unto the Emperour (for he was in *France*, buſily occupying himſelf about the Battle againſt the *Sarmatians*) but deliver their letters unto *Liberius*. *Liberius* refuſeth to give their letters the reading, he told them they were *Arians*, and therefore in no wiſe to be entertained of the Church, becauſe they had abrogated the Creed of the *Nicene Council*. Unto whom they make anſwer, that his words were true, yet they repented them afterwards of their folly: that they acknowledged the truth: that of late they had condemned the opinion which affirmeth the Son to be unlike the Father: that they confeſſed the Son in all things, and in all reſpects to be like the Father, and that the clauſe of *likeneſs* differed nothing from the ſenſe of *One ſubſtance*. When they had made this proteſtation by word of mouth, he requireth them to do the ſame in writing. They immediately exhibite unto him a ſupplication, wherein the form of faith publiſhed and eſtabliſhed by the Council of *Nice* was compriſed. And leſt that I ſeem over-tedious unto the Reader, my purpoſe is to omit the letters they wrote from one company unto another, namely from *Smyrna* in *Aſia*, from *Piſidia*, *Iſauria*, *Pamphylia* and *Lycia*: and only here to lay down the ſupplication which *Euſtathius* ſent from his lodging unto *Liberius*, it was written as followeth:

Unto their Lord and Brother, their fellow-Miniſter Liberius: Euſtathius, Theophilus *and* Silvanus, *ſend greeting in the Lord.*

To the end, we may remove all ſuſpition of hereſie, and partaking with ſects whatſoever, which heretofore have moleſted the quiet eſtate of the Catholick Church: preſently we do allow of the Synods and Aſſemblies of Biſhops which met at Lampſacum *and* Smyrna, *and at ſundry other places, maintaining the right and ſound faith. That theſe our words may ſeem for no other than our true meaning, we are Legates, and have brought letters unto your Holineſs, unto all the Biſhops of* Italy, *and to the other Churches whatſoever of the Weſt Countrey; whereby it ſhall manifeſtly appear that we are of the Catholick faith, that we defend the ſacred Canons of the* Nicene *Council, eſtabliſhed in the happy Reign of the holy Emperour* Conſtantine, *by three hundred and eighteen Biſhops, the which unto this day, have been continually obſerved and unviolably retained: where the clauſe of* One ſubſtance *was godly interlaced, to the overthrow of the poyſoned opinion of* Arius. *For by ſubſcribing with our own hands, we do plainly proteſt that we are of no other opinion, than theſe Fathers were of: but that heretofore, and preſently alſo, we embrace the ſame faith with them, and mind firmly to continue therein unto our laſt hour. Moreover we condemn* Arius, *his deteſtable opinion, his diſciples, his complices: the whole hereſie of* Sabellius, *all the* Patropaſſians, Marcioniſts, Photinians, Marcellians, *and to be ſhort, the wicked ſect of* Paulus Samoſatenus. *We pronounce theſe mens Doctrine for accurſed, together with all that hold with them, all hereſies likewiſe which are contrary unto the aforeſaid*

The heretical Biſhops of *Macedonius* ſect, now do recant and exhibit this ſupplication unto *Liberius* Biſhop of *Rome*.

ſaid ſacred faith, generally and godly framed by theſe holy Fathers Aſſembled in the City of Nice. We accurſe alſo the form of faith that was repeated at the Council of Ariminum, partly for that it impugneth the Nicene Creed, and partly for that divers were fraudulently brought to ſubſcribe unto the ſame at Conſtantinople, through wiles and perjury, miſtaking the Title, for they took Nice a City of Thracia, for Nice a City in Bithynia. The belief and faith we are of, and of them likewiſe whoſe Legates we are, is as followeth: We believe in one God the Father Almighty, maker of all things viſible and inviſible, and in one only begotten God, our Lord Jeſus Chriſt the Son of God, begotten of the Father, that is, of the ſubſtance of the Father: God of God, light of light: very God of very God, begotten not made; being of one ſubſtance with the Father, by whom all things were made, either in Heaven or in Earth; who for us men and for our ſalvation came down from Heaven, was incarnate and made man, he ſuffered and roſe again the third day, he aſcended into Heaven, and ſhall come again to judg both the quick and the dead. And we believe in the holy Ghoſt. Such as ſay there was a time when he was not: or that he was not before his incarnation: or that he hath his being of nothing: or that he conſiſteth of any other eſſence or ſubſtance than of the Fathers: or that the Son of God is convertible and mutable, them we ſay, the holy and Catholick Church under Heaven doth hold for accurſed. I Euſtathius Biſhop of Sebaſtia, Theophilus and Silvanus Legats of the Council of Lampſacum, Smyrna, with others, have voluntarily with our own proper hands ſubſcribed unto all the premſes, and to every parcel within compriſed. If any man after this our proteſtation commence any ſute to accuſe either us or them which ſent us, let him come with your Holineſſe letters unto ſome of the Catholick Biſhops whom you think beſt, and there plead againſt us in their preſence, and ſo let the puniſhment light upon his head that is faulty. Liberius having bound the Legats with the ſubſcription of their own hands, received them into the communion, gave them theſe letters following, and ſent them away.

The Nicene Creed.

Chap 12. after the Greek.

The Epiſtle of Liberius *Biſhop of* Rome, *unto the Biſhops of the* Macedonian *ſect inhabiting the Eaſt Countries.*

Unto our well-beloved brethren and fellow Biſhops, Hythius, Cyrillus, Hyperechius, Uranius, Heron, Elpidius, Maximus, Euſebius, Eucarpius, Heortaſius, *&c. unto all the Catholick Biſhops of the Eaſt Churches:* Liberius *Biſhop of* Italy, *together with other Biſhops of the Weſt, ſend greeting alwayes in the Lord. Your letters (welbeloved brethren and men that are bedecked with the bright beams of faith) we have received by the reverend brethren and Biſhops* Euſtathius, Silvanus, *and* Theophilus, *containing quietneſs and concord of the Catholick Church, which confirmed in us fully our deſired joy and gladneſs. And firſt of all becauſe that thereby we perceived your faith and opinion to be in all points agreeable, both with mine, which am the meaneſt of you all, with the other Biſhops of* Italy, *and the reſt of the Weſt Countries: nay, not only this, but alſo your Legates have confirmed it with the teſtimony of their own hands. This Catholick and Apoſtolick faith we do acknowledg, which from the Council of* Nice *hitherto, hath firmly and inviolably continued. This was the faith that your Legates proteſted: in this faith with notable courage they have accurſed all the crooked ſteps of cankred opinions, and quenched all the fiery ſparkles that flaſhed thereof. This faith not only by preaching unto the people, but alſo by penning of it in paper, they have publiſhed unto the world. The Copy whereof we thought good to annex unto theſe letters, leſt the hereticks find means hereby to cavil: even as ſome heretofore have gotten lighter occaſion than this, to level at the Church of God, the darts of their deſpitefull mind, and the flaming firebrands of contention. For our moſt reverend brethren* Euſtathius, Silvanus *and* Theophilus *confeſs the ſame, and withal themſelves, together with your fatherhood, to have been ever of this faith, and now with free purpoſe to continue firm in the ſame unto the laſt hour: that is, in the faith which was approved of three hundred and eighteen Catholick Biſhops Aſſembled in the City of* Nice: *which containeth the abſolute and perfect truth: which ſtoppeth the mouths of hereticks, and utterly overthroweth their counterfeit doctrine. Neither came it to paſs by hap-hazard, that ſo great a heap and multitude of Biſhops met together: for it was the will and providence of Almighty God, that Aſſembled them, to the ſuppreſſion of the fury of the heretick* Arius. *Yea with the ſame number that the bleſſed* Abraham *overcame through faith ſo many thouſands of men. The which faith being comprized in the force and name of* One ſubſtance, *is ſo firm and invincible a bulwarke, that it foyleth all the ſleights and crafty inventions of the* Arian *hereſie. And although the curſed and abominable* Arians *cauſed all Biſhops from every where to aſſem-*

Gen. 14.

assemble at Ariminum, *to the end that either through perswasion, or rather (to tell the truth) by the commandment of the Emperor, that which was the principal point of the Creed might by them be blotted out, or at least wise lewdly perverted: yet for all their spitefull devices, they prevailed not. For all the Bishops in manner which met at* Ariminum, *and were either allured by their fraudulent enticements, or compelled by force, and so fell at that time from the Faith, now having remembred themselves better, accursed the Faith set forth by the Bishops at* Ariminum; *ratified by Subscription the Catholick and Apostolick Faith confirmed by the Bishops of the* Nicene *Councel, and now they communicate together with us: once I say again, all they presently are earnest and zealously bent against the heretical opinion of* Arius *and his followers. The which thing when your Legats had throughly examined and deeply weighed with themselves, they freely subscribed in your Names, and accursed* Arius, *together with the Canons concluded upon at* Ariminum *contrary unto the* Nicene *Faith, unto the which sometimes you your selves being trained through fraud and wiles, have by Oath subscribed. Wherefore it seemed good unto us, to write unto your loving brotherhood, and to assist you in such reasonable requests: especially seeing we are given to understand by the Protestation of your Legats, that the Bishops of the East are now come into the right way, and imbrace one Faith together with the Catholick Bishops of the West. Neither would we have you ignorant, that they who sometime were craftily and violently drawn from the truth to establish the blasphemous Decrees against the Majesty of the Son of God at the Councel of* Ariminum, *now have wholly and unfeignedly condemned the same, and with uniform consent of them all, to have imbraced the* Nicene *Creed. Moreover you have to certifie all men by your Letters, that they which heretofore unwittingly swerved from the Faith, and now wander in the waste desert and dark mist of heresie, may at length return unto the bright and celestial beams of Christian Liberty, shining in the world to the comfort of their souls. All which let them know for surety, that if they will not after this damnable Councel purge themselves, and vomit out the deadly poison of this detestable doctrine: if they will not remove from among them all the blasphemies of* Arius: *if they will not abhor him from the heart root, and accurse him for ever, that they themselves are cut off, and excommunicated from the communion of the faithfull as aliens and forreiners (for the Church nourisheth no bastards) together with* Arius *and his disciples, and all his vipers brood as the* Sabellians, Patropassians, *and all other heretical opinions whatsoever. God have you in his tuition welbeloved Brethren.* The Legats of *Eustathius* company having gotten these Letters, took their journy into *Cicilia*: where after that a Synod of *Sicilian* Bishops was called together, they protested in like sort before them, that they imbraced the faith of *One substance*: there also they ratifie the form of Faith established by the Councel of *Nice*. When they had also procured these Bishops Letters touching the same matter, together with the Epistle of *Liberius* unto the East Churches, strait way they return home. The Eastern Bishops after the receipt of *Liberius* Epistle, sent Legats into every City of them which defended the Faith of *One substance*, requesting them with one consent to assemble at *Tarsus* in *Cilicia*: partly for to ratifie the *Nicene* Creed, and partly for to remove all schism and contention raised in the Church since that time. The which peradventure had been done, if that *Eudoxius* the *Arian* Bishop, who was in great favour with the Emperor, had not withstood it: who also for the summoning thereof was wonderfully incensed, so that afterwards he diversly vexed them. *Sabinus* also in his Book, entitled, *The Collection of the Councels*, reporteth in like sort, that the *Macedonians* communicated by their Legats with *Liberius*, and ratified the *Nicene* Creed.

The Councel of *Ariminum* recanteth and accurseth *Arius*.

The Councel of *Sicilia*.

Chap. XII.

Chap. 13. after the Greek.

How Eunomius *the heretick fell from* Eudoxius *the* Arian: *how by the procurement of* Eudoxius, Athanasius *was fain to fly and hide himself, so that there arose a great tumult, and to appease the same, the Emperor wrote lovingly unto the people of* Alexandria, *and commanded that* Athanasius *should quietly enjoy his Bishoprick.*

ABout that time *Eunomius* divided himself from *Eudoxius*, and raised several Conventicles: because that after he had made long and tedious sute unto *Eudoxius* in the behalf of his master *Aetius*, he would not receive him into the Church. Neither did *Eudoxius* that of himself (for he misliked not at all with the opinion of *Aetius*, insomuch that his own differed not from his) but all the whole faction of *Eudoxius* abhorred *Aetius*, for one that was of a contrary opinion unto them. It is known very well, that this was the cause which moved *Eunomius* to disagree and vary from *Eudoxius*, for we learned of a truth

The one heretick falleth out with the other.

theſe things to have thus fallen out at *Conſtantinople*. But at *Alexandria*, the Writ that was ſent thither by the Governors, through the procurement of *Eudoxius*, moleſted wonderfully the quiet eſtate of the Church. *Athanaſius* miſtruſting the heady and raſh motion of the common people, fearing if any miſchief were wrought by them, that it ſhould be laid to his charge, hid himſelf in his Fathers privy cloſet the full ſpace of four moneths. The Emperor hearing that the people was all on an uprore at the departure of *Athanaſius*, and for their love to him, was wonderfully incenſed, and ſignified unto the people of *Alexandria* by his letters, that his pleaſure was, that *Athanaſius* ſhould quietly, as they wiſhed themſelves, enjoy the Biſhoprick. By this means it came to paſs that the Church of *Alexandria* had peace and tranquillity unto the death of *Athanaſius*. But how the *Arians* poſſeſſed that Church after his death, we will hereafter declare.

Chap. XIII.

Chap. 14. in the Greek.

How after the death of Eudoxius, *the* Arians *choſe* Demophilus *Biſhop of* Conſtantinople: *the Catholicks choſe* Evagrius, *whom* Euſtathius *Biſhop of* Antioch *did conſecrate, but by the commandment of the Emperor* Valens, *they were both exiled, ſo that afterwards the true Chriſtians were wonderfully afflicted. Of the fourſcore Prieſts that were burned in the Ship, and the great Famine that fell in* Phrygia.

THe Emperor *Valens* haſtening again to *Antioch*, left *Conſtantinople*, and coming to *Nicomedia* in *Bithynia*, was fain to make there his abode for a while, the cauſe was as followeth. *Eudoxius* the *Arian* Biſhop having enjoyed the Biſhoprick of *Conſtantinople* the ſpace of nineteen years, departed this life immediately after the Emperors removing out of the City in the third Conſulſhip of *Valentinianus* and *Valens*. Wherefore the *Arians* placed *Demophilus* in his room. But ſuch as imbraced the Faith of *One ſubſtance*, ſuppoſing now they had got fit opportunity, choſe *Evagrius*, a man of their own opinion. He was conſecrated Biſhop by *Euſtathius*, who of old had been Biſhop of *Antioch*, and then lately had been by *Jovianus* called home from exile, and at that time by chance remained (though in ſecret) at *Conſtantinople*, for to confirm ſuch as were of the Faith of *One ſubſtance*.

* Chap. 15. in the Greek.

* This being done the *Arians* began again with furious motion to perſecute the faithfull Chriſtians, ſo that tidings thereof came quickly to the Emperors ears. He fearing greatly leſt the ſeditious tumult of the vulgar ſort, ſhould overthrow the City, ſent out of *Nicomedia* into *Conſtantinople*, great power of armed ſouldiers; and commanded withall, that both the conſecrator, and the conſecrated Biſhop, ſhould be baniſhed, one to one place, the other into another Country. Wherefore *Euſtathius* was exiled into *Bizya* a City of *Thracia*, and *Evagrius* was conveyed into another City. When the world favoured the *Arians* in this ſort, they ſet up themſelves, they crowed inſolently over the Chriſtians, they ſcourged, reviled, impriſoned, mercied, and laid upon them all the grievous and intollerable burthens they could deviſe. The true Chriſtians being thus oppreſſed with extream dealing, went unto the Emperor, beſought moſt humbly of him, that if not altogether, yet at leaſt wiſe he would eaſe them of ſome part of their troubles: but where they thought to have found favour, there were they foully deceived, inſomuch they hoped to obtain juſtice at his hands which was their deadly foe, and the cauſe of all the wofull calamity.

* Chap. 16. in the Greek.

* For when as thoſe godly and religious men of the Prieſtly order, being in number eighty, and ſent in the name of all the reſt into *Nicomedia* (as namely the moſt famous *Urbanus*, *Theodorus* and *Menedemus*) made Supplication unto the Emperor, opened unto him their grief, certified him of the injuries they ſuſtained at the hands of the *Arians*: He although he was wonderfully incenſed againſt them, yet concealed his diſpleaſure, untill that privily he had commanded his Lieutenant *Modeſtus* to lay them in hold, and puniſh them with death. The kind of death inſomuch it was new and ſtrange, I think beſt to paint it forth in paper to the knowledg of the poſterity in time to come. The Lieutenant fearing greatly leaſt if he ſhould execute them in the open face of the Citizens, the common people would be on an uprore, and ſet upon him; made them believe that he would baniſh them the Countrey. They took the threats of exile in good part. The Lieutenant commanded them to haſten unto the rode to go on bord, and take ſhipping, as if they were to be conveyed into forreign and far Countreys; yet charged he the Mariners, that when they came into the main Sea, they ſhould ſet the ſhip on fire, ſo that dying in that ſort, they ſhould have none to bury them. And ſo they did. For immediately after their coming unto the *Aſtacen* Sea, they conveyed themſelves

Fourſcore true Chriſtians were ſet in a ſhip, and fired by commandment of *Valens* the *Arian* Emperor.

themselves into a Cock-boat, fired the Ship and returned home. There arose by chance a mighty Eastern Wind, which drave the Ship with violence, swiftly to salcate the Seas, and continued so long, untill she arrived at the Haven called *Dacidizus*: where in the end, together with those godly men, she was utterly consumed to ashes. Yet the report goeth, and rife it is in every mans mouth, that this cruel and horrible act was not long after unrevenged. For immediately all *Phrygia* was plagued with a sore and lamentable famine: so that many of the Inhabitants of that Countrey were constrained of necessity to flye unto *Constantinople*, and to other Provinces for necessary Food. The City of *Constantinople* though it find and relieve an infinite multitude of men, yet there is great plenty and abundance of all things, partly by reason that all necessaries are carried thither by Sea, and partly for that *Euxinus* is so nigh, and conveyeth thither great store of Grain.

CHAP. XIV.

Chap. 17. in the Greek.

How the Emperor went to Antioch, *and persecuted all them that professed the faith of One substance: of his doings at* Edessa, *and the great constancy of a Christian woman.*

THe Emperor *Valens* weighed not at all this grevious famine, went forth on his journey to *Antioch*: and continuing there, pursued with deadly hatred such as detested the *Arian* opinion. He deposed of their Churches for no other crime, than because they were enemies unto the *Arians*, all that imbraced the faith of *One substance*, not only throughout all the Eastern parts of the world, but also not satisfied with this punishment, tormented them with divers grievous devices, and executed a far greater number than we spake of before, *with sundry kinds of death, but specially with drowning of them in the waves of the Sea.* Furthermore let us here call to remembrance the horrible act committed by him at *Edessa* a City in *Mesopotamia*. In that City there is a goodly and gorgeous Temple called S. *Thomas* the *Apostles*, where infinite troops of men, for the reverend opinion conceived of the holy place, are wont to frequent. *Valens* being desirous to see it, although he knew full well that all those flocking Assemblies detested his heretical opinion: as the report goeth, gave the Lieutenant a blow with his fist, because he had not scattered those Conventicles, as he had charged him before. When the Lieutenant, for all this grievous contumely, framed himself, though unwillingly, to obey the Emperors wrath and displeasure: he gave notice privily hereof unto them (for it was far from his mind to fall a murthering of so many godly Citizens) that none should shew his face in the Temple, that none should be found raising of any Conventicle: but not one made account of his advice, neither weighed of his threats, for the day following all flocked in great companies to the Temple. And while the Leiutenant hastned with great power of armed Souldiers unto the Temple, to the end, he might satisfie the boyling heat of the Emperors stomack, a simple woman leading a child in her hand, all in hast brake the ray, and thrust her self into the throng of armed Souldiers to pass on her voyage. The Lieutenant being moved therewith, calleth the woman before him, reasoneth with her in this sort: Thou fond and unfortunate woman, whither runnest thou so rashly? Thither (said she) where others do hasten. Hast not thou heard (saith he) that the Lieutenant will execute as many as he finds there? I heard it (said she) and therefore I go thither in all the hast, that I may be found there. But whither (said he) leadest thou this child? That he also (said she) may be accounted in the number of Martyrs. When the Lieutenant heard this, he conjectured thereafter of the rest. Thereupon he got him unto the Emperor, and giveth him to understand that all from the highest unto the lowest, prepared themselves to die in the quarrel and defence of their faith: he added moreover, that it was very rash and without all reason, that so great a multitude, in so short a space, should so suddainly be executed, and in so saying he fell a perswading of the Emperor so long, untill his words prevailed, and the Emperor was with reason appeased. Thus the *Edessaans* avoided the overthrow pretended of the Emperor towards them.

* Chap. 18. in the Greek.

Rufinus reporteth this story, *lib. 3. cap. 5. Eccles. hist.*

CHAP. XV.

Chap. 19. after the Greek.

How the Emperor Valens *put many to death, whose names began with* Th, *by reason of certain Necromancie, whereunto he gave some credit.*

ABout that time a certain pestilent spirit used the tyrannical cruelty of the Emperor to the satisfying of his devilish lust. For he allured certain fond and curious kind of peo-

ple, to ſearch and ſift out by Necromancy, who ſhould ſucceed *Valens* in the Empire. The Devil after his wonted guiſe, gave no perfect and plain, but a very dark and doubtfull anſwer unto the Conjurers, this name began of four letters, *Th, E, O, D*, which ſhould ſucceed *Valens* in the Empire, and that his name was compound. The fame thereof was ſpred ſo far, that it came to the Emperors ears. He as it fell out, neither attributed caſualties, neither referred the knowledg of things to come, neither admitted the beſtowing of Scepters, to lye in the power of God, whoſe providence ruleth all things: but laying aſide the principles of Chriſtian Religion, the which colourably he pretended, executed divers whom he ſuſpected ſhould enjoy the Imperial Scepter after him. So that he diſpatched out of the way as many as were called *Theodorus, Theodotus, Theodoſius, Theodulus*, or after any ſuch like names. Of which number was *Theodoſiolus* a Nobleman, the ſon of a Senator, being brought unto *Valens* from *Spain*, who loſt his head. Many for fear changed their names which their Parents had given them at their coming into the world, and denied themſelves and their own names being in great peril and danger of their lives. But of this matter thus much ſhall ſuffice.

Chap. 20. after the Greek.

Chap. XVI.

After the deceaſe of Athanaſius, Peter *became his ſucceſſour: but the* Arians *by the commandment of the Emperor clapt* Peter *in priſon, and placed* Lucius *in the Biſhoprick.*

HEre we have to learn, that while *Athanaſius* Biſhop of *Alexandria* lived, the Emperor through the providence of God, tempered himſelf from troubling of *Alexandria* and *Ægypt*, becauſe he underſtood that there was a great multitude which would live and dye with *Athanaſius*: and therefore he feared if *Alexandria* were ſet on an uproar (for it is a hot and haſty kind of people) leaſt the Common-weal ſhould thereby greatly be moleſted. *Athanaſius* in the end, after many skirmiſhes endured in the quarrel of the Church: after he had been Biſhop ſix and fourty years, not without great hazard of his life, departed out of this world in the Conſulſhip of *Probus*, and the ſecond of *Gratianus*, and left behind him *Peter*, a godly and a zealous man to ſucceed him.* Immediately the *Arians* ſet up themſelves, they brag and boaſt of the Emperors Religion, and in all the haſte they certifie the Emperor, who then continued at *Antioch*, of *Athanaſius* death. *Euzoius* alſo the *Arian* being then at *Antioch*, determined with himſelf, by reaſon of the opportunity of the time, in all the haſt to ride into *Alexandria* for to confirm *Lucius* the *Arian* in the Biſhoprick. The ſame likewiſe ſeemed good unto the Emperor. Wherefore he prepareth himſelf, and taketh his voyage into *Alexandria*, together with great power from the Emperor. There accompanied him *Magnus* the Emperors Treaſurer. The Emperor ſent with him a commandment unto *Palladius* Lieutenant of *Alexandria*, that he ſhould aid the enterpriſe of *Euzoius* with armed Souldiers. Being come to *Alexandria* they laid hand on *Peter*, and clapt him in priſon, the reſt of the Clergy they baniſhed, ſome unto one place ſome unto another: but *Lucius* they ſtalled Biſhop.

Athanaſius died *Anno Dom.* 375.

* Chap. 21. in the Greek.

Peter Biſhop of *Alexandria.*

Chap. 22. in the Greek.

Chap. XVII.

How Sabinus *the* Macedonian *made no mention of the miſchiefs committed by* Lucius *the* Adrian: *how* Peter *Biſhop of* Alexandria *fled unto* Damaſus *Biſhop of* Rome *and ſaved his life: of the cruelty which the* Arians *exerciſed upon the worſhippers which lived in the deſert.*

ALthough *Sabinus* being half an *Arian*, and therefore a concealer of the hainious faults of his friends, made no mention of the horrible acts committed immediately after the ſtalling of *Lucius* in the Biſhops See of *Alexandria*, againſt ſuch as inhabited the reſt of *Egypt*, by impriſoning of ſome, tormenting of others, exiling of the reſt: yet *Peter* after he had eſcaped out of priſon, ſignified how great they were by his Epiſtles written unto all the Chriſtian Churches under heaven. Who as ſoon as he got out of priſon, fled unto *Damaſus* Biſhop of *Rome*. Wherefore the *Arians* though they were few in number, yet the world favoured them ſo much, that they held all the Churches of *Alexandria*. Not long after the Emperors edict was proclaimed, by virtue of the which as many as held the faith of *One ſubſtance* ſhould appoint. Then were the religious houſes in the deſert ſpoyled, overthrown

thrown, and cruelly beaten to the ground. For the armed souldiers setting upon these silly and unarmed souls, who stretched not out the hand to their own defence, they were miserably slain: the manner of the slaughter was so lamentable, that it cannot be sufficiently manifested unto the world.

CHAP. XVIII.

Of Ammon *the* Monk, *and divers religious men inhabiting the desert.*

Chap. 23. after the Greek.

HAving made mention of the Monasteries in *Egypt*, there is no cause to the contrary but that we may discourse somewhat thereof. The places commonly called religious houses, though peradventure the original of them was many years before: yet were they very much augmented and amplified by *Ammon* an holy man. Who though in the prime of his flourishing youth he disdained of wedlock, yet when he was exhorted by some of his friends, not to invey so bitterly against marriage, but to take a wife, he yielded unto them, and was married. Immediately he led the new married spouse by the hand out of the Parlour, with the wonted pomp and solemnity, into the Bride-chamber: when their friends were gone, he took the New Testament in his hand, read the Epistle of S^t *Paul* unto the *Corinthians:* expounded unto his wife out of the Apostle, such doctrine as concerned wedlock: enterlaced many other exhortations borrowed out of other Writers: laid before her the discommodities of marriage, how heavy a case was the company of man and wife together, what bitter pangs and griping griefs women great with child have at the deliverance of their burthen. He added moreover unto these, the care and sorrow incident to the education and bringing up of children. Last of all, He rehearsed the virtues and commodities annexed unto Virginity: how the pure life, the undefiled and unstanched vessel, was free from all the foresaid annoyances and cumbrances: and that virginity commended us highly and presented us next unto God. When he had used these and the like reasons with his wife, as yet being a virgin, they prevailed so much, that she was perswaded before their coming together, to forget the wonted familiarity of man and wife. Wherefore both they having concluded among themselves touching the premises, got them immediately unto the Mount *Nitria*, where for a season they led a Monastical life in a blind cottage, without respect of sex, not thinking either on man or wife, for they were as the Apostle saith, *one body in Christ*. In a while after, the new married spouse, the undefiled Virgin, reasoneth thus with *Ammon*; It becometh not you, insomuch you have vowed temperancy and chastity, to have a woman in your sight in so narrow and strait a room. Wherefore if you think my advice any thing to the furtherance of continency and virtuous life, let us both severally lead solitary and Monastical lives. Thus they agreed between themselves, and parting asunder one from the other, spent so the rest of their dayes. Both abstained from wine and oyl: their food was dry bread: they fasted sometimes one whole day, sometimes two, some other times more. *Antony* who lived in those dayes (as *Athanasius* Bishop of *Alexandria* writeth in his life) saw the soul of *Ammon* after his decease carried up of the Angels into Heaven. Wherefore many became earnest and zealous followers of *Ammons* trade of life: so that the Mount *Nitria* and *Scitis* were full of religious men, whose lives severally to pen, would require a peculiar Volume. But in so much there were of them many singular and rare men, renowned for their Monastical discipline, and partly also for their Apostolick trade of life, famous also for many notable acts and sage sentences, worthy of immortal memory, it shall not be amiss in my opinion, to cull out, and here lay down divers things which may seem commodious for the profit of the studious Readers. The report goeth, that *Ammon* never beheld his naked body: and that he was wont to say, *That it was a shamefull thing in a* Monk, *to delight himself with the sight of his bare skin.* Of the same man it is reported, that going about by chance to pass over a River, and very loath to shift himself, to have prayed unto God, that he might not be foyled, neither hindred of his enterprize: an Angel to have come and conveyed him over unto the further Bank. *Dydimus* also another *Monk*, having lived Ninety years, is said in all that space, never to have kept company with man. *Arsenius* of the same vocation, was never wont to excommunicate the younger sort when they had offended, but such as profited very much in the Monastical discipline. His reason was this: *A young man when he is chastised* (saith he) *with excommunication, forthwith will disdain, and take the matter in snuffe: but he that profiteth, will quickly perceive the grief, and be sore pricked with punishment. Pior* was wont to eat as he walked, and being demanded why he did

Ammon, a Monk yet Married.

Antony.

Didymus.

Arsenius.

Pior.

did ſo? made this anſwer: *that he took not feeding for a ſeveral work, but as an odor ſuperfluous thing.* Unto another that asked of him the like, he gave this anſwer: *My behaviour is as you ſee, leſt the mind by pampering of the carcaſs be puft up with fleſhly pleaſure.* *Iſidorus* affirmed that for the ſpace of fourty years, his mind had not conſented to ſin, that he had never yeelded to fleſhly luſt, or furious anger. *Pambo* a ſimple and an unlearned man, came unto his friend to learn a *Pſalm*, and hearing the firſt *Verſe* of the thirty and eight *Pſalm*, which is thus read: *I ſaid I will take heed unto my wayes, that I offend not with my tongue*, would not hear the ſecond, but went away, ſaying: *This one verſe is enough for me, if I learn it as I ought to do.* And whenas his teacher blamed him for abſenting himſelf whole ſix moneths, he anſwered for himſelf, that as yet he had not well learned the firſt *Verſe*. Many years after that, whenas one of his acquaintance demanded of him, whether he had learned the *Verſe*: he ſaid again, that in nineteen years he had ſcarce learned in life to fulfill that one line. The ſame man whenas one delivered him money to the relief of the poor, and ſaid tell the ſumme, made anſwer: *We need no counters, but a ſound mind and a ſetled conſcience.* The report goeth at the requeſt of *Athanaſius* the Biſhop, he came from the deſert into *Alexandria*, and ſeeing there a little light woman, ſumptuouſly attired, and gorgeouſly arrayed, to feed the eyes of fond people, to have burſt out into tears. And being demanded what the cauſe was, and wherefore he wept, to have anſwered, that two things moved him to lament very ſore: One was, that he ſaw the gay and painted woman to run headlong into deſtruction: the other was that he was not ſo carefull and earneſt in pleaſing of God, as ſhe buſied to bait and intrap men already burthened with ſinne and iniquity. Another ſaid: *the Monk that lived idlely and laboured not for his living, was no otherwiſe to be taken than for a thief, a rogue, or a vagabond.* *Petirus* a man of great skill in metaphyſical and divine contemplation, gave out one precept or other continually unto ſuch as conferred with him: his manner was to conclude every ſentence with a Prayer. Among the foreſaid religious men of that time, there were two of equall fame and renown, of like piety and virtue, of one name and appellation, either was called *Macarius*, the one of the upper part of *Ægypt*, the other of *Alexandria* it ſelf: both flouriſhed and excelled in many things, as Monaſtical diſcipline, inſtitution of godly life, right converſation, and ſtrange miracles. The *Egyptian Macarius* cured ſo many men, caſt out ſo many devils out of ſuch as were poſſeſſed of them, that all the wonderfull acts he wrought, deſire a peculiar volume. He mingled auſtere ſeverity with temperate reverence and gravity towards them which reaſoned or dealt with him. The *Alexandrian Macarius*, although in all other things he fully reſembled him, yet in this one point was he far from his diſpoſition, for he behaved himſelf chearfull and pleaſant towards all them that talked with him; ſo that with his curteous civility and comely mirth, he allured many young men unto the Monaſtical trade of living. *Evagrius* was a diſciple of theirs, who at the firſt was a Philoſopher in word, but afterwards in deed and truth it ſelf. This man was firſt made Deacon at *Conſtantinople* by *Gregory Nazianzen*: thence together with him went he into *Egypt*, and there had conference with the aforeſaid religious men: he became an earneſt follower of their trade of life, and wrought as many miracles as both the *Macariuſes* before him. He wrote learned books, one intitled *The Monk*, or of that trade of life which conſiſteth of practice: another called *Gnoſticus* of ſcience or knowledg, divided into fifty chapters: a third *Antirreticus*, that is, a confutation collected out of holy Scripture, againſt the temptation of Devils, divided into eight parts, reſembling very fitly the number of the eight devices or imaginations of mans mind. Moreover he wrote ſix hundred problems, to the underſtanding of things to come. Unto theſe are added two Books in Verſ, one unto the *Monks* inhabiting the Monaſteries and publick Aſſemblies: the other unto him that leadeth a Virgin-life: what ſingular Books theſe are, I refer it unto the judgment of the Reader. Yet opportunity ſerveth (in my opinion) preſently to alleadge here, ſome part of his Book called the *Monk*, and to link it with this our Hiſtory: for thus he writeth, *The inſtitution and trade of life, laid down by the* Monks *of old, is neceſſarily to be known of us, and furthermore we have to direct our wayes thereafter. For they uttered many ſage ſentences, and did many notable and worthy acts. Of which number, one ſaid that a dry and ſpare kind of diet, at all times preciſely kept (mingling brotherly charity and love withall) would quickly purge mans mind of all perturbation and fond humour of humane and earthly affection. The ſame man delivered a certain brother that was wonderfully tormented in the night ſeaſon, with ſpirits, for he charged him alwayes with*

devotion

Iſidorus.

Pambo.

Pſalm 38.

The idle *Monk* is a thief.

Petirus.

2. *Macarius.*

Evagrius.

Evagrius in his Book Entituled *The Monk.*

devotion to minister unto the poor fasting. Being demanded why: There is no way (saith he) to quench the fiery heat of perturbation, so soon as by alms and charity. One of them which at that time were called wise, came unto Antony the just, and reasoned with him, saying: O father, How can you prolong your dayes, being bereaved of that solace and comfort, which is by reading of Books, and perusing of holy Writers? My Book O Philosopher (said Antony) is the contemplation of all the creatures under Heaven, in the which as often as I am disposed, I may read the wonderfull works and writings of God. The old Egyptian Macarius, the chosen vessel, demanded of me the reason why, when we remember the injuries that men do unto us, we do weaken the seat of memory ingraffed in the mind: but when we call to remembrance such spite as the devil oweth us, the memory taketh no hurt: and when I mused what to answer, and requested him to resolve me the doubt, he said: that the former perturbation was contrary to nature, the latter agreeable with the heat and anger of nature. Furthermore, when I came unto the holy father Macarius, about noon-time, in the heat of the day being sore athirst, and requested of him a draught of water: Be content (saith he) with the shade, for many that travel on earth, and many that traffick by Sea, have not that. When that I reasoned with him of continency: God send thee well to do O Son, (saith he) these twenty years have not I taken my fill either of bread, or water, or sleep. For I ate bread by weight, and drank water by measure, and sleep few hours, my manner is to lean unto a wall and so take a nap. A certain Monk understanding of his Fathers death, told him that brought him the tydings thus: Hold thy peace (friend) utter no such blasphemy, for my Father is immortal. A certain Brother sold the New Testament, being his only Book, and gave the money to relieve the poor, and uttered a worthy saying withall: I have sold the same Book which saith, Sell all that thou hast, and give to the poor. There is a certain Isle not far from Alexandria northward, situated over the Brook of Marie, where there dwelled a Monk of the sect of Gnostici, a notable man, he said, that all whatsoever the Monks did, were done for five causes: for God, for nature, for custome, for necessity, and for handywork. At another time he said, that naturally there was but one virtue, yet because of the powers and faculties of the soul where her seat resteth, the same one was divided into sundry parts and members. The light of the Sun (saith he) wanteth form and figure, yet by reason of the windows and chinks, through the which it pierceth, it is said to have a figure. It is reported of him, that unto another Monk he said thus: I do therefore cut off all occasion and baits of fleshly pleasure, to the end, I may expel every humour that tendeth to heat of anger. I am verily perswaded, that this heat of anger contendeth for pleasure, disquieteth the quiet disposition of my mind, and bereaveth mine understanding of her force. Another Fatherly old man: That love or charity could never hoord or lay up great store of meat and money. Again he said, that to his knowledg the Devil never deceived him twice in one thing. Antony. Macarius.

These among other things, hath *Evagrius* remembred in his Book Entituled, *The trade of life which consisteth of practice.* In his Book called *Gnosticus*, he writeth thus: *That there are four virtues, and so many offices or functions belonging unto them, we have learned of* Gregory *the Just: Prudence, Fortitude, Temperance, and Justice. The office of Prudence, is to contemplate those faculties that appertain unto the mind, (these he affirmed to proceed of Wisdome) without intermedling with words. The office of fortitude, is firmly to persist in the truth, and though therefore thou suffer grievous torment, yet it is thy part never to yield unto falshood. The office of Temperance, is to receive seeds of the highest and supream husbandman, and to put him by that poppeth in any other seed. Last of all, The office of justice, is to render an account of every thing worthily: he said that this virtue acknowledged some things obscurely, signified other things darkly, explicated some things openly, to the profit of the ignorant and unlearned.* Basilius of Capadocia, *the pillar of truth, said: That the knowledg which one man learneth of another, is made perfect by continual use and exercise: but that which through the grace of God is ingraffed in the mind of man, is made absolute by justice, gentleness, and charity: and that they which are subject unto perturbation, may be partakers of the former, but of the latter, they only which are purged of all such heat and motion, who also whilst they pray unto God, do behold the proper and peculiar light of the mind shining to the comfort of their soules. Blessed* Athanasius *likewise, the light of all* Egypt, *said that* Moses *was commanded to set the Table northward: let them therefore which are in contemplation, remember alwayes who the adversary is which assulteth them, and see that they endure manfully all temptations: and that they refresh and relieve chearfully all such as frequent unto them.* Serapion *Bishop of* Thmuis, *spake much like an Angel, that the mind which feedeth upon spiritual knowledge, must throughly be cleansed: that the parts of the mind, which boyle with fiery heat of rage, must* *Evagrius* in his Book Intitled, *Of Science or Knowledge.* Prudence, Fortitude, Temperance, Justice. Basilius. Athanasius. Serapion.

be cured with love and brotherly charity: and that the luſt of the fleſh, being crept into the inner cloſet of the mind, is to be ſuppreſſed with continency. Didymus *that great Doctor, and beholder of heavenly things, was accuſtomed to ſay: Ponder with thy ſelf alwayes the precepts of the providence and judgment of Almighty God, endeavour to retain in thy memory the ſums of them, for many do erre therein: in the precepts of judgment thou ſhalt eaſily diſcern in the variety of bodies, and in the alteration of all the creatures under heaven: the precepts of providence thou ſhalt perceive, in thoſe means whereby we are drawn from vice and ignorance unto virtue and knowledg.* Theſe things have we borrowed out of *Evagrius* Books, and alledged here for the profit of the ſtudious Reader. Another *Monk* there was a very notable man called *Ammonius*, who by chance being at *Rome* together with *Athanaſius*, was nothing curious, he deſired to ſee nothing of all the gay and gorgeous building of the City, ſave the Temple of *Peter* and *Paul*. The ſame man being urged with a Biſhoprick, fled away ſecretly, cut off his right ear, that the deformity of his body might be a canonical impediment, ſo that he ſhould not be choſen Biſhop. Afterwards when that *Evagrius* (being choſen Biſhop by *Theophilus* Biſhop of *Alexandria*) had run away without maiming any part of his body, and by chance met *Ammonius*, whom he merrily taunted for committing ſo hainous an offence in cutting off his ear, and that he ſhould anſwer for it before God: *Ammonius* anſwered: And doſt thou think *Evagrius* to eſcape puniſhment, for that of ſelf-love thou haſt ſhut up thy mouth, and not uſed the gift and grace which God hath given thee? There were at that time ſundry other rare and ſingular men of thoſe religious houſes, of whom to make rehearſal would be too long, for that in running over their ſeveral lives, and the ſtrange miracles wrought by them, by reaſon of their ſingular virtue and holineſs, we ſhould far digreſs from our former diſcourſe. Wherefore if any man be deſirous to know further of their acts, to underſtand more of their trade of life, to learn their profitable ſayings and ſentences, to be inſtructed how they ſtrove with beaſts, and overcame them: let him read the Book of *Palladius* the *Monk*, who was the diſciple of *Evagrius*, the which he wrote only of them. For all that appertained unto them is fully laid down there, where alſo there is a diſcourſe of the women which led the like trade of life with the aforeſaid holy men. *Evagrius* and *Palladius* flouriſhed in a while after the death of *Valens*. But now let us return thither where we left.

Dydimus,

Ammonius a religious man cut off his ear, and fled away becauſe he would not be Biſhop.

Evagrius refuſed a Biſhoprick.

Chap. XIX.

Of the religious men that were exiled, and how that God wrought miracles by them, and drew all men unto him.

Chap. 24. after the Greek.

WHen the Emperor *Valens* had by law ordained that perſecution ſhould be raiſed againſt all that maintained the faith of *One ſubſtance* throughout *Alexandria* and *Egypt*, all was deſtroyed, whilſt that ſome were brought before the bar, ſome clapt in priſon, ſome others diverſly tormented; for they vexed them with ſundry puniſhments, which led a peaceable and quiet life. When theſe things were practiſed at *Alexandria* according unto *Lucius* his pleaſure, when that *Eunoius* alſo was come back from *Antioch*, the Captain with great power, together with the company of *Lucius* the *Arian* (who was nothing behind, but without all compaſſion vexed theſe holy men far more grievouſly than the Souldiers did) marched forwards, towards the Monaſteries of *Egypt*. When they came to the place, they found the men after their wonted manner, powring out prayers unto God, curing of diſeaſes, caſting out of Devils. Theſe men making no account of miracles, would not ſuffer them in their accuſtomed places, to accompliſh their uſual Liturgy, but chaſed them away. Neither were they content with this, but proceeded forwards in their madneſs, and ſtirred up the heady and raſh multitude againſt them. This, *Ruffinus* reporteth himſelf to have ſeen, and to have been partaker with them of the ſame calamity. Then the things ſpecified by the Apoſtle, ſeemed in them to be fulfilled anew. For many of them were ſet at naught, ſcourged, ſpoiled of their raiment, fettered in priſon, cruſhed with ſtones, beheaded with bloudy ſwords, ſhut up in the deſert, covered with ſheep and goats skins, deſtitute of aid and ſuccour, grievouſly afflicted, wonderfully troubled with adverſity, whom the world was not worthy to enjoy, neither the earth to bear ſo holy a burthen: many wandered in deſerts and dangerous wayes, they hid themſelves in mountains, in dennes, in caves and hollow rocks. Theſe afflions they ſuffered for their faith, for their works, for their

Ruff. l. 2. c. 8.

their gift of healing, the which God miraculouſly wrought by them. Yet as we have to conjecture, it pleaſed the providence of Almighty God, that they ſhould endure ſuch great calamities, to the end, their miſery might be a medicine to reduce other unto the health of their ſouls, purchaſed by God himſelf. The end proved that the premiſes were no leſs. For after that theſe notable men, through their invincible patience and ſufferance, had overcome theſe ſundry and manifold torments. *Lucius* being deceived of his purpoſe, perſwaded the Captain to exile the Fathers and ringleaders of theſe religious men, by name *Macarius* the *Egyptian*, and *Macarius* the *Alexandrian*. Theſe men were baniſhed into an Iſle, where there was not a Chriſtian. In this Iſle there was an Idol grove, whom all the inhabitants worſhipped for their god. When theſe holy men came thither, all the Devils that were converſant there, began to tremble for fear. At that time ſuch a miracle as followeth is ſaid to have been wrought. The Prieſts Daughter was ſuddenly poſſeſſed of a Devil, ſhe raged out of meaſure, and kept a foul ſtir, neither could her fury any kind of way be mitigated, but ſhe exclaimed and cried out againſt theſe godly men, ſaying: Why came ye hither to chaſe us away? Then the holy men revealed and made manifeſt unto all thoſe inhabitants, the gift which God had beſtowed upon them. For they caſt the Devil out of the maid, they deliver her ſafe and ſound unto her parents, and convert both Prieſt and People unto the Chriſtian faith. Immediately they changed their religion, and were baptized, and willingly embraced the ſervice of Almighty God. Wherefore thoſe holy men being grievouſly perſecuted for the faith of *One ſubſtance*, were proved and ſufficiently tried themſelves, miniſtred both health and ſalvation unto others, and alſo confirmed that holy and reverend faith. A Miracle.

CHAP. XX.

Of Didymus *a blind man, yet of great ſkill and knowledge.* Chap. 25. in the Greek.

ABout that time God raiſed in the world another rare and ſingular man, by whoſe means he made the faith to flouriſh: for *Didymus* a notable man, excelling in all kind of literature, was famous at that time. Who being a young man, and entring into the principles of learning, was wonderfully plagued with ſore eyes, ſo long until that at length he was bereaved of all his ſight. But God inſtead of the outward ſenſe of the eye, endued him of his goodneſs with rare gifts and underſtanding of the mind. For look what he could not attain unto by the eye, that got he by the ear. Becauſe that of a child he was of great towardneſs, ſharp witted, and of ſingular capacity, he far excelled all the famous wits of his time. For he was quickly ſeen in all the precepts of grammer: Rhetorick he ran over ſooner than the other: it was a wonder to ſee in how ſhort a ſpace he profited greatly in Philoſopy: firſt he learned *Logick*, next *Arithmetick*, then *Muſick*, afterwards the reſt of the liberal Arts, the which he ſo applied, that he was able to encounter with them who by the help of their eyeſight had profited very much therein. He was ſo perfect in the Old and New Teſtament, that he made thereupon many Commentaries. He publiſhed three Books of the Trinity. He interpreted the Books of *Origen* Intituled *Of principal beginnings*, left Commentaries thereof, commended the Books highly, condemned for fools ſuch as not underſtanding what he wrote, found fault with the works, and accuſed the Writer. Wherefore if any be deſirous to know the profound skill and great ſtudy of *Dydimus*, let him peruſe his works, and there he ſhall be fully perſwaded. The report goeth that *Antony* a good while ago, in the time of the Emperor *Valens*, coming out of the deſert, becauſe of the *Arians*, into the City of *Alexandria*, had conference with this *Didymus*, and underſtanding of his great skill and knowledg, he ſaid unto him: Let it not grieve thee at all (O *Didymus*) that thou art bereaved of the corporal eyes and carnal ſight, for though thou want ſuch eyes as commonly are given to flies and gnats for ſafety, yet haſt thou greatly to rejoyce, that the eyes wherewith the Angels do behold, wherewith God himſelf is ſeen, wherewith the clear ſhining of the celeſtial Godhead is comprehended, are not digged out of thy head. Theſe as they ſay, were the words of *Antony* unto *Didymus*. At that time *Didymus* was a great Patron, and defender of the true faith againſt the *Arians*: he withſtood them, he diſſolved their captious fallacies, and confuted their lewd and falſe arguments. *Dydimus.*

CHAP.

Chap. 26. after the Greek.

Chap. XXI.

Of Baſilius *Biſhop of* Cæſarea *in* Capadocia, *and* Gregory *Biſhop of* Nazianzum.

EVen as *Didymus* by the appointment of God himſelf withſtood the *Arians* at *Alexandria*, ſo in other cities did *Baſilius* of *Cæſarea* and *Gregory* of *Nazianzum*, of whom now fit opportunity is miniſtred to diſcourſe. Although the fame of them is rife in every mans mouth, and the great profit that ariſeth by their works, is of great force, to their praiſe and commendation: yet ſeeing that then the Chriſtian faith was greatly furthered by them, as by two great lights, it is our part to ſay ſomewhat of them. If in caſe that any will compare *Baſilius* with *Gregory*, and with long diſcourſe conferre the life and learning of the one with the other, it will be long ere he ſhall be able to diſcern whether to preferre of them both. They were both equally matched for right trade of life, for each kind of knowledg, divine and prophane. Being young men in the flour of their youth, they heard at *Athens* the famous Rhetoricians *Hymerius* and *Proæreſius*: afterwards at *Antioch* in *Syria*, they frequented the ſchool of *Libanius*, in the end they excelled in Rhetorick. When they were thought worthy men to deliver unto the world the precepts of Philoſophy, and were intreated of many to take that function upon them: whenas alſo others perſwaded with them to become Orators: they ſet naught by both thoſe trades, they deſpiſed the manner and guiſe of Rhetoricians, and gave themſelves unto ſolitary and Monaſtical life. Wherefore as ſoon as they had ſufficiently profited in Philoſophy, under a certain Reader who then was a Profeſſor at *Antioch*, they provided for themſelves the Commentaries of *Origen* (who then was famous throughout the world) and learned out of them to Expound and Interpret the holy and Sacred Scripture. Being exerciſed in them, they valiantly encounter with the *Arians*. And when as the *Arians* alleadged *Origens* Books, for the confirmation of their heretical opinion, they refuted their ignorance: and ſhewed by plain demonſtrations, that they underſtood not the mind and meaning of *Origen*. For *Eunomius* a favourer of that ſect, and as many *Arians* as were of greateſt reputation, and accounted the profoundeſt Clerks, in reſpect of all the reſt, when they diſputed with *Gregory* and *Baſil*, proved themſelves fools, and unlearned perſons.

Baſil Biſhop of *Cæſarea* in *Cappadocia*.

Baſil firſt of all being ordained Deacon of *Meletius* Biſhop of *Antioch*, afterwards Biſhop of *Cæſaria* in *Cappadocia*, where he was born: gave himſelf wholly to the furtherance and profit of the Church of God. When he feared greatly leaſt the new device of *Arius* brain would creep throughout the Provinces of *Pontus*, he got him into thoſe parts in all the haſt, and ordained there the exerciſe of Monaſtical life, inſtructed men in his opinion, and confirmed the wavering mind of weaklings in the faith.

Gregorius firſt Biſhop of *Nazianzum*, afterwards of *Conſtantinople*.

Gregory alſo being made Biſhop of *Nazianzum*, a mean City of *Cappadocia* (whereof his Father had been Biſhop before him) did the like unto *Baſils* doings. As he paſſed throughout the Cities, he confirmed the faint and weak in the faith: by oft viſiting of *Conſtantinople*, he ſetled with his grave leſſons and great learning, the minds of all them that imbraced the faith of *One ſubſtance*. Wherefore in a ſhort while after, he was by the voice and conſent of many Biſhops, choſen Biſhop of *Conſtantinople*. When the frame of them both was blazed ſo far, that it came to the Emperor *Valens* ears, in all the haſte he gave forth commandment, that *Baſil* ſhould be brought from *Cæſarea* before him to *Antioch*. He was no ſooner come, but the Emperor charged he ſhould be brought before the Tribunal Seat of the Preſident. When the Preſident demanded of him, why, and wherefore he liked no better of the Emperors religion? *Baſil* unfainedly and freely ſpake his mind of the Emperors opinion, yet highly commended the faith of *One ſubſtance*. When the Preſident threatned him with preſent death: I would to God (ſaith *Baſil*) it would fall out ſo well on my ſide, that I might leave this carcaſs of mine in the quarrel of Chriſt, in the defence of my Head and Captain.

Baſil reaſoneth with the Arian preſident of *Antioch*.

When the Preſident adviſed him again and again, to remember himſelf better, the report goeth, that *Baſil* ſaid unto him: As I am to day, ſo ſhalt thou find me to morrow, but I pray God thou alter not thy mind. Then lay *Baſil* in Priſon that whole day. In a while after the Emperor *Valens* Son, by name *Galates*, of youthfull and tender years, fell into ſo dangerous a diſeaſe, that the Phyſicians gave him up, deſpairing of his diſcovery: whoſe Mother *Dominica* the Empreſſe told her Husband the Emperor, that the ſame night ſhe was wonderfully diſquieted in her ſleep with ugleſome Shapes and dreadfull Viſions of Devils and wicked Spirits: that the Child was viſited with ſickneſs, becauſe of the contumely and reproach he had done unto *Baſil* the Biſhop. The Emperor marking diligently the words

words of his wife, mused a while, and pondered them with himself; at length resolved himself what was to be done, sent for *Basil*, and because he would know the truth, reasoned thus with him: If thy faith and opinion be true, pray that my Son die not of this disease. Then *Basil* answered, If thou wilt promise me to to believe as I do, and if thou wilt bring the Church into unity and concord, thy child no doubt shall live. When the Emperor would not agree unto this, Let God (saith *Basil*) deal with the child as pleaseth him. Immediatly after this conference *Basil* was set at liberty, and forthwith the child died. Thus much have we run over of both these mens doings. They both left behind them unto the posterity many notable Books, wherof *Ruffinus* reporteth himself to have translated some into the Latine tongue. *Basil* had two brethren *Peter* and *Gregory*. *Peter* led the solitary life, after the example of *Basil*: *Gregory* was a teacher, and finished after the decease of his brother, the Commentaries which *Basil* had left unperfect, upon the *Six days works*. The same *Gregory* preached at *Constantinople* a funeral Sermon upon the Death of *Meletius* Bishop of *Antioch*. There are extant many other notable Orations and Sermons of his.

The conference of *Basil* and the *Arian* Emperor *Valens*.

CHAP. XXII.

Chap. 27. in the Greek.

Of Gregory *Bishop of* Neocæsarea.

INsomuch that many are deceived, partly because of the name, and partly because of the works attributed unto *Gregory*: we have to learn that there was another *Gregory* born in *Neocæsarea* a City of *Pontus*, who was the Disciple of *Origen*, and far more ancient than the former men we spake of even now. This *Gregory* is much spoken of, not only at *Athens*, and at *Berytus*, but throughout *Pontus*, and in manner throughout the whole world. As soon as he had left the famous school of *Athens*, he gave himself at *Berytus* unto the study of the Civil Laws: and hearing there that *Origen* professed Divinity at *Cæsarea*, got him thither in all the haste. And when he had been the auditor of the heavenly Doctrin, he made no account of the *Roman* Laws, but leaned thenceforth unto that. Wherefore having learned of him the true Philosophy, at the commandment of his Parents he returned unto his native Countrey. Being a Lay-man he wrought many miracles, he cured the sick, he chased Devils away by his Epistles, he converted the *Gentiles* and *Ethnicks* unto the faith, not only with words, but with deeds of far greater force. *Pamphilus Martyr* made mention of him in his Books written in the Defence of *Origen*, where the Oration of *Gregory* in the praise of *Origen* is laid down in writing. To be short, there were four *Gregories*: first this ancient Father, the Disciple sometimes of *Origen*, next *Gregory Nazianzen*, thirdly *Gregory* the brother of *Basil*, and the fourth of *Alexandria*, whom the *Arians* after the exile of *Athanasius* chose to their Bishop. Thus much of these men.

Gregory Bishop of *Neocæsarea*.
Gregory Bishop of *Nazianum*.
Gregory the brother of *Basil*.
Gregory Bishop of *Alexandria*, an *Arian*.

CHAP. XXIII.

Chap. 28. in the Greek.

The original of the Novatian *Heretick, and how that as many of them as inhabited* Phrygia *celebrated the Feast of* Easter *after the* Jewish *manner.*

ABout that time the *Novatians* inhabiting *Phrygia*, changed the dayes appoined by the Councel of *Nice* for the Celebration of *Easter*, but how that came to passe I will declare as soon as I have laid down the cause and original why so severe a Canon of the *Novatian* Church prevailed so much with the *Phrygian* and *Paphlagonian* Nations. *Novatus* the Priest severed himself from the Church of *Rome*, because that *Cornelius* the Bishop received into the Communion after repentance the faithfull that fell from the Church, and had sacrificed unto Idols in the persecution under *Decius* the Emperor. When he had divided himself from the Church for the aforesaid cause, first he was made Bishop by such Bishops as were of his opinion: next he wrote Epistles unto all Churches every where, that they should not receive as meet partakers of the holy mysteries, such as had sacrificed unto Idols, but exhort them unto repentance, referring the forgivenes and remission unto God, who is of power and authority sufficient to remit sin. When the Letters were brought into every Province, every one judged therof as pleased him best. Because *Novatus* had signified that such as after Baptism committed a sin unto death, were not afterwards to be admitted unto the Communion; the publishing of the Canon seemed unto some too severe, unto others but right and reason, available also for the direction of godly life. When this controversie was tossed to and fro, the Letters of *Cornelius* were sent abroad, signifying that there remained hope of pardon for such as had sinned after Baptism. They both wrote contrary Letters, and conveyed them unto the Churches abroad. And whilest both went about to confirm his opinion with

with teſtimonies of holy Scripture, every man (as the manner is) look where affection led him, there he addicted himſelf. For ſuch as were given to ſin, took occaſion by the liberty and favour that was granted them, went forwards headlong unto every ſhamefull crime. The *Phrygians* are a Nation far more temperate and modeſt than others, for they ſwear very ſeldom. The *Scythians* and *Thracians* are hotter and more prone unto anger. For they that are nearer unto the riſing of the Sun, are ſet more upon luſt and concupiſcence. The *Paphlagonians* and *Phrygians* are inclined to neither of theſe perturbations. For at this day they uſe no running at tilt, no ſuch warlike exerciſe, neither do they uſe to paſtime themſelves with ſpectacles and ſtage-playes. Wherefore theſe kind of men in mine own opinion, draw neareſt unto the drift and diſpoſition of *Novatus* Letters. Adultery is counted among them for a deteſtable and horrible ſin. It is well known that the *Phrygian* and *Paphlagonian* trade of life is far modeſter, and more chaſt and continent than any other heretical ſect whatſoever. I conjecture that they ſhot at the ſame modeſt trade of life, which inhabited the weſt parts of the world and leaned to *Novatus* opinion. *Novatus* himſelf though he varied from the Church of *Rome*, by reaſon of a certain ſevere trade of living; yet altered not he the time appointed for the Celebration of *Eaſter*. For he always obſerved the cuſtom of the weſt Churches, and celebrated it as they did. For ſuch as live there ſince they were Chriſtians kept always that Feaſt after the Equinoctial Spring. And though *Novatus* himſelf was put to death in the perſecution under *Valerianus*; yet ſuch as in *Phrygia* are ſo called of him, though they be fallen from the Faith of the Catholick Church, were licenſed to become partakers of his Communion, at what time they altered the Celebration of *Eaſter*-day. For in the village *Pazum*, where the ſprings of the floud *Sangarius* are found, there was a Councel ſummoned of few, and the ſame very obſcure *Novatian* Biſhops, where they decreed, *That the manner and cuſtom of the* Jews, *who kept the dayes of unleavened bread, was to be obſerved, and that the time appointed by them was not to be broken.* This have we learned of an old man who was a Prieſts ſon, and preſent at the Councel with his father: whereat *Agelius* the *Novatian* Biſhop of *Conſtantinople* was not, neither *Maximus* of *Nice*, nor the *Novatian* Biſhop of *Nicomedia*, neither the Biſhop of *Cotnatum*, who was of the ſame opinion with the reſt: for theſe were they that chiefly laid down the Canons of the *Novatian* Churches. Theſe things were of old in this ſort. Not long after becauſe of this Councel (as it ſhall be ſhewed in another place) the *Novatian* Church was divided within it ſelf.

The *Phrygians*, *Scythians*, *Thracians*, *Paphlagonians*.

Adultery abominable.

A Councel of *Novatian* Biſhops held at *Pazum*, a pelting village, where contrary to the *Nicene* Councel they keep *Eaſter* with the *Jews*.

Chap. 29. in the Greek.

Chap. XXIV.

Of Damaſus *Biſhop of* Rome, *and* Urſinus *his Deacon, and of the great ſtirre and ſlaughter that was at* Rome *becauſe of them.*

NOw let us return unto the affairs of the Weſt that were done at the ſame time. When the Emperor *Valentinianus* led a peaceable and quiet life, moleſting no kind of ſect: *Damaſus* ſucceeded *Liberius* in the Biſhoprick of *Rome*, at what time the quiet ſtate of the *Roman* Church was wonderfully troubled, the cauſe as I could learn, was as followeth. *Urſinus* Deacon of that Church, in the vacancy of the Sea, made ſute for himſelf againſt *Damaſus* to be choſen Biſhop. Who ſeeing that *Damaſus* was preferred and himſelf put back, ſeeing alſo that all his canvaſs was to no purpoſe, fell from the Church to raiſing of private and particular conventicles, and perſwaded certain baſe and obſcure Biſhops to conſecrate him Biſhop. Wherefore they created him not in the open Church, but in an odd corner of the Cathedral Church called *Sicona*. This being done, the people was all on an uprore. The tumult was not touching the faith or hereſie, but whether of them both by right ſhould be Biſhop. The heat of thronging multitudes was ſo grievous, and the contention ſo great, that it coſt many their lives. For which ſchiſm and rebellion many both of the Laity and Clergy were grievouſly tormented by the commandment of *Maximinus* the Governor, and ſo was *Urſinus* foiled, and the enterprizes of his faction ſuppreſſed.

Damaſus Biſhop of *Rome*.

Urſinus a Deacon of the Church of *Rome*, aſpired unto the Biſhoprick.

Chap. XXV.

Chap. 30. after the Greek.

After the death of Auxentius *the* Arian *Biſhop of* Millain, *when there aroſe a great ſchiſm about the election of a Biſhop, the which* Ambroſe *Lieutenant of that Province ſuppreſſed; he himſelf by the voice of all that were preſent, and by the conſent of the Emperor* Valentinianus *was choſen Biſhop.*

About

ABout that time another ſtrange act fell out at *Millaine*. When *Auxentius*, whom the Arians choſe to be Biſhop of that See departed this life, all was there on an uprore about the election of a Biſhop, and great ſtriſe there was, whilſt that ſome would preſer this man, ſome other that man unto the Biſhoprick. The tumult being raiſed, *Ambroſe* Lieutenant of the City, who alſo was a Conſul, fearing greatly leſt that ſchiſm would breed miſchief in the City, came purpoſely into the Church for to appeaſe the ſedition. After that his preſence had prevailed very much with the people, after that he had given them many notable exhortations, after he had mitigated the rage of the heady and raſh multitude: all on a ſuddain, with one voice and with one mouth, nominated *Ambroſe* to their Biſhop. For in ſo doing there was hope that all would be reconciled, and that all would embrace one faith and opinion. The Biſhops that were preſent, thought verily that the uniform voice of the people was the voice of God himſelf. Wherefore without any further deliberation, they take *Ambroſe* and baptize him (for he was a *Catechumeniſt*) and ſtall him Biſhop. But when *Ambroſe* came willingly to the baptiſm, yet denied utterly he would be Biſhop, they make the Emperor *Valentinianus* privy to their doings. He wondering at the conſent and agreement of the people, ſuppoſed that which was done to be the work of God himſelf, and ſignified unto the Biſhops that they ſhould obey the will of God, and commanded they ſhould create him Biſhop: for God rather than men preferred him unto this dignity. When *Ambroſe* was thus choſen Biſhop, the Citizens of *Millaine*, who aforetime were at diſcord among themſelves, thenceforth embraced peace and unity.

St Ambroſe was choſen Biſhop of Millaine Anno Dom. 378.

CHAP. XXVI.

Chap. 31. after the Greek.

Of the death of Valentinianus *the Emperor.*

AFter the aforeſaid ſtir was ended, when the *Sarmatians* aſſaulted the *Romane* Dominions, the Emperor raiſed great power, and made expedition againſt them. The *Barbarians* underſtanding of this, and foreſeeing their own weakneſs, that they were not able to encounter with ſo great a power, ſent Embaſſadors unto the Emperor, craving of him that he would joyn with them in league, and eſtabliſh peace between them. As ſoon as the Embaſſadors had preſented themſelves before him, he ſeeing that they were but abjects and raſcals, demanded of them: What, be the reſt of the *Sarmatians* ſuch men as you are? When the Embaſſadors had anſwered: Yea, O Emperor, thou ſeeſt the chiefeſt of the *Sarmatians* before thee. *Valentinianus* was wonderfully incenſed againſt them, and brake out into vehement language: that the Empire of *Rome* had ill luck to fall into his hands, under whoſe reign ſo beggerly and ſo abject a kind of *Barbarians* could not quiet and content themſelves with ſafety within their own bounds, but they muſt take armour, rebel againſt the *Romane* Empire, and ſo boldly proclaim open war. He ſtrained himſelf ſo much in exclaiming againſt them, that he opened every vein in his body, and brake the arteries aſunder. Whereof there guſhed out ſuch a ſtream of bloud, that he died in the Caſtle commonly called *Bergitium*, in the third Conſulſhip of *Gratianus*, together with *Ecatius*, the ſixteenth of *November*. He lived four and fifty years, and reigned thirteen. The ſixt day after the deceaſe of *Valentinianus*, the Souldiers of *Italy* proclaimed Emperor *Valentinianus* the younger, ſo called after his Fathers name, who was of very tender years, at *Aconicum* a City in *Italy*. The reſt of the Emperors underſtanding of this, took the matter very grievouſly, not becauſe *Valentinianus*, who was brother to the one, and brothers ſon to the other, was choſen Emperor, but becauſe he was appointed without their conſent, unto whom it belonged to create him Emperor. But both gave their conſents that he ſhould be Emperor, and thus was *Valentinianus* the younger ſet in the Imperial ſeat of his Father. We have to learn that this *Valentinianus* was got upon *Juſtina*, whom his Father married for all that *Severa* his firſt wife was alive, and for this cauſe, *Juſtus* the Father of *Juſtina*, who a good while ago in the reign of *Conſtantius* the Emperor was Lieutenant of *Picenum*, ſaw in his ſleep that his right ſide was delivered of the Imperial Purple Robe. When that he awoke, he told his dream to ſo many, that at length it came to the Emperor *Conſtantius* ear. He thereby was given to conjecture, that there ſhould one be born of *Juſtus*, which ſhould be Emperor, and therefore he ſent one from him that ſhould diſpatch *Juſtus* out of the way. Wherefore *Juſtina* now bereaved of her Father, continueth a Virgin. In proceſs of time ſhe became acquainted with *Severa* the Empreſs, and had often conference with her. When that there

Valentinianus died *Ann. Dom.* 380.

grew great familiarity between them, they uſed both one bath for to bain themſelves. *Severa* ſeeing the beauty of this virgin as ſhe bained her ſelf, was wonderouſly in love with *Juſtina*, ſhe told the Emperor what a goodly maid ſhe was: that the daughter of *Juſtus* paſſed for beauty all the women in the world: that ſhe her ſelf, though ſhe were a woman, yet was wonderfully enamored with her ſweet face. The Emperor printing in his heart the words which ſeemed only to pierce but the ear, deviſed with himſelf how he might compaſs this beautifull *Juſtina* to his wife, not divorcing *Severa*, upon whom he had gotten *Gratianus*, whom alſo he made Emperor a little before. Wherefore he made a Law, that as many as would might lawfully have two Wives, and Proclaimed it throughout every City. When the Law was Proclaimed, he took *Juſtiana* to his ſecond Wife, upon whom he got *Valentinianus* the younger, and three Daughters, *Juſta*, *Grata* and *Galla*. Of the which, two led their lives in Virginity, the third, *Galla* by name, was married to *Theodoſius Magnus*, on whom he got his Daughter *Placidia*. For he got *Arcadius* and *Honorius* of *Placidia* his former Wife. But of *Theodoſius* and his children in another place.

A wicked law.

Chap. 32. after the Greek.

Chap. XXVII.

After that Themiſtius *the Philoſopher had made an Oration in the hearing of* Valens, *the Emperor relented from perſecuting of the Chriſtians: and how the* Goths *in the time of* Valens *embraced the Chriſtian faith.*

Valens making his abode at *Antioch*, though he warred but little with forrain Nations, (for the *Barbarians* kept themſelves within their bounds) yet purſued he continually ſuch as held the faith of *One ſubſtance*, and ceaſed not daily to invent new devices and ſtrange torments, wherewith he might plague them: untill that his fierce and cruel mind was ſomewhat mitigated with the Oration which *Themiſtius* the Philoſopher pronounced before him: whete he admoniſhed the Emperor, not to marvel, though the Chriſtians varied among themſelves in Religion: that if Chriſtianity were compared with infinite multitudes of opinions raigning among heathen Philoſophers (for there were above three hundred opinions, and great diſſention about rules and precepts, whereunto every ſect neceſſarily addicted themſelves) it would ſeem but a very ſmall thing: and that God would ſet forth his glory by the diverſity and diſcord in opinions, to the end, every one might therefore the more ſtand in awe of his majeſty, becauſe it was not eaſie for every one to know him perfectly. Although he began to be ſomewhat the meeker after theſe and other ſuch like perſwaſions which the Philoſopher uſed, yet laid he not aſide all his venimous ſpite and anger: for inſtead of death he puniſhed the Clergy-men with exile and baniſhment, ſo long, untill that his miſchievous enteprize was ſtopped upon ſuch occaſion as followeth.* The *Barbarians* inhabiting beyond *Iſtrum*, called *Goths*, by reaſon of civil wars, were divided into two parts: the one ſide was led by *Phritigernes*, the other by *Athanaricus*. When that *Athanaricus* ſeemed to get the upper hand, *Phritigernes* fled for aid againſt the enemy unto the *Romans*. *Valens* the Emperor underſtanding of this, commanded the Souldiers of *Thracia* to aid the one ſide againſt the other. The Souldiers putting the enemy to flight, foiled *Athanaricus* and got the victory. Which was a cauſe that many of the *Barbarian* Nations received the faith of Chriſt. For *Phritigernes* to requite the Emperors courteſie ſhewed unto him, embraced his Religion, and perſwaded his Subjects to the ſame. Wherefore many *Goths* who then addicted themſelves unto the Arian opinion, partly for to feed the Emperors vein, and fully to pleaſe him, never left it unto this day. Then alſo *Ulphilas* Biſhop of the *Goths* found out the *Gothick* letters, and as ſoon as he had tranſlated holy Scripture into that tongue, he determined with himſelf, that the *Barbarians* ſhould learn the bleſſed Word of God. Immediately after that *Ulphilas* had inſtructed in the Chriſtian Religion, as well the faction of *Athanaricus* as the followers of *Phritigernes*. *Athanaricus* tormented grievouſly many that profeſſed the Chriſtian faith, as if his country laws and ordinances had been corrupted by their means: ſo that divers *Barbarians* of the Arian ſect then ſuffered Martyrdom. *Arius* becauſe he could not withſtand the error of *Sabellius* the *Affrick*, fell from the right faith, ſaying, that the Son of God was but lately created: but theſe men receiving the Chriſtian faith with ſimplicity of mind, ſticked not to ſpend their lives in the quarel. Thus much of the *Goths* converted as afore unto the faith of Chriſt.

* Chap. 33. in the Greek.

Ulphilas tranſlated the Bible into his own tongue.

The difference between *Arius* and the Arian Goths.

Chap.

Chap. XXVIII.

Chap. 34. after the Greek.

How the Goths, *being driven out of their own countrey, fled unto the* Roman *dominions, who being entertained of the Emperor, fell out to be the overthrow of the Empire, and the destruction of the Emperor himself, and how the wars with the* Goths *wrought quietnesse to the true Christians.*

IN a short while after, the aforesaid *Barbarians* being reconciled, and at one among themselves, were overcome by other *Barbarians* their own neighbours called *Hunni*, and driven out of their own country, so that they were fain to flie unto the *Romane* Empire, they crooched unto the *Romans*, and protested loyalty and subjection. *Valens* hearing of this, not foreseeing what was like to ensue thereof, commanded they should curteously be entertained, and herein only shewed himself clement. Wherefore he appointed them certain Countries of *Thracia* to inhabit, and thought himself happy for their coming. He thought to have of them at hand, alwayes ready, an exercised army, and speedy host against the enemy: Moreover, that the *Barbarian* guard would be a greater terror unto the adversary than the *Roman* Souldiers. Thenceforth he neglected the training of *Romane* Souldiers in feats of arms, and set at nought old weather-beaten Warriours, valiant and couragious Captains. Instead of the Souldiers which were mustred and pricked throughout every village of the several Provinces, he required money, commanding that for every Souldier they should pay fourscore Crowns. This he did, when that he had first released them of their tribute. This was the original cause that the *Romane* affairs prospered not in a long time after.* For the *Barbarians* now possessing *Thracia*, and enjoying with ease and security the *Romane* Province, were immoderately puft up and swoln with prosperity: they took armour against the *Romanes*, which had been their dear friends, and benefited them diversly: they began to overrun and destroy all the countries about *Thracia*. When *Valens* heard of this, it was high time for him to leave exiling of the true Christians, and to turn himself unto these rebels. Now mused he, and cast doubts with himself, immediately he left *Antioch*, and got him to *Constantinople*. By this means the heat of persecution kindled against the Christians was wholly quenched. Then also died *Euzoius* the Arian Bishop of *Antioch*, the fift Consulship of *Valins*, and the first of *Valentinianus* the younger: in whose room *Dorotheus* succeeded.

* Chap. 35. in the Greek. Thus dealt the *Saxons* with the *Britains*.

Chap. XXIX.

Chap. 36. after the Greek.

How the Saracens *under the reign of* Mavia *their Queen, took one* Moses *a Monk a godly and a faithfull man to their Bishop; and embraced the Christian faith.*

WHen the Emperor had left *Antioch*, the *Saracens* who before time were fellows, friends, and in league with the *Romans*, then first began to rebel: being governed and guided by a woman called *Mavia*, (whose husband had departed this life a little before) they took armour against them. Wherefore all the Provinces of the *Romane* dominions that lay towards the East, had then wholly been overrun by the *Saracens*, if the divine providence of God had not withstood their enterprises. The means were these, *Moses* a *Saracen* born, led in the desert the monastical trade of life: for his zeal and godliness, for his constant faith, for the strange miracles wrought by him, he was famous among all men. *Mavia* Queen of the *Saracens* required of the *Romans* this *Moses* to be her Bishop, and in so doing, she would cast off armour and joyn in league with them. The *Romane* Captains hearing of this, thought themselves happy if peace were concluded upon such a condition: and laying all delaies aside, they command it should be so done. *Moses* therefore was taken from the wilderness and sent to *Alexandria* for orders. When *Moses* was come in the presence of *Lucius* who then governed the Churches of *Alexandria*, he refused to receive orders at his hands, reasoning with him in this sort: I think my self unworthy of the Priestly order, yet if it be for the profit of the Common-weal that I be called unto the function, truly thou *Lucius* shalt never lay hand upon my head: For thy right hand is imbrued with slaughter and bloodshed. When *Lucius* said again that it became him not so contumeliously to revile him, but rather to learn of him the Precepts of Christian Religion, *Moses* answered: I am not come now to reason of matters of religion, but sure I am of this, that thy horrible practises against the brethren, prove thee to be altogether void of the true Principles of Christian Religion. For the true Christian striketh no man, reviletb no man, fighteth with no man: for the servant of God should be no fighter. But thy deeds in exiling of some, throwing of others to

Moses the *Monk* reasoned thus with *Lucius* the Arian Bishop.

wild beaſts, burning of ſome others, do cry out againſt thee: yet are we ſurer of the things we ſee with our eyes, than of thoſe we hear with our ears. When *Moſes* had uttered theſe and other ſuch like ſayings, his friends brought him unto a certain mountain to be made Prieſt of ſuch as were there exiled. After that *Moſes* had thus been conſecrated, the *Saracen* war ended. *Mavia* thenceforth was in league with the *Romans*, and married her Daughter to Captain *Victor*. Thus much of the *Saracens*.

Chap 37. in the Greek.

Chap. XXX.

When Valens *was gone from* Antioch, *the Catholicks throughout the Eaſt, ſpecially of* Alexandria, *thruſt out* Lucius, *and placed* Peter *in his room, who came with the Letters of* Damaſus *Biſhop of* Rome.

ABout that time, as ſoon as *Valens* had left *Antioch*, as many as were toſſed with the grievous ſtorm of perſecution, ſpecially at *Alexandria*, were comforted exceedingly and greatly refreſhed, becauſe that *Peter* was come thither with the Letters of *Damaſus* Biſhop of *Rome*, confirming both the Religion of *Moſes*, and the Creation of *Peter*. The people boldning themſelves upon the ſight of theſe Letters, thruſt *Lucius* out of the Biſhopprick, and placed *Peter* in his room. *Lucius* being depoſed, got him in all the haſt to *Conſtantinople*: *Peter* prolonging his life but a ſhort time died, and left his brother *Timothy* to ſucceed him in the Biſhoprick.

Chap. XXXI.

After the return of Valens *into* Conſtantinople, *being reviled of the people becauſe of the* Goths, *left the City and went againſt the* Barbarians. *He joyned with them at* Adrianopolis *a City of* Thracia, *and was ſlain the fiftieth year of his age, and the ſixteenth of his raign.*

THe Emperor *Valens* entring into *Conſtantinople*, in his ſixt Conſulſhip, and the ſecond of *Valentinianus* the thirtieth of *May*, found the Citizens in great heavineſs. For the *Barbarians* who lately had overrun *Thracia*, now began to ſet upon the ſuburbs of *Conſtantinople*, becauſe there was then no power prepared to repel their violence. When the *Barbarians* were come nigh unto the wals, the City was wonderfull ſorry, they lamented their caſe, and forthwith they ſtep unto the Emperor, and charge him that he entertained within his own Dominions, ſuch as now were ready to cut his own throat: they blame him that he withſtood them no ſooner: they condemned him, becauſe he proclaimed not open wars againſt them. As they run at tilt, and exerciſed ſuch warlike and triumphant paſtime, all with one conſent ran unto the Emperor, and cried out againſt him, that he had ſet ſuch exerciſe at nought, ſaying, give us armour, and we our ſelves will deal with them. While they exclaim in this ſort, the Emperor began to boil within himſelf for anger, he left the City the eleventh of *June*, threatning them, that if he returned home again ſafe and ſound, he would plague the City of *Conſtantinople*, partly, becauſe they reviled him, and partly alſo for the treaſon they committed againſt the Empire, in aiding the Rebel *Procopius*. When he had threatned he would utterly deſtroy the City, make it even with the ground, turn it to arable land, for the plough to paſs through the bowels thereof: he took his voyage againſt the *Barbarians*, made them recoil far from the City: he drave them as far as *Adrianople* a City of *Thracia*, lying in the confines of *Macedonia*. As he joyned there with the enemy, he was ſlain the ninth of *Auguſt*, and the aforeſaid Conſulſhip, the fourth year of the 289. *Olympiad*. Yet ſome ſay, that as he fled into a certain Village, the which was ſet on fire by the *Barbarian* enemy, he was burned to aſhes. Some other ſay he threw aſide the imperial robe, and thruſt himſelf among the throng of footmen; and when the horſemen had yielded without any great fighting, the footmen after the breaking of the array, as they ſtood confuſedly to have been all ſlain, the Emperor after throwing away of the Princily habit, when none could diſcern who he was, alſo to have lain among them unknown. He departed out of this life the fiftieth year of his age, after that he had raigned thirteen years together with his brother, and three years after his deceaſe. This book continueth the Hiſtory of ſixteen years.

Anno Dom. 381.

The End of the Fourth Book of *Socrates*.

THE

THE FIFTH BOOK OF THE ECCLESIASTICAL HISTORY OF *SOCRATES SCHOLASTICUS.*

The Proem.

BEfore we enter into the diſcourſe of our Fifth Book of *Eccleſiaſtical Hiſtory*, we deſire the Reader to be admoniſhed not to blame us, for that our ſpecial drift being to deliver to poſterity in writing the Eccleſiaſtical affairs, we have alſo (as far forth as we could learn) mingled therewithall battels and bloudy wars, at ſeveral times waged in ſundry parts of the world. This we have done for divers cauſes. Firſt, that things done in wars, might come to knowledg of poſterity: Secondly, leſt the Reader by continual conſideration of the Biſhops affairs, and their practiſes every where one againſt another, ſhould be overcome with tediouſneſs; but chiefly that it may appear, how when the Common-weal hath been toſſed and turmoiled with troubleſome diſſention and diſcord, the Church of God likewiſe (as infected with the ſame contagious diſeaſe) hath been altogether out of quiet. For whoſoever with diligent obſervation will remember the aforeſaid times, without doubt he ſhall perceive, that when the Common-weal was on hurly-burly, the Church in like ſort was ſhaken with the ſtorms of adverſity. For either he ſhall find that both at one time were out of ſquare, or that the ones miſery enſued immediately after the others miſfortune: and ſometime when the Church began to vary about Religion, the Common-weal immediately followed after with rebellion, and ſome other times on the contrary: ſo that I am eaſily brought to believe, that the interchangeable courſe of theſe calamities, cometh not to paſs by hap-hazard, but by reaſon of our horrible ſin: that theſe miſchiefs are ſent inſtead of puniſhments: or as the Apoſtle writeth: *Some mens ſins are open before hand, haſtening before unto judgment, and in ſome they follow after.* For the aforeſaid cauſes, we have mingled temporal with Eccleſiaſtical, prophane with divine ſtories. And though we could not attain unto the knowledg of ſuch battels as were waged in the raign of *Conſtantine*, by reaſon it is ſo long ago: yet have we enterlaced ſuch acts as befell ſince that time, as well as we could learn of aged and long lived men. We have therefore throughout our Hiſtory made mention of the Emperors, becauſe that ſince they began to embrace Chriſtian Religion, the Eccleſiaſtical affairs ſeemed very much to depend of them: ſo that the chiefeſt Councils were in times paſt, and are at this day ſummoned by their conſent and procurement. We have therefore alſo remembred Paganiſm, and the Idolatrical ſervice of the *Ethnicks*, becauſe it wonderfully moleſted the quiet ſtate of the Catholick Church. Thus much I thought good to lay down by way of *Preface*: now to the Hiſtory.

This fift Book containeth the Hiſtory of 16. years and 8. moneths, ending *Anno Dom.* 397.

1 Tim. 5.

The Councils were ſummoned by Emperors, and not by Popes.

CHAP. I.

How that after the death of Valens, *when the* Goths *marched towards* Conſtantinople, *the City went out to meet them together with a few* Saracens, *whom* Mavia *the Queen had ſent to aid them.*

WHen the Emperor *Valens* was diſpatched out of the way, in ſuch ſort as no man was certain of, the *Barbarians* marched apace towards the walls of *Conſtantinople*, and began to deſtroy the ſuburbs thereof. The people being moved with this, went forth of their own accord to withſtand the *Barbarian* enemy, and every one took that weapon which came firſt to his hand. *Dominica* the Empereſs gave hire unto every one that went forth to battel, out of the Emperors treaſury, as the covenant was with the Souldiers. *Mavia* alſo the Queen of the *Saracens* (of whom we ſpake a little before) being in league with the Empereſs, ſent of her Subjects to aid them. Thus the people gave them battel, and drove back the *Barbarians* far from the City.

Dominica.

Mavia.

Chap. II.

How Gratianus *the Emperor called home from exile the godly Biſhops, baniſhed the hereticks, and made* Theodoſius *his fellow Emperor.*

Anno 383. *Gratianus* governing the Empire together with *Valentinianus* the yonger, condemned the cruelty which his Unkle *Valens* practiſed againſt the Chriſtians: called home again ſuch as he had exiled: made a law that every ſect and opinion ſhould thenceforth freely without any moleſtation, frequent their wonted aſſemblies, except the *Eunomians*, *Photinians* and *Manichees*. And when he foreſaw that the *Romane* Empire daily diminiſhed, and the *Barbarians* waxed ſtrong, and multiplyed exceedingly, and that he ſtood in great need of a valiant and worthy man to govern the Common-wealth, he joyned with him *Theodoſius*, a noble man of *Spain*, trained up in feats of arms, one that was by the uniform conſent and common voice of all men thought fit to rule; yea, before *Gratian* himſelf was created Emperor. He proclaimed him Emperor at *Sirmium* a City of *Illyrium*, in the Conſulſhip of *Auſonius* and *Olybrius*, the ſixteenth of *January*, and divideth with him the charge of the battel againſt the *Barbarians*.

Theodoſius was Emperor together with *Gratianus* and *Valentinianus* the younger.

Chap. III.

Of the Biſhops which then governed the Church.

Damaſus. *Cyril.* *Dorotheus.* *Paulinus.* *Meletius.* *Lucius.* *Timothy.* *Demophilus.* At that time *Damaſus* the ſucceſſor of *Liberius* was Biſhop of *Rome*, and *Cyril* of *Jeruſalem*. The Church of *Antioch*, as I ſaid before, was divided into three parts. For *Dorotheus* the Arian Biſhop, which ſucceeded *Euzoius*, governed the Arian Churches, the reſt were partly under *Paulinus*, and partly under *Meletius*, who then was lately come from exile. Of the which Churches of *Alexandria*, the Arians were under *Lucius*, who then was a baniſhed man: ſuch as embraced the faith of *One ſubſtance*, had *Timothy* the ſucceſſor of *Peter* to their Biſhop. The Arian Church at *Conſtantinople* had *Demophilus* to their Biſhop, who was choſen immediately after the deceaſe of *Eudoxius*. But they that deteſted this Doctrine and opinion, frequented private Conventicles.

Chap. IV.

How the Macedonians *who a little before ſent Legates unto* Damaſus *Biſhop of* Rome, *for the eſtabliſhing of the faith of* One ſubſtance, *fell again into their former error.*

The *Macedonians* though after their embaſſie ſent unto *Liberius*, they had communicated a good while throughout every Church, without difference and exception, with ſuch as cleaved from the beginning unto the *Nicene Creed*: yet when the Emperor *Gratians* law gave liberty unto every ſect to frequent their ſeveral aſſemblies, they ſevered themſelves from the Church. Wherefore after that a company of them had met at *Antioch* in *Syria*, they decreed, that henceforth for altogether, the clauſe of *One ſubſtance* ſhould never be received: and that they ought no more to communicate with the profeſſors of the *Nicene* faith. But their wavering mind attained not unto ſo proſperous a ſucceſſe as they hoped it would: for many of their own ſect ſeeing that they did ſay and unſay, that they ratified and abrogated the ſelf ſame conſtitution, condemned them in their own opinions, fell from them, and embraced the faith of *One ſubſtance*.

A Council of *Macedonians.*

Chap. V.

Of the ſtir at Antioch *by reaſon of* Paulinus *and* Meletius, *how that* Gregory *Biſhop of* Nazianzum, *by the conſent of all the Catholick Biſhops was tranſlated unto the See of* Conſtantinople.

At *Antioch in Syria* about that time there was raiſed a great tumult and ſedition about *Meletius*, the occaſion was as followeth. We ſaid before, how that *Paulinus* Biſhop of *Antioch*, becauſe he was a grave and a godly father was not exiled: that *Meletius* was firſt called home from baniſhment in the reign of *Julian*, afterwards being exiled by *Valens*, returned in the time of *Gratian*. After his return into *Antioch*, he found *Paulinus* ſo old, that he ſeemed ready to lye in his grave. Immediately all the friends of *Meletius* endeavoured to joyn him fellow Biſhop with *Paulinus*. When *Paulinus* affirmed it to be contrary unto the Canons of the Church, that any being created of Arian Biſhops, ſhould be made Collegue in any Biſhoprick, the people endeavoured to compaſs it by force. In the end, they make preparation

paration to ſtall him Biſhop in a certain Church of the ſuburbs. When it was done, all the City was on an uprore. In proceſs of time, the people were reconciled upon ſuch conditions as follow. All that ſtood for the Biſhoprick were ſix in number, whereof one was *Flavianus*. Theſe being called together, they bound with an oath, that none of them ſhould aſpire unto the Biſhoprick, during the lives of *Paulinus* and *Meletius*, and when either of them departed this life, the Biſhoprick to remain unto the ſurviver of them both. When the oath was miniſtred, the people were quiet, and thenceforth made no ſtir at all. The favourers of *Lucifer* were offended with this manner of dealing, and fell from the Church, becauſe that *Meletius* being ordered of the Arians, was admitted to the government of that See. At that time when the affairs of *Antioch* were thus out of frame, and *Gregory* by uniform conſent of all the Catholick Biſhops, was tranſlated from the Biſhoprick of *Nazianzum*, unto the See of *Conſtantinople*, then *Meletius* got him in all the haſt to *Conſtantinople*.

Chap. VI.

How Theodoſius *the Emperor, after the foyling of the* Barbarians, *came to* Theſſalonica, *where being ſick, he was baptized of* Aſcholius *the Biſhop.*

BY that time *Gratianus* and *Theodoſius* had gotten the victory of the *Barbarians*, whereupon *Gratianus* immediately made expedition into *France*, becauſe the *Germans* had deſtroyed part of that Countrey: but *Theodoſius* after the erection of the ſign, in token that the enemies were vanquiſhed, made haſte towards *Conſtantinople*, and came to *Theſſalonica*. There falling into a dangerous diſeaſe, he was very deſirous of baptiſm, for of old he was trained up in Chriſtian Religion, and addicted himſelf wholly unto the faith of *One ſubſtance*. Being ſore ſick and ſpeeding to baptiſm, he gave charge that the Biſhop of *Theſſalonica* ſhould be ſent for to miniſter the Sacrament. Being come, firſt he demands of the Biſhop what faith he was of? When the Biſhop made anſwer, that the opinion of *Arius* prevailed not throughout *Illyrium*, and that the new-found invention of his peſtilent brain was not planted in the Churches of that country, but that all the Chriſtians throughout thoſe coaſts, retained and ever obſerved the authentick and ancient faith delivered of the Apoſtles, and confirmed by the Council of *Nice*: the Emperor with willing mind was baptized of *Aſcholius*, for ſo was the Biſhop called. A few dayes after being ſomewhat recovered, he went towards *Conſtantinople* the four and twentieth of *November*, in his firſt Conſulſhip, and the fift of *Gratian*.

Chap. VII.

How that Gregory Nazianzen *underſtanding that divers Biſhops did ſtomack him, refuſed the Biſhoprick of* Conſtantinople. *The Emperor ſent unto* Demophilus *the Arian Biſhop, that either he ſhould ſubſcribe unto the faith of* One ſubſtance, *or depart the City, the which he did.*

GRegory being then tranſlated from the City *Nazianzum*, governed a certain little Church within the walls of *Conſtantinople*. Unto the which the Emperor afterwards annexed a goodly Temple, and called it *the Reſurrection*. *Gregory* a famous man excelling in virtue and godlineſs all that flouriſhed in his time, when he perceived that ſome did murmur and object unto him that he was a ſtranger and a forreigner, although he rejoyced at the Emperors coming, yet refuſed utterly to continue longer at *Conſtantinople*. The Emperor ſeeing the Church out of ſquare, endeavoureth with all means poſſible to reduce it unto peace, to eſtabliſh unity, and to enlarge the Churches. Wherefore immediately he giveth *Demophilus* the Arian Biſhop to underſtand his pleaſure, and in plain words demandeth of him whether he would embrace the *Nicene Creed*, ſet the people at unity, and embrace concord himſelf. When he refuſed ſo to do, the Emperor ſaid unto him: if thou refuſe to embrace peace and unity, I command thee to avoid the Church. *Demophilus* hearing this, and knowing that it booted not for him to withſtand the ſentence of the higher power, aſſembled together a great multitude in the Church, ſtood up in the midſt, and brake out into theſe words: Brethren, it is written in the Goſpel, If they perſecute you in one City, flye into another. Inſomuch that the Emperor baniſheth us the Churches: I would have you know, that to morrow you muſt meet together out of the City. When he had made an end of ſpeaking

Sozomenus l. 7. c. 5. ſaith, that the Church was called the Reſurrection, becauſe the faith which of a long time ſeemed to be ſuppreſſed by the Arians for dead, was then revived, *Matth.* 10.

ing he went forth. He underſtood not that ſuch as flie that trade of life which worldlings follow (for ſo muſt we take the words of the Goſpel) muſt ſeek the higher *Jeruſalem*: but he meant it otherwiſe, and thenceforth raiſed Conventicles within the walls of the City. There departed together with him *Lucius*, who as I ſaid before was baniſhed *Alexandria*, enjoyned to live in exile, and then led his life at *Conſtantinople*. Wherefore the Arians which held the Churches for the ſpace of fourty years, refuſing the unity and concord which *Theodoſius* the Emperor exhorted them unto, departed the City in the fifth Conſulſhip of *Gratian*, and the firſt of *Theodoſius* the 26. of *November*. Then ſuch as were of the faith of *One ſubſtance* came in their roomes, and took poſſeſſion of the Churches.

Chap. VIII.

Of the hundred and fifty Biſhops which at the commandement of the Emperor Theodoſius *met at* Conſtantinople, *their decrees, and how they created* Nectarius *Biſhop of that See.*

The Council of *Conſtantinople Anno Dom.* 385.

THe Emperor without long deliberation ſummoned a Council of ſuch Biſhops as were of his faith, to the end, the Canons of the *Nicene Council* might be confirmed, and a Biſhop choſen of *Conſtantinople*. And in hope to reconcile the *Macedonians* with the Biſhops which embraced the faith of *One ſubſtance*, he cited all the Biſhops of the *Macedonian* ſect. Wherefore there met there of them which embraced the *Nicene Creed*, *Timotheus* Biſhop of *Alexandria*: *Cyrillus* Biſhop of *Jeruſalem*, who then after his recantation addicted him wholly unto the faith of *One ſubſtance*: *Meletius* who was called thither in a while before to the ſtalling of *Gregory Nazianzen*: *Aſcholius* Biſhop of *Theſſalonica*, with many others, to the number of a hundred and fifty Biſhops. The chief of all the *Macedonian* Biſhops was *Eleuſius* Biſhop of *Cyzicum*, and *Marcianus* Biſhop of *Lampſacum*. The number of that ſect came to thirty ſix, whereof the greater part came out of *Helleſpont*. The Council met together in the Conſulſhip of *Eucharides* and *Evagrius* in the moneth of *May*. The Emperor together with the Biſhops of his opinion, firſt uſed all means poſſible with *Eleuſius* and the reſt of the *Macedonians*, for to reconcile them unto the Catholick Church: they not only bring them in remembrance of the Embaſſie which *Euſtathius* together with many others, did in their names to *Liberius* late Biſhop of *Rome*, but alſo that not long before without exception they communicated throughout every Church, with ſuch as profeſſed the faith of *One ſubſtance*: and that they behaved themſelves neither godly, nor religiouſly, ſithence that aforetime they ratified the ſelfſame opinion and faith with them, if now again they endeavoured to overthrow ſuch things as they had adviſedly decreed before. But neither admonition nor reprehenſion would prevail with them. They ſaid flatly, rather than they would ſubſcribe unto the faith of *One ſubſtance*, that they would hold with the Arians. When they had made this anſwer, they left *Conſtantinople*, and ſent their Letters abroad into every City, that they ſhould in no wiſe conſent unto the faith of the *Nicene Council*. The Biſhops that were of the other ſide continuing at *Conſtantinople*, conſulted together about the election of a Biſhop. For *Gregory* (as I ſaid before) had refuſed that See, and returned to *Nazianzum*. There was at that time one *Nectarius* of noble lineage, whoſe anceſtors had been Senators, a man he was of good life and godly converſation, who though he were by office a *Prætor*, yet the people choſe him their Biſhop: in the end, by the conſent of a hundred and fifty Biſhop then preſent, he was ſtalled Biſhop of *Conſtantinople*. Then was it decreed, that the Biſhop of *Conſtantinople* ſhould have the next prerogative after the Biſhop of *Rome*: the reaſon was, becauſe that City was called *New-Rome*. Again they ratifie the faith of the *Nicene Council*: they divide Provinces, and ordain Patriarchs: they decree that no Biſhop ſhall leave his own Dioceſs, and intermeddle with forrain Churches, for unto that time by reaſon of the great heat and ſtorm of perſecution, it was ſufferable at every ones choice and liberty. *Nectarius* Biſhop of *Conſtantinople* had that great City, together with all *Thracia* allotted to his juriſdiction. The Patriarchſhip throughout *Pontus* was aſſigned unto *Helladius* Biſhop of *Cæſarea* in *Cappadocia* after *Baſil*: unto *Gregory* the brother of *Baſil* befell *Nyſſa* a City alſo in *Cappadocia*: and unto *Otreius* the Biſhoprick of *Meletina* in *Armenia*. *Amphilochius* Biſhop of *Iconium*, and *Optimus* Biſhop of *Antioch* in *Piſidia*, took the Patriarckſhop of *Aſia*. The Province of *Egypt* fell unto *Timothy* Biſhop of *Alexandria*. *Pelagius* Biſhop of *Laodicea*, and *Diadorus* Biſhop of *Tarſus* are appointed over the Eaſtern Dioceſs, reſerving the prerogative of honour unto the Church of *Antioch*, the which then preſently they

Nectarius choſen by the Council Biſhop of *Conſtantinople*.

The Canons of the Council held at *Conſtantinople*.

they granted unto *Meletius*. They decreed moreover, that if necessity did so require, a Provincial Synod should determine Provincial affairs. The Emperor gave his assent unto all the aforesaid, and thus the Council was dissolved.

The institution of Provincial Councils.

Chap. IX.

How the Emperor Theodosius *caused the Corps of* Paulus *late Bishop of* Constantinople *to be brought from exile with great honour: at what time* Meletius *Bishop of* Antioch *departed this life.*

About that time the Corps of *Paulus* the Bishop (whom as I said before, *Philip* the Emperors Lieutenant through the procurement of *Macedonius* sent to exile, and caused him to be stifled at *Cucusum* a City of *Armenia*) was conveyed by the Emperors commandment from *Ancyra* to *Constantinople*, and there received with great honour in the Church which beareth his name unto this day: the which Church was unto that time frequented of the *Macedonians*, who severed themselves from the Arians, but then were thrust out by the Emperor, because they refused to be of his faith and opinion. At that time *Meletius* Bishop of *Antioch* fell sick and died, *Gregory* the brother of *Basil* Preached at his Funeral. His Corps was carried of his familiar friends into *Antioch*, and there interred. Again the favourers of *Meletius* would not be under *Paulinus* jurisdiction, but chose *Flavianus* to their Bishop in the room of *Meletius*. Whereupon the people again were at discord, and fell to raising of tumults and dissention. And because of that, the Church of *Antioch* was divided again, not about the faith, but about their fond contention in choosing of Bishops.

Chap. X.

How the Emperor, when his son Arcadius *was created* Augustus, *summoned together a Synod of all sects and opinions: He banished all hereticks, the* Novatians *only excepted, because they embraced the faith of* One substance.

When the Arians were banished the Churches, the flame of tumult and schisme flashed about in every Congregation. I cannot chuse but wonder at the Emperors advice and policy therein. For he suffered not this sedition to raign very long throughout the Cities, but with speed he summoned a Council, charging that all sects and opinions whosoever should meet together, supposing verily that by conference and communication had between themselves, they would at length be brought to establish one faith and opinion. The which drift and good meaning of his, as I suppose, was cause and directer of all his prosperous successes. For then it fell out, through the providence and procurement of Almighty God, that all the *Barbarians* were at peace within his Dominions, rebelled not at all, but yielded themselves unto the Imperial Scepter; for example, *Athanaricus* the valiant Captain of the *Goths* came in with all his power, and shortly after died at *Constantinople*. The Emperor created *Arcadius* his son *Augustus*, in the second Consulship of *Merogandus*; and the first of *Saturninus*, the sixteenth of *January*. Shortly after, all Bishops of every sect, out of all Provinces, came thither in the said Consulship, about the moneth of *June*. The Emperor sent for *Nectarius* Bishop of *Constantinople*, reasoned with him how he might rid the Christian Religion of that discord and dissention, how it were possible to reduce the Church unto unity: he said further, that the controversies and quarrels that molested the quiet state of the Church, and rent asunder the members of Christ, were to be sifted out, and the punishments to light upon their pates that were found the authors of schisme, and disturbers of peace and quietness. *Nectarius* hearing of this, was wonderfull sad and pensive: he called unto him *Agelius* the *Novatian* Bishop, who embraced together with him the faith of *One substance*, and opened unto him the mind and purpose of the Emperor. He, although otherwise a rare and singular man, yet was he no body in Controversies of Religion, and Disputation of Ecclesiastical matter, but appointed *Sisinius* a Reader of his Church, to reason with them in his stead. *Sisinius* an eloquent man, well experienced in all things, a skilfull interpreter of holy Scripture, a notable Philosopher, knowing full well, that Disputations would not only not reconcile schisms, but also fire the slymie matter of contention raigning

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in the rotten bowels of hereticks: therefore he adviſed *Nectarius* in this ſort: that it was beſt to avoid the ſtriſe of logical Diſputation, and to lay flat before them the forms of faith eſtabliſhed by our Anceſtors (for he knew of a ſurety that the Elders had taken heed leſt they ſhould aſſign unto the Son of God a beginning of eſſence, becauſe they were of opinion that the Son of God was coeternal with the Father) and that the Emperor ſhould demand of the ringleaders of the hereticks, whether they made any account of thoſe ancient Fathers, who governed the Church godly and prudently before the ſchiſme and diviſion, or whether they condemned them as aliens, and far eſtranged from the Chriſtian faith? If they reject them, then let them boldly pronounce them accurſed: and if they preſume ſo bold an enterprize, then will the common people cry out againſt them. This being done, the truth after ſuch trial no doubt will prevaile. If they reject not the ancient Fathers, then let us alledg their works and writings, and confirm the matter in controverſie out of them. *Nectarius* being thus counſelled by *Siſinius*, got him with ſpeed unto the Emperors Pallace, and made the Emperor privy unto theſe circumſtances. He thinketh well of the advice, and compaſſeth the matter circumſpectly. At the firſt he concealed his drift, and required of them to tell him whether they eſteemed and allowed of the Fathers which governed the Church before the diviſion, or no: When as they confeſſed as much in effect, and ſaid that they highly reverenced them for their maſters: the Emperor demanded of them again, whether they would be tryed by their teſtimonies touching the true and right faith? The ſects and factious Biſhops together with the Logicians then preſent (for they had brought with them many well prepared for diſputation) hearing this, knew not what anſwer to make. They were divided among themſelves, while that ſome held with the Emperor, and ſome other affirmed that it was altogether contrary to their mind and purpoſe, for the divers opinion they conceived of the ancient fathers diſtracted their minds one from the other. So that not only the opinion was divers among contrary ſects, but alſo ſuch as were of one opinion were divided among themſelves. Where-
Gen. 11. fore their linked malice was no otherwiſe than the confuſe language of thoſe ancient Giants, and the turret of their ſpitefull invention was turned down to the ground. When the Emperor perceived their manifold diſſention, and that they builded not upon the ancient fathers expoſition of the faith, but truſted in their ſophiſtical quirks of Logick, he dealt another way with them, and bad every ſect lay down their faith and opinion in writing. Then
The zeal of the Emperor *Theodoſius* for the ſifting out of the truth. the principle of every ſect took pen in hand and wrote his opinion. There was a day appointed for their purpoſe. All the Biſhops being called, met at the Emperors Pallace. There came thither *Nectarius* and *Angelius*, favouring the faith of *One ſubſtance*: *Demophilus* of the Arians: *Eunomius* himſelf in the name of the other *Eunomians*, and *Eleuſius* Biſhop of *Cyzicum* for the *Macedonians*. Firſt of all, the Emperor ſaluteth them curteouſly: next he received every ones writings: then he went aſide and lockt in himſelf: fell down upon his knees, and prayed unto God, that he would aſſiſt him in the choice and revealing of the truth. Laſt of all, having peruſed every ones opinion, he condemned and tore in pieces all ſuch Creeds as derogated from the unity which is in the bleſſed Trinity: he allowed and highly commended only of all the reſt, the Creed containing the clauſe of *One ſubſtance*. This was the cauſe that the *Novatians* were favoured, and thenforth ſuffered to celebrate their wonted Aſſemblies within the wals of the City. The Emperor wondering at their conſent and harmony touching the faith, made a law that they ſhould enjoy their own Churches with ſecurity, and that their Churches ſhould have ſuch priviledges as the other Churches of the ſame opinion and faith were wont to have. The Biſhops of other ſects becauſe there reigned among them mutual diſcord and diſſention, they were ſet at nought, yea, of the people committed to their own charge. Who thought at their departure, they were all ſorrowfull and penſive, yet fell they a comforting of their charge by Letters: exhorting them not to ſhrink at all from them, becauſe many had left them, and fell to embracing the faith of *One ſubſtance*: *For many were called, but few choſen*. This was uttered, not when the greateſt part of the people cleaved unto the higher power, and zealouſly embraced the faith. Yet for all this, were not they which held the faith of *One ſubſtance* void of diſturbance and moleſtation. For the controverſie that fell out in the Church of *Antioch* divided ſuch as were of the Council in two factions, for the *Egyptians*, *Arabians* and *Cyprians* held together, and thought good to remove *Flavianus* out of the Biſhops See of *Antioch*: but the *Paleſtinians*, *Phœnicians* and *Syrians* took his part. The iſſue and end of this controverſie I will lay down in another place.

Chap.

CHAP. XI.

How that Maximus *the tyrant through wiles ſlew the Emperor* Gratian. *And how that* Juſtina *the Empereſs, the mother of* Valentimianus *the younger, left perſecuting of* Ambroſe *Biſhop of* Millain, *becauſe ſhe feared* Maximus *the tyrant.*

WHen the Council was held at *Conſtantinople*, we have learned ſuch a broil as followeth to have been in the Weſt parts of the world. *Maximus* a *Brittain* took armour againſt the Empire of *Rome*, and conſpired the death of *Gratian*, who now was weakned together with his power, by reaſon of the battel he waged with the *Germanes*, *Probus* ſometimes a Conſul, was chief governor of *Italy*, during the nonage of *Valentinianus*, who with great prudence ruled the Common-weal. *Juſtina Valentinianus* the Emperors mother being infected with the filth of *Arianiſme*, while her Husband lived could no kind of way moleſt ſuch as embraced the faith of *One ſubſtance* : yet after his deceaſe removing to *Millain*, and her ſon being of tender years, ſhe raiſed ſuch tumults againſt *Ambroſe* the Biſhop, that in the end he was exiled. But when the people, for the ſingular love and affection they bore unto *Ambroſe*, withſtood her act, and hindred their force that went about to convey him to exile, tidings came that *Gratianus* through the wiles and ſlight of *Maximus* the tyrant was put to death. *Andragathius* the captain of *Maximus*, the tyrant was put to death. *Andragathius* the captain of *Maximus*, hiding himſelf in a chariot, reſembling the form of a litter born of Mules, gave his Souldiers charge to ſignifie unto the Emperors guard, that the Empreſs rode therein, and went to meet the Emperor, who paſſed over *Rhodanus* a floud that runneth by *Lions* a City of *France*. The Emperor thinking verily that his wife was there indeed, avoided not the conſpiracy, but fell unawars into the enemies hand, as a blind man falleth into the ditch. For *Andragathius* lighted down out of the chariot, and ſlew *Gratianus* preſently. He died in the Conſulſhip of *Merogandus* and *Saturninus*, after he had raigned fifteen years, and lived four and twenty. The which news cooled the heat of the Emperors mother kindled againſt *Ambroſe*. Wherefore *Valentinianus* the time conſtraining him thereunto, received *Maximus* with unwilling mind to be his fellow Emperor. *Probus* the governor of *Italy* fearing the power of *Maximus*, determined with himſelf to remove into the Eaſt. With all ſpeed therefore he left *Italy*, and haſtening towards *Illyrium*, he made his abode at *Theſſalonica* a City of *Macedonia*.

Maximus a Brittain.

Gratianus the Emperour died *An. Dom.* 387. *Maximus* the Brittain is made Emperor

CHAP. XII.

Theodoſius *the Emperor left* Arcadius *his ſon and Emperor at* Conſtantinople, *and went towards* Millain, *to wage battel with* Maximus *the* Brittain.

Ann. Dom. 388.

THeodoſius the Emperor, for the aforeſaid cauſe being wonderfully ſorry, gathered great power to go againſt the tyrant, and feared greatly leſt *Maximus* would conſpire the death of *Valentinianus* the younger. Then came alſo Legats from the *Perſians* to conclude peace between them and the Emperor, it was the very ſame time his ſon *Honorius* was born by his wife *Placilla* the Empereſs, in the Conſulſhip of *Ricomelianus* and *Clearchus* the ninth of *September*. A little before, when the aforeſaid men were Conſuls, *Agelius* the *Novatian* Biſhop finiſhed the race of his natural life. The year following, being the firſt Conſulſhip of *Arcadius*, *Auguſtus* and *Vadon*, after that *Timotheus* Biſhop of *Alexandria* departed this life *Theophilus* ſucceeded him in the Biſhoprick. The ſecond year when *Demophilus* the Arian Biſhop had changed this life, the Arians ſent for *Marinus* out of *Thracia*, a man of their own crue, and appointed him their Biſhop. *Marinus* in whoſe time the Arians were divided among themſelves, (as it ſhall be ſhewed hereafter) lived not many dayes after, wherefore they call *Dorotheus* out of *Antioch* in *Syria*, and aſſign him their Biſhop. The Emperor leaving his ſon *Arcadius* at *Conſtantinople*, marched forwards to give battel unto *Maximus*. As he came to *Theſſalonica*, he found the ſouldiers of *Valentinianus* all diſmaid and quite diſcouraged, becauſe that neceſſity had conſtrained them to take the tyrant *Maximus* for an Emperor. *Theodoſius* ſhewed himſelf openly to ſeem of neither ſide. For when *Maximus* had ſent Embaſſadors unto him, he neither received nor rejected them : yet was he ſorry that the Empire of *Rome* ſhould be oppreſſed with tyranny, under colour of the Imperial title. Therefore he gathered his power together, and made haſte to *Millain*, for *Maximus* was lately come thither.

CHAP.

Chap. XIII.

Of the tumults which the Arians raiſed at Conſtantinople.

AT the very ſame time when the Emperor made all the expedition he could to wage this battel with the tyrant, the Arians raiſed a wonderfull great ſtir at *Conſtantinople*, the manner was as followeth. Men commonly are wont to deviſe and fain leaſings of things they know not, and if by chance they get hold of any tale, forthwith they brute abroad falſe rumors and reports, according to their fond, vain and fooliſh deſires, ever chatting of news, and harkening after change. The which then was ſeen in the City of *Conſtantinople*. For of the wars that were ſo far off, they blazed abroad of their own brain, one this thing, another that thing: hoping in their traiterous hearts, that the godly Emperor had every day worſe ſucceſs than other. For although there was nothing as yet done in the wars, nevertheleſs they avouch the tidings (being coyned in the cloſet of their gigled brain) they knew not, to be as true, as if they had ſeen them with their own eyes: they reported that the tyrant foyled the Emperors power: that there were ſlain ſo many hundreds, and ſo many thouſands of his ſouldiers, and that the tyrant had almoſt taken the Emperor himſelf. The Arians being very much troubled in mind, ready to burſt for grief, (that they whom they perſecuted aforetime, now enjoyed the Churches within the walls of the City) ſcattered ſundry falſe rumors abroad. And becauſe that divers other reports perſwaded the firſt authors of theſe falſe rumors, that their figments were moſt true (for others which learned it
Ann. Dom. 392. only by hearſay, affirmed unto the authors thereof, that it was even as they at the firſt had reported unto them) the Arians pluck up their hearts, they begin to venter afreſh, and ſet on fire the Pallace of *Nectarius* the Biſhop of *Conſtantinople*. Theſe things were done in the ſecond Conſulſhip of *Theodoſius*, but the firſt of *Cynegius*.

Chap. XIV.

The victory of Theodoſius *the Emperor, and the foyl of* Maximus *the tyrant.*

Maximus the *Brittain* which ſlew the Emperor *Gratian*, and was crowned Emperor in his ſtead, is now betrayed of his own men, and executed by *Theodoſius* the Emperor. This *Maximus* was highly commended by a Conſul of *Rome* which wrote a Book in his praiſe.

WHen the ſouldiers of *Maximus* the tyrant underſtood of the Emperors coming, and his great power, they could in no wiſe digeſt the rumor thereof: they were taken with ſudden fear, they bound the tyrant their maſter, and brought him unto the Emperor, who preſently executed him in the aforeſaid Conſulſhip, the 28. of *Auguſt*. But *Andragathius* who ſlew the Emperor *Gratian*, hearing of the overthrow of *Maximus*, ran headlong into the next river and drowned himſelf. Wherefore the Emperors now having gotten the victory, took their voyage to *Rome*. *Honorius* of tender years, went together in their company. For his father, after the foyl of *Maximus*, had ſent to *Conſtantinople* for him. They ſolemnized the triumph at *Rome*. At what time the Emperor *Theodoſius* yielded forth a notable ſign of his ſingular clemency, in the trouble of *Symachus* the Conſul. This *Symachus* was head Senator of *Rome*, and for his great skill and eloquence in *Romane* literature had in great eſtimation. He had written many Books, among the reſt, one in praiſe of *Maximus* the tyrant, repeating in his hearing while he lived, the which afterwards being extant, charged the author with treaſon. Wherefore he fearing death, ran unto the Church for refuge. The Emperor according unto the great zeal and godly affection he bare unto the Chriſtian faith, reverenced not only the Prieſts of his own belief and opinion, but alſo intreated courteouſly the *Novatians*, who embraced together with him the faith of *One ſubſtance*; and to the end he might gratifie *Leontius* Biſhop of the *Novatian* Church at *Rome*, which made ſute for him, he granted *Symachus* his pardon. Afterwards he wrote an Apology unto the Emperor *Theodoſius*. Thus the wars which at firſt threatned great calamity to enſue, were quickly ended.

Chap. XV.

Of Flavianus *Biſhop of* Antioch.

AT the ſame time we have learned ſuch things as follow to have been done at *Antioch* in *Syria*. After the deceaſe of *Paulinus*, the people of that Church abhorred *Flavianus*, and therefore choſe *Evagrius* a man of their own diſpoſition to their Biſhop. He lived not many dais, & after him there was none choſen to the room: for *Flavianus* through his device brought that to paſs As many then as deteſted *Flavianus* for the breaking of his oath, had their private Conventicles. But *Flavianus* rolled (as commonly we ſay) every ſtone, put every device

device in ure to the end he might bring them under his juriſdiction, the which not long after he brought to paſs. For the ſpite and grudg between him and *Theophilus* Biſhop of *Alexandria* was laid aſide, and by his means *Damaſus* Biſhop of *Rome* was reconciled unto him. They had both been offended with him, not only becauſe he toreſwore himſelf, but alſo for that he was the author of diſcord between them, which before were at unity. Wherefore *Theophilus* being now pleaſed with him, ſent *Iſidorus* a Prieſt for to appeaſe the diſpleaſure which *Damaſus* had conceived againſt *Flavianus*, and to inſtruct him, that it was according unto the uſe and manner of the Church, if (reſpecting the unity and concord to be retained among the common people) he would not think amiſs of *Flavianus* for ſo doing. When *Flavianus* was thus reſtored unto the communion of the faithfull, the people of *Antioch* in proceſs of time were brought to love and amity one with another, and the affairs of *Antioch* had ſuch an end as you hear before. The Arians then being thruſt out of the Churches, raiſed Conventicles in the ſuburbs. In the mean ſpace when *Cyril* Biſhop of *Jeruſalem* had departed this mortal life, *John* came in his room. *Cyril.* *John.*

CHAP. XVI.

How the Idol groves and Temples of the Ethnicks were overthrown at Alexandria, *and of the ſkirmiſh between th Pagans and the Chriſtians.*

ABout that time there was a lamentable ſtir at *Alexandria*, in manner as followeth. By the procurement and induſtry of *Theophilus* the Biſhop, the Emperor commanded that all the Idol groves of the Ethnicks within *Alexandria*, ſhould down to the ground, and that *Theophilus* ſhould overſee it. *Theophilus* being thus authorized, omitted nothing that might tend to the reproach and contumely of heatheniſh ceremonies: down goes the Temple of *Mithra*, his foul cloſets being full of Idolatrical filth and ſuperſtition are cleanſed and rid out of the way: down goes the god *Serapis* Temple, the embrued and bloudy miſteries of the god *Mithra* are publickly derided: the vain and ridiculous practices both of *Serapis* and others, are ſhewed forth unto the open face of the world: he cauſed ſuch things as among them reſembled the yards of men, to be carried throughout the market place to their utter ſhame and ignominy. The *Ethnicks* inhabiting *Alexandria*, and above the reſt ſuch as profeſſed philoſophy, beholding the manner of the dealing, could no longer contain, neither rule themſelves: but added new and far more grievous offences, unto the former acts of theirs, being both tragical and exceeding in cruelty. For all joyntly ran upon a head, they ſet upon the Chriſtians, they ſought to diſpatch them every kind of way: the Chriſtians went about to withſtand their violence, they defend themſelves, and ſo miſchief was heaped upon miſchief: the skirmiſh was ſo ſore, and the fray continued ſo long, untill either ſide was weary, had their fill of bloudſhed and manſlaughter, and could now kill no longer. There died but a few of the Ethnicks, yet a great number of the Chriſtians of either ſide there was wounded an infinite number. When all was ended, the Ethnicks were wonderfully afraid of the Emperors diſpleaſure. Wherefore having committed ſuch lewd acts as their horrible wickedneſs led them unto, and having quenched their boyling rage and fury with running ſtreams of bloud and wounded bowels, they run away, and hide themſelves, ſome in one place, ſome in another. Many gave the ſlip out of *Alexandria*, and being diſperſed, led their lives thenceforth in divers other Cities: of which number were *Helladius* and *Ammonius* both Grammarians, whoſe ſcholer I my ſelf was at *Conſtantinople* in my youthfull years. *Helladius* was ſaid to be the Prieſt of *Jupiter*, and *Ammonius* the Prieſt of the *Ape*, which they worſhipped for god. The ſlaughter being thus ended, the governor of *Alexandria* and the Captain of the hoſt, came to aid *Theophilus* in the overthrow of their Temples. Therefore the Temples went down, the Idols of the gods were turned into caldrons, and into other neceſſary veſſels for houſhold ſtuff. For the Emperor had given the images of the gods throughout all the Idolatrical Temples of *Alexandria*, to the relief of the poor. *Theophilus* going about to deface all the pictures of their gods, commanded that one of ſome certain god ſhould be reſerved and ſet up in ſome publick place of the City, to the end, the Ethnicks in proceſſe of time ſhould not be able to deny, but that ſometimes they worſhipped ſuch gods. I have known *Ammonius* the Grammarian to have been very much offended with that act, and to have ſaid, that the Religion of the Ethnicks ſuſtained great injury and reproach, becauſe that one image was not in like ſort tranſlated, but kept of ſet purpoſe *Mithra.* *Serapis.* *Phalli.* *Socrates* was the ſcholer of *Helladius* and *Ammonius.* The *Ægyptians* worſhipped the Ape.

to the contumely of their Religion. *Helladius* boaſted in the hearing of many, how that in the skirmiſh he ſlew nine men with his own hands. Theſe were then the broils at *Alexandria*.

Chap. XVII.

Of the hieroglyphical letters found engraven in the Temple of Serapis, *letters they were which yielded no ſenſe by conjunction of ſyllable, or knitting of ſentence, but were to be conſtrued by the ſignification of the beaſts which they reſembled.*

IN the Temple of *Serapis* now overthrown and rifled throughout, there were found ingraven in the ſtones certain letters, which they call *Hieroglyphical*. The manner of their ingraving reſembled the form of the Croſs. The which when both *Chriſtians* and *Ethnicks* beheld before them, every one applied them to his proper Religion. The *Chriſtians* affirmed that the Croſs was a ſign or token of the paſſion of *Chriſt*, and the proper cognizance of their profeſſion: The *Ethnicks* avouched that therein was contained ſomething in common belonging as well to *Serapis* as to *Chriſt*: that the ſign of the Croſs ſignified one thing unto the *Ethnicks*, and another unto the *Chriſtians*. While they contend thus about the interpretation of the letters, many of the *Ethnicks* became *Chriſtians*, for they perceived at length the ſenſe and meaning of the *Hieroglyphical letters*, that they prognoſticated ſalvation and life to come. The *Chriſtians* perceiving that this made very much for their Religion, made great account thereof, and were not a little proud of it. When as by other *Hieroglyphical letters* it was gathered, that the Temple of *Serapis* ſhould go to ruine, when the ſign of the Croſs therein ingraven came to light (by that, life to come was foreſhewed) many more embraced Chriſtian Religion, confeſſed their ſins, and were baptized. Thus much have I learned of the Croſs. But verily I am not of opinion, that the *Egyptian* Prieſts foreſeeing that which ſhould come to paſs of *Chriſt*, ſhould ingrave in ſtone the ſign of the Croſs (for if the myſtery of *Chriſts* incarnation was hid from the beginning of the world, and from many generations, as the *Apoſtle* writeth, and concealed from the Devil the Prince of all impiety, how much more from the *Ægyptian* Prieſts his Miniſters?) but that in ſifting out the ſenſe and underſtanding of thoſe characters, it came to paſs by the providence of God, as in times paſt with the *Apoſtle* S^t *Paul*. For he being indued from above with the ſpirit of wiſdom, dealt with the *Athenians* in like ſort, and converted many of them unto the faith, while he read the ſentence that was ingraven upon the altar, *Unto the unknown God*, and applied it to his purpoſe. Unleſs that peradventure ſome man will ſay, that the Word of God wrought ſo forcibly in the *Egyptian* Prieſts, as it did in *Balaam* and *Caiphas*. For they were conſtrained againſt their wils to prophecy of good things. So far of theſe things.

Coloſſ. 1.

Acts 17.

Numb. 22. 23, 24.

John 18.

Chap. XVIII.

How the Emperor Theodoſius *during the time of his abode at* Rome, *did the City much good, by removing the thieviſh dens of the bake-houſes, and the infamous ringing of Bels at the deed doing in the ſtews.*

THe Emperor *Theodoſius* although he continued but a little while in *Italy*, yet in that ſpace did he much good unto the City of *Rome*, both by giving that which was good, and taking away that which was ill. For as he ſhewed himſelf bountifull and liberal towards her in many things, ſo hath he removed two things, which were great blemiſhes unto that City. The one was in this ſort. There was at *Rome* an huge and a great houſe of ancient building, where all the bread that ſerved the City was baked. The maſters of this houſe the *Romans* called in their own tongue *Mancipes*, ſuch they were as ſerved all with bread by great, who in proceſſe of time turned thoſe large rooms to dens of thieves. For by reaſon the bake-houſe that belonged unto that building was under ground, and becauſe that on every ſide there were Victualers, Taverners and Tipling-houſes full of harlots and naughty packs: many that reſorted thither, partly for Food and Victuals, and partly alſo for the ſatisfying of their filthy luſt, were craftily ſpoiled of all they had, and moſt commonly diſpatched, ſo that their friends could never hear tidings of them again. A certain privy conveyance

A bake-houſe under ground.

Blind Ale-houſes.

conveyance there was devised to throw them down headlong from those bawdy taverns into the blind bakehouse. By this means many, specially of the strangers which inhabited *Rome*, were cast away. For being thus caught in the trap, they were constrained to grind in the bakehouse: and most of them were never permitted to depart, but continued all their time in drudgery, making their friends believe they were not in this world. It fell out that one of the Emperor *Theodosius* souldiers was thrown into this hole; being in the close bakehouse, and could not get licence to depart, he drew out his dagger, and slew them which stopped his passage, the rest being afraid of their lives, let the souldier go. The Emperor understanding all the circumstance, sent for the millers and bakers, punished the masters with extream torment, overthrew those blind houses, which were receptacles of thieves and harlots, and thus rid he the Princely City of this one shamefull dealing. The other was as followeth: If a woman were taken in adultery, the *Romans* used such a kind of punishment as removed not the sinne, but increased the vice. For they shut her up in narrow stews, and compelled her beastly without all shame to play the harlot, yea, they procured ringing while the deed was a doing, that the neighbours might understand of it, and that by the sound of the ringing bels, all might be made privy to that filthy and shamefull kind of correction. When the Emperor heard of this horrible custom, he thought it in no wise to be winked at, but caused *Sestra* (for so were the stews called) to be overthrown and suppressed, and made other laws for the correction of adulterers. Wherefore *Rome* by the benefit of *Theodosius* the Emperor, was delivered from both these beastly and foul abuses. After that he had set other things in order, he left the government of that City unto *Valentinianus*, took thence his voyage together with his son, towards *Constantinople*, and came to his journies end at that time when *Tatianus* and *Symachus* were Consuls, the tenth of *November*.

Theodosius took away this filthy law, and suppressed the stews.

CHAP. XIX.

Of the Priests appointed to hear confession, and why shriving was forbidden in the Church.

ABout that time it seemed good unto the Church to take away the office of such Priests as were appointed thorowout every Church to receive Penitents after the confession of their sins, unto the company of the faithful, and that for this occasion. Since the time that the *Novatians* divided themselves from the Church, and refused to communicate with such as fell in the persecution under *Decius*, the Bishops added unto the Ecclesiastical Canon, that in every Church there should a Priest be appointed for the admision of Penitents: to the end, such as had fallen after baptism, should in hearing of the Priest appointed for the purpose, confess their sin and infirmity. This Canon is as yet of force among other sects: only the true Christians imbracing the faith of *One substance*, together with the *Novatians* which therein hold with them, have banished this penitential function out of the Church. Neither did the *Novatians* at the beginning allow of this addition; yet the Bishops which now adaies govern the Churches, although they retained this custom of a long time, notwithstanding removed it out of the Church in the time of *Nectarius* Bishop of *Constantinople*, by reason of an hainous offence committed in the Church in such sort as followeth. A noble woman came unto the Priest whose office was to hear Penitents, and confessed orderly the sins she had committed after baptism. The Priest enjoyned her to give her self wholly to fasting and continual prayer, that together with her confession in word, she might shew forth the works of repentance in deed. As she continued a while longer a shriving, she accuseth her self of another crime, and declareth that a certain Deacon of that Church had abused her body. For which offence by this means come to light, the Deacon was banished the Church, and thereupon there was much ado among the people. They were wonderfully incensed, not only because of the hainous offence that was committed, but also that thereby the Church was blemished with reproach and infamy. When the Priests were sharply rebuked, and the aforesaid crime objected unto them, *Eudamon* Minister of that Church, by birth of *Alexandria*, counselled *Nectarius* the Bishop to take away the function of the shriving Priest, and grant free liberty unto every one as his conscience served him, to become partaker of the holy mysteries. For in so doing, there was hope that the Church should no longer be slandered. Insomuch as I heard these things of *Eudamons* own mouth, I doubted not to annex it unto this our History. For as I have often admonished the Reader, it was ever my drift and purpose, to learn the Histories of

The original of confession.

The removing of confession and shriving out of the Church.

A Deacon abused a certain Matron of *Constantinople*.

ſuch as knew them very well, and diligently to ſift out the truth, leſt that at any time my Pen ſhould paſs the bounds of a faithfull Hiſtoriographer. Of late reaſoned thus with *Eudamon*: Thy advice and counſel, O Prieſt, whether it ſhall avail the Church or no, God knoweth: yet I ſee plainly that thou haſt miniſtred occaſion, that one may not reprehend another's vice, neither obſerve the advice of *Paul*: *Have nothing to do with unfruitfull works of darkneſſe, but rather rebuke them*. Of theſe things thus much ſhall ſuffice.

CHAP. XX.

How that Arians with Arians, Novatians with Novatians, together with other hereticks fell out among themſelves. This title is ſpecially handled in the 22 and 23 Chapters following.

I Think it neceſſary to lay down in writing ſuch things as fell out among others alſo, I mean the *Arians*, *Novatians*, *Macedonians* and *Eunomians*. For the Church being once divided, reſted not upon one ſchiſm and diviſion, but men fell out among themſelves, one ſevered himſelf from another, and upon light and trifling occaſion, they brake aſunder the bond of love and amity. Wherefore, how, when, and upon what occaſion they varied, I am now about to declare. Firſt of all we have to learn, that *Theodoſius* moleſted none of all the aforeſaid ſects, *Eunomius* only excepted: whom the Emperor exiled, becauſe he raiſed Conventicles at his private houſe within *Conſtantinople*, publiſhed abroad certain lewd Books of his own, and infected many with the filth of his heretical opinion. He diſquieted not the reſt, neither conſtrained them to his communion, but licenced every of them to frequent ſeveral Conventicles, to imbrace what opinion liked them beſt in Chriſtian Religion. And as he gave leave to all other ſects for to erect them Churches without the walls in the ſuburbs: ſo he commanded that the *Novatians* (as we ſaid before) maintaining together with him the faith of *One ſubſtance*, ſhould freely without diſturbance and moleſtation, enjoy and recover their former Churches within the Cities. Of whom now occaſion is miniſtred to utter a few lines, the which I will briefly run over. * *Agelius* was Biſhop of the *Novatian* Church at *Conſtantinople* the ſpace of fourty years, that is, (as I ſaid before) from the reign of *Conſtantine*, unto the ſixt year of *Theodoſius*. At his laſt end he appointed *Siſinius* to ſucceed him in the Biſhoprick, a Prieſt of his own Church, and a man very well ſeen in prophane literature, trained up in Philoſophy together with *Julian* the Emperor under *Maximus* the Philoſopher. And when the *Novatians* charged *Agelius* for appointing them *Siſinius* and not *Marcianus*, who was a godly man, by whoſe means they were rid from trouble and moleſtation in the time of *Valens*: he for to pacifie their heat, and to ſatisfie their mind, aſſigned *Marcianus* a while after. And though he was very weak, yet went he into the Church, and ſaid thus unto the people: Immediately after my deceaſe you ſhall have *Marcianus* to your Biſhop, after *Marcianus*, *Siſinius*. When he had ſaid thus, he took his leave of them, and not long after died. But *Marcianus* being Biſhop of the *Novatians*, their Church was divided upon ſuch an occaſion as followeth. *Sabbatius* a certain Jew, embraced Chriſtian Religion, whom *Marcianus* preferred to the function of Prieſthood, notwithſtanding his converſion and preferment, he ſavoured of the old infection, and addicted himſelf unto Jewiſh obſervations; neither was he contented only with this, but needs he would be made a Biſhop. Wherefore after he had gotten of his ſide a couple of Prieſts, men of like diſpoſition and aſpiring minds, by name *Theoctiſtus* and *Macarius*, he went about to revive the time and manner of ſolemnizing the feaſt of *Eaſter*, even as (according unto our former relation) the *Novatians* attempted under *Valens* at *Pazus*, a pelting village of *Phrygia*. And though at the firſt he ſevered himſelf from the Church, under the pretence and colour of the monaſtical trade of life, affirming that certain men were ſtumbling blocks unto his conſcience, whom he thought unworthy of the holy myſteries: yet in proceſs of time, whileſt that he raiſed private Conventicles, his drift was manifeſtly perceived. *Marcianus* underſtanding of this, miſliked very much with himſelf that he had not taken better adviſement in giving of orders, that he had preferred ſuch vainglorious perſons and aſpiring minds unto the function of Prieſthood: he fretted within himſelf for anger, and wiſhed that his hands had been ſet upon pricking thorns, when they were laid upon *Sabbatius* head. To be ſhort, he ſummoned a Council of *Novatian* Biſhops at *Angaris* the Mart Town of *Bythinia*, adjoyning unto *Helenopolis*: he cited *Sabbatius* to appear before them,

* Chap. 21. in the Greek. *Agelius.*

Marcianus.

Siſinius.

Sabbatius.

them, and expostulated with him in presence of the Council, the cause that gave him occasion of offence. As soon as he had pleaded for himself, the variance touching the celebration of *Easter*, which lay upon his stomack (for he was of opinion, that therein it behoved them to observe the Jewish custom, and the order prescribed by such as afore that time met for the same cause at *Pazus*) the Bishops suspecting that he had enterprized the same in hope of a Bishoprick, made him swear that he would never take upon him to be a Bishop. When he had taken his oath, they read to him the Canon containing a matter of indifferency, that it was not a sufficient cause to part asunder the unity of the Church, about the celebration of *Easter*: and that their assembly at *Pazus* was no prejudice unto the general Canon. They said moreover, that the elders which immediately succeeded the Apostles, varied among themselves about this feast, yet brake not asunder the bond of unity: and that the *Novatians* inhabiting the Princely City of *Rome*, though they never retained the manner of the *Jews*, but alwayes kept *Easter* after the *Æquinoctial* space, yet communicated notwithstanding with such as were of the same faith, and observed a contrary custom. When they had used these and other such like reasons to the same purpose, at length they concluded, that the Canon of *Easter* was an indifferent matter: that it was lawfull thenceforth for every one to celebrate that feast, even as he had aforetime determined with himself: moreover, there was a proviso laid down for the removing of dissention, that if some varied about the celebration of *Easter*, notwithstanding they should be at unity and concord in the Church of God. These things were then in this sort laid down of them for the rooting out of variance from among them about the celebration of *Easter*. *Sabbatius* being bound with an oath, for that the celebration of that feast was variable and divers, was beforehand with them alone for fasting and vigils, for he kept *Easter* upon the Saturday: yet met he the day following with others in the Church, and was partaker together with them of the holy mysteries. That did he for the space of many years, and therefore could not be concealed from infinite multitudes of men. By occasion whereof many simple and ignorant souls, especially in *Phrygia* and *Galatia*, hoping verily to be justified thereby, became earnest followers of him, and observed in secret his celebration of *Easter*. In the end, *Sabbatius* raised private Conventicles, and forgetting the oath he had taken, was chosen Bishop (as hereafter shall more manifestly appear) of such as addicted themselves to his kind of discipline.

Chap. XXI.

Chap. 22. after the Greek.

The diversity of observations in divers places, touching Easter, *Fasting, Marriage, Service, with other Ecclesiastical Rites.*

PResently methinks fit opportunity serveth to discourse of *Easter*. For neither had the elders of old, nor the fathers of late daies, I mean such as favoured the Jewish custom, sufficient cause, as I gather, so eagerly to contend about the feast of *Easter*: neither weighed they deeply with themselves, that when Jewish forms and figures were translated into Christian faith, the literal observation of *Moses* law, and the typs of things to come wholly vanished away. The which may evidently be gathered, whenas there is no law established by Christ in the Gospel, which alloweth of the observation of Jewish Rites: nay the Apostle hath in plain words forbidden it, where he abrogated circumcision, and exhorted us not to contend about feasts and holydaies. For writing unto the *Galatians*, he saith in this sort: *Tell me you that desire to be under the law, do ye not hear what the law saith?* When that he had discoursed a while thereof, he concludeth that the *Jews* were become servants unto the law, and that such as were called into the Christian faith, were thereby made free: he admonisheth us further, *not to observe dayes, neither moneths, nor years.* And unto the *Colossians* he is as plain as may be, saying, That the observation of such things was nothing but a shadow: his words are these, *Let no man therefore judg you in meat or in drink, in a piece of a holyday, or of the new-moon, or of the Sabbath, which are but shadows of things to come.* And in the Epistle to the *Hebrews* he confirmeth the same, where he saith: *Insomuch the Priesthood is translated, of necessity there must be translation of the law.* Wherefore neither doth the *Apostle*, nor the *Evangelists* presse the Christians with the yoake of bondage and servitude: but left the remembrance of the feast of *Easter*, and the observation of other holydaies to their free choice and discretion, which have been benefited by such dayes. And because men are wont to keep holydaies for to refresh their wearisom bodies, al-

Easter.

Gal. 4.

Col. 2.

Heb. 7.

ready pining with toil and labour: therefore it cometh to paſs, that every one in every place, of a certain cuſtom do celebrate of their own accord the remembrance of the Lords paſſion. For neither our Saviour, nor his *Apoſtles* have commanded us any where to obſerve it, neither have they laid it down as a law: neither have the *Evangeliſts* and *Apoſtles* threatned us, or enjoyned us a penalty or puniſhment, as the law of *Moſes* hath done unto the *Jews*: but only the *Evangeliſts* make mention of this feaſt, partly to the great ſhame of the *Jews*, who defiled their bodies, and prophaned their ſolemn feaſts with bloud and ſlaughter: and partly alſo to ſignifie that our Saviour ſuffered death for the ſalvation of mankind, in the days of unleavened bread. The drift of the *Apoſtles* was not to lay down canons and decrees concerning feaſts and holydaies, but to become paterns unto us of piety, of good life, and godly converſation. I am of opinion, that as many other things crept in of cuſtom in ſundry places: ſo the feaſt of *Eaſter* to have prevailed among all people of a certain private cuſtom and obſervation, inſomuch, that (as I ſaid before) not one of the *Apoſtles* hath any where preſcribed to any man as much as one rule of it. The ſucceſs and events have manifeſtly declared unto the world, that of old time it was obſerved not by canon, but of cuſtom. The greater part throughout the leſſer *Aſia*, have ſolemnized this feaſt of old upon the fourteenth day of the moneth, without any account made, or heed taken of the Sabbath day. Notwithſtanding, while they did ſo, they were not at diſcord with ſuch as retained a contrary obſervation of the feaſt, untill that *Victor*, Biſhop of *Rome*, through boyling heat and choler, had excommunicated all *Aſia*, I mean, ſuch as obſerved the feaſt of *Eaſter*, the fourteenth day of the moneth. For which act, *Irenæus* Biſhop of *Lions*, a City of *France*, enveyed bitterly in his letters againſt *Victor*, rebuked him for his fumiſh dealing and furious rage, put him in remembrance that the Elders and ancient Father, who varied among themſelves about the obſervation of this feaſt, communicated never theleſs one with another: and alſo that *Polycarpus* Biſhop of *Smyrna*, which ſuffered martyrdom under * *Gordianus*, communicated with *Anicetus* Biſhop of *Rome*, neither fell he out with him at all (as *Euſebius* reporteth in the fift Book of his *Eccleſiaſtical Hiſtory*) though he kept the fourteenth day of the moneth, as the cuſtom of *Smyrna*, where he abode, did prevail. Some (as I ſaid before) in the leſſer *Aſia*, do celebrate that feaſt the fourteenth day of the moneth: ſome again inhabiting the further parts of *Aſia* caſtwards, vary in the moneth, yet hold the feaſt upon the Saturday: they think that the *Jews* are herein to be followed, though curiouſly they mark not the time of the feaſt: theſe men do ſolemnize it after the *Æquinoctial* ſpace, yet do they deteſt the time limited by the *Jews* for the celebration thereof: for they think that *Eaſter* is ever to be kept when the Sun is in *Aries*, after the *Antiochians* in the moneth *Xanthicus*, but with the *Romans* in *April*. That alſo therein they followed (as *Joſephus* writeth in his third Book of *Jewiſh Antiquities*) not the *Jews* of the later age, who foully erred therein, but the eldeſt and moſt ancient. And as theſe men varied thus among themſelves, about the obſervation of the feaſt of *Eaſter*: ſo it manifeſt, that all other Countries throughout the Weſt parts of the world, whoſe banks are beaten with the ſurging waves of the Ocean Sea, of old tradition, and preſcribed cuſtom, have celebrated this feaſt after the *Æquinoctial* line. And although all theſe countries, nations and languages thus varied one from other, yet they never divided the communion of the Church, neither brake they aſunder the bond of unity. Neither is that true which is riſe in the mouths of malicious men, that the Council ſummoned in the time of *Conſtantius Magnus*, perverted and ſet quite out of order the manner and cuſtome retained about the celebration of this feaſt. For *Conſtantine* himſelf wrote unto ſuch as varied from others, exhorting the leſſer multitude to follow the greater number, the which Epiſtle of the Emperor, thou ſhalt find wholly in *Euſebius* third Book of the life of *Conſtantine*. But ſome portion thereof, which ſpecially concerneth the feaſt of *Eaſter*, is read in this ſort:

In my ſimple judgment that is a notable cuſtom, the which all the Churches, Weſt, South and North, together with many countries of the Eaſt do retain: and therefore it cometh to paſs, that all preſently do think very well of it. I my ſelf have preſumed ſo much upon your diſcreet wiſdoms, that what cuſtom ſoever is obſerved with uniform conſent in the City of Rome, Italy. Africk *and all* Ægypt, Spain, France, Brittain, Lybia, *and all* Greece, *in the Provinces of* Aſia, Pontus *and* Cilicia, *you moſt willingly would approve the ſame: weighing with your ſelves might that there are not only more Churches, but a greater number of people in thoſe parts, and that all of duty ſhould wiſh and earneſtly deſire, that thing to be moſt religiouſly eſtabliſhed, which right and reaſon requireth, which alſo hath no fellowſhip with open perjury of ſtubborn and*

* *Euſeb. Eccl. Hiſt. l. 4. c. 15.* faith, that *Polycarpus* ſuffered martyrdom under *Verus* the Emperor.

The Epiſtle of *Conſtantine. Euſeb. l. 3. de vit. Conſtant.*

and stiff necked Jews. This is a piece of the Emperors Epistle. They that keep *Easter* the fourteenth day of the moneth, bring *John* the *Apostle* for their author: but such as inhabit *Rome*, and the West part of the world alledge *Peter* and *Paul* for themselves, that they should leave them such a tradition. Yet there is none that can shew in writing any testimony of theirs for confirmation and proof of their custom. And hereby I do gather, that the celebration of the feast of *Easter* came up more of custom, than by any Law or Canon. Every sect and religion hath sundry and divers rites and ceremonies, yet conceive they no worse opinion of others therefore than of themselves. For they which are of one faith and opinion, vary among themselves in rites & observations. Wherefore occasion is now ministred to discourse of the diversities of ceremonies and customs throughout all countries and Christian congregations. The manner of fasting usually observed before *Easter*, as it appeareth unto the whole world, hath diversly been observed. Such as inhabit the Princely City of *Rome*, do fast three weeks together before *Easter*, excepting the Saturday and Sunday: *Illyrium*, all *Greece* together with *Alexandria*, begin their fasting days six weeks before *Easter*, and that space they call fourty days fasting, or *Lent*. Other some contrary to the aforesaid customs, begin to fast seven weeks before *Easter*, yet in all that while they use abstinency but only fifteen days, pausing between every of them, and these few dayes they call fourty dayes fasting, or *Lent*. So that I cannot chuse but marvel, that they differing in number of dayes, yet all joyntly do call every of their observations, *fourty days fasting*, or *Lent*. Other some have derived the etymology of this word as it pleased them best, according unto the invention of their own brain. Neither is this difference only about the number of the days, but also a great diversity in the kinds of meat. For some do abstain from every living creature, some other of all the living creatures feed only upon fish: others together with fish feed upon the fowls of the air, affirming as *Moses* doth write, that their original is of the water: others some eat neither nuts, nor apples, neither any other kind of fruit, nor eggs neither: some feed only upon dry bread, some other receive no not that. There are some that when they have fasted untill nine of the clock, they refresh nature with divers sorts of meats. Other nations have other customs, the manner and causes are infinite. But insomuch, there is no man able to shew a president or record thereof in writing, it is plain that the Apostles left free choice and liberty unto every man at his own discretion, without fear, compulsion and constraint, to addict himself unto that which seemed good and commendable. We know for most certain, that this diversity of fasting is rise throughout the world. Again, touching the Communion there are sundry observations and customs. For though in manner all the Churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath day after other, yet the people inhabiting *Alexandria* and *Rome*, of an old tradition do not use it. The *Ægyptians* adjoyning unto *Alexandria*, together with the inhabitants of *Thebais*, use to celebrate the Communion upon the Sunday, yet do they not receive the Communion as the manner is among the Christians. For when they have banquetted and filled themselves with sundry delicate dishes, in the evening after service they use to cammunicate. Again, at *Alexandria* upon the Thursday and Friday the Scriptures are read, the Interpreters expound them, all the solemnity for the Communion is accomplished, yet the Communion then not received. And this is an old and an ancient custom at *Alexandria*. It is well known that *Origen* flourished in those days in the Church, who being a wise and discreet Doctor and expounder of holy Scripture, perceiving that the precepts of *Moses* law could in no wise be literally understood, gave forth of the Passeover a mystical and more divine kind of interpretation: That there was but one only true Passeover or *Easter*, the which our Saviour effectually solemnized at his nailing to the tree, when he encountred with the power of darkness, and triumphed over the Devil and all his works. Again the Readers and interpreters of holy Scripture at *Alexandria*, be they *Catechumenists* or baptized, it foreth not: whenas the custom in other Countries and Churches, is to admit none into that function, unless he be first baptized. I remember my self another custom, which prevaileth and is of force in *Thessalia*: That there if he which is a Priest, after the receiving of orders, do keep company with his wife, the which he married being a lay-man, he is forthwith deposed of the ministery: yea whenas all the famous Priests thorowout the Eastern parts of the world, and the Bishops also refrain the company of their wives at their own choice, without law or compulsion. For many of them notwithstanding the administration and government of their Bishopricks, beget children also on their lawfull wives. The author and ringleader of

Lent.

Diversity of meats in fasting.

Gen. 1.

The Communion.

Readers.

The lawfull marriage of Priests.

that cuſtom in *Theſſalia* was *Theodorus* a Prieſt of *Triva*, a City of that Country, the Writer of thoſe wanton and amorous Books, the which he made in the prime of his flouriſhing youth, and intituled *Æthiopica*. They retain the ſame obſervation and cuſtom at *Theſſalonica*, *Macedonia*, and *Hellas* in *Achaia*. I remember they have another cuſtom in *Theſſalia*, that is, they baptize only on the *Eaſter* holydaies, and therefore very many dye without baptiſm. The Church of *Antioch* in *Syria* is ſituated contrary to other Churches, for the Altar ſtands not to the Eaſt, but towards the Weſt. In *Hellas*, *Jeruſalem* and *Theſſalia*, ſervice is ſaid with candle-light, after the manner of the *Novatians* at *Conſtantinople*. In like ſort at *Cæſarea* in *Cappadocia* and at *Cyprus*, the Prieſts and Biſhops do preach and expound holy Scripture at Evening Prayer on the Saturdaies and Sundaies by candle light. The *Novatians* of *Helleſpont* have not the ſame order and manner of ſervice as the *Novatians* of *Conſtantinople*, yet for the moſt part they imitate the chief Churches among them. To be ſhort, among the cuſtoms and obſervations of all ſects and religions, we ſhall not be able to find two which follow and retain one order of ſervice. Moreover, at *Alexandria* the inferiour Prieſt doth not uſe to Preach: that order firſt began when *Arius* turned upſide-down the quiet ſtate of the Church. At *Rome* they faſt every Saturday. At *Cæſarea* in *Cappadocia* after the manner of the *Novatians*, they receive not into the Communion ſuch as ſin after baptiſm. Even ſo do the *Macedonians* in *Helleſpont*, and ſuch as thorowout *Aſia* do celebrate the feaſt of *Eaſter* the fourteenth day of the moneth. The *Novatians* thorowout *Phrygia* allow not of ſecond marriages: ſuch of them as inhabit *Conſtantinople* do neither receive it, neither reject it: Again, ſuch as are in the Weſt part of the world admit it wholly. The originals and authors of ſo great a diverſity were Biſhops which governed the Churches at divers and ſeveral times. Which as like of theſe Rites, do commend them unto the poſterity for Laws. But to Pen in Paper the infinite and divers Ceremonies and cuſtoms thorowout Cities and Countries, would be a very tedious piece of work, and ſcarce, nay, unpoſſible to be done. Thus much already laid down may ſeem a ſufficient Treatiſe for to prove that the celebration of the feaſt of *Eaſter* began every where more of cuſtom than by commandment, either of Chriſt or any Apoſtle. Wherefore their talk ſavoureth not of the truth, their report is to no good purpoſe, which ſay that the *Nicene Council* ſet the manner of celebrating this feaſt out of ſquare. For the Biſhops of that aſſembly endeavoured with all might poſſible to reconcile the leſſer number unto the greater, which varied from them. Neither were the *Apoſtles* times without ſuch broils and diſſentions, neither were they themſelves ignorant hereof, as it appeareth by the *Acts of the Apoſtles*. For when the *Apoſtles* underſtood of the tumult and ſtir raiſed among the faithfull, through the variety and contention of the *Gentiles*, they all aſſembled together: they laid down a certain holy Law, the which they publiſhed unto the world in form of an Epiſtle, delivering the faithfull from the heavy yoke of bondage, from the vain and frivolous contention riſing thereof. They have taught them a ſure and a certain rule for the direction of good life, preſcribing them only ſuch things as were neceſſary to be obſerved. And although the Epiſtle is to be ſeen in the *Acts of the Apoſtles*, yet there is no cauſe to the contrary, but that the Reader may find it among theſe our Hiſtories. *The Apoſtles, the Elders and Brethren unto ſuch Brethren as of the Gentiles inhabit* Antioch, Syria *and* Cilicia, *ſend greeting. Whereas we are given to underſtand, that ſome which departed from us have troubled you with words, and cumbred your minds, ſaying, ye muſt be circumciſed and keep the law, to whom he gave no ſuch commandment: it ſeemed therefore good unto us, being gathered together with one accord, for to ſend choſen men unto you, with our welbeloved* Barnabas *and* Paul, *men they are that have jeoparded their lives for the name of our Lord Jeſus Chriſt. Therefore we have ſent unto you* Judas *and* Silas, *who by word of mouth can declare unto you the ſame. For it ſeemed good unto the holy Ghoſt and to us, to charge you with no more than theſe neceſſary things: to wit, that ye abſtain from things offered to Idols, from blond, from ſtrangled and fornication, ye ſhall do well in keeping your ſelves undefiled from theſe things; Farewel.* Theſe things were agreeable with the will of God, for ſo the Epiſtle teſtifieth: *It pleaſed the holy Ghoſt not to burthen you further, than with the obſervation of theſe neceſſaries.* But ſome neglecting theſe things, account of fornication as a thing indifferent, yet they contend about holydaies, as it were for life and death: they deſpiſe the commandments of God, and eſtabliſh them Canons of their own: they ſet at nought, they make no account of the law publiſhed by the *Apoſtles*, and ſo unadviſedly they put in practice decrees contrary unto the will of God himſelf. Furthermore, although I could preſently

Baptiſm.
The altar ſtanding Weſtward.
Evening Prayer by candle.
Diverſity of Service.

An inferiour Prieſt without licence doth not Preach.
Saturday Faſt.
The *Novatian* opinion retained.
Second Marriages.

Acts 15.

ſeerly diſcourſe more at large of the feaſt of *Eaſter*, and prove with manifeſt demonſtrations, that the *Jews* themſelves obſerved not diligently, neither as they ought, either the time or manner of the celebration, and that the *Samaritans* a ſect of the *Jews*, kept it alwaies after the *Æquinoctial* ſpace: yet becauſe it requireth a ſeveral title and a long Treatiſe, I will here cut it off. Only this I will adde, that whoſoever they be that are ſo much in love with the imitation of the *Jews*, and ſo curious in obſervation of types and figures, it behoveth them to vary from them, no (as commonly we ſay) not the breadth of a nail. For if they addict themſelves unto ſuch preciſe obſervations, of neceſſity they muſt not only obſerve daies, and moneths, and years, but alſo whatſoever Chriſt did after the Jewiſh manner for the fulfilling of the law, or the injuries he unjuſtly ſuſtained of the *Jews*, or the things he uttered in figures and parables to pleaſe all generally. For example, he taught in a ſhip, he commanded the Paſſeover ſhould be prepared in an upper chamber or parlour, he charged them to looſe the Aſs that was tied, he gave the man bearing a pitcher of water in his hand, for a ſign unto ſuch as went to provide the Paſſeover, and infinite other ſuch like examples written in the Goſpel. Yet they that think themſelves juſtified by the obſervation of this feaſt, endeavour not at all to fulfill any of theſe after the external manner and litteral underſtanding. Not one of them ever preached out of a ſhip unto the people: not one celebrateth the Paſſeover in a Parlour: not one firſt tieth a ſhe-Aſs, then loſeth her again: not one of them appointed the carriage of a pitcher of water for the fulfilling of all circumſtances appertaining unto theſe myſteries. They think that theſe things belong rather unto the *Jews*, than unto the Chriſtians. For the *Jews* retain ſuch ordinances more with the outward and corporal obſervation, than with the inward and ſpiritual underſtanding. Wherefore they are held accurſed, becauſe they think that *Moſes* law conſiſteth rather in figures and types, than in truth and the things themſelves. Such as favour the *Jews*, although they conceive theſe things after a myſtical and divine kind of interpretation, yet raiſe they a foul ſtir about days and moneths, and tread under foot the inward and high knowledg ingraffed within them, and therefore of neceſſity, they are in this point to be condemned alike with the *Jews*, for they purchaſe unto themſelves the ſentence of curſe and condemnation. But of theſe things enough and enough.

Socrates inveyeth againſt ſuch *Novatians* as fell to Jewiſh apoſtaſie.
Luke 5.
Mark 14.
Matth. 21.

Chap. XXII.

Chap. 13. after the Greek.

Of the ſtir between the Arians at Conſtantinople, *and how they were called* Pſathyriani.

NOw let us return unto our former purpoſe and drift mentioned a little before, that is, to diſcourſe how the Church being once divided, reſted not with the firſt diviſion, but ſuch as were ſevered into ſundry ſects and ſchiſms, fell from their fellows, and upon light and trifling occaſions, diſagreed among themſelves. The *Novatians* (as I ſaid before) were divided about the obſervation of the feaſt of *Eaſter*, neither yet were they content with one diviſion. For throughout ſundry Provinces, they ſometimes jarred, and ſometimes joyned together, not only about the moneth, but alſo the day of the week, and other ſuch like matters of ſmall importance. The Arians were divided upon ſuch an occaſion as followeth. Continual arguing and broaching of intricate quirks, brought their diſputations to very abſurd and horrible opinions. Whereas the Church believeth that God is the Father of the Son, who is the Word, they call into controverſie whether God might be called a Father before the Son had his being. And becauſe they were of opinion that the Word of God was not begotten of the Father, but had his being of nothing, erring in the chief and principal, no marvel though they plunged into abſurd opinions. *Dorotheus* whom they had tranſlated thither from *Antioch*, ſaid that the Father could be neither in eſſence nor appellation, if the Son had no being. *Marinus* whom they had called out of *Thracia* before *Dorotheus* time, (ſtomacking that *Dorotheus* was preferred before him) ſuppoſed now that it was high time for him to work his feat, ſet himſelf oppoſite, and maintained the contrary opinion. Wherefore they were divided, and by occaſion of the vain and frivolous queſtion propoſed among them, they parted companies: *Dorotheus* with his followers continued in their former rooms, *Marinus* with his train erected them Chappels, and there had private meetings, their concluſion was, that the Father was ever a Father, yea, before the Sonne had his being. Theſe followers of *Marinus* were called *Pſathyriani*, becauſe that one *Theoctiſtus* a Waferer born in *Syria*, was an earneſt maintainer of that ſide. Of that opinion was *Selenas* Biſhop of the *Goths*, a mungrel, by father a *Goth*, by mother a *Phrygian*,

Novatians.

Arians.

Phrygia, and therefore was he able to preach in the Church in both thoſe languages. This ſect alſo not long after was divided: for *Marinus* contended with *Agapus*, one whom he himſelf had lately advanced to the Biſhoprick of *Epheſus*. The controverſie was not of Religion but of primacy, they ſtrove whether of them ſhould be chief. The *Goths* went of *Agapius* ſide. Wherefore many Clergy men under theſe Biſhops juriſdictions, perceiving the ambition, the rancour and malice in theſe proud Prelats, forſook quite the Arian opinion, and imbraced the faith of *One ſubſtance*. The Arians being divided among themſelves the ſpace of 35 years, in the end as many as were *Pſathyrians*, through perſwaſion which prevailed with them, made an end of brawling, in the Conſulſhip of *Theodoſius* the younger, and *Plinthus* the Pretor. Who after their reconciliation and agreement, made a law, that the queſtion which was that principal cauſe of the ſtir, ſhould never again be called into controverſie. Yet for all they could do, that decree of theirs could take no place, ſave at *Conſtantinople*, for in other Cities where the Arians do reign, the ſtir is riſe. So far of the diviſion among the Arians.

Marinus the Arian thought that the father was a father when there was no ſon.

Pſathyrians.

Chap. 24. in the Greek.

Chap. XXIII.

How the Eunomians *were at diſcord among themſelves, and called after ſundry names. Likewiſe of the* Macedonius.

Eunomius.

THe *Eunomians* were alſo divided. For *Eunomius* himſelf firſt fell from *Eudoxius* who had choſen him Biſhop of *Cyzicum*, the occaſion he took, was becauſe he would not admit his maſter *Aetius* lately excommunicated into the Church. Others alſo called after his name, parted themſelves into ſundry ſects. And firſt of all one *Theophronius* a *Cappadocian*, trained up in captious fallacies, and quirks of logick under *Eunomius*, had *Ariſtotles predicaments* and *perihermenias* at his fingers end, wrote Books, and entitled them, *The exerciſes of the mind*. Wherefore he was hated of his own ſect, and accounted of them an *Apoſtata*: he raiſed thenceforth private Conventicles, and left behind him an hereſie, entituled with his appellation. Again at *Conſtantinople* one *Eutychius* upon light and trifling occaſion fell from the *Eunomiani*, and unto this day frequenth ſeveral meetings. The followers of *Theophronius* were called *Eunomotheophronani*, and ſuch as were of the ſect of *Eutychius*, were termed *Eunomieutichians*. What vain and fond things they brawled about, I think it not needfull to lay down in writing, leſt we ſhould digreſs from the Hiſtory we have in hand. Yet inſomuch they have corrupted baptiſm, I muſt in no wiſe rnn that over in ſilence. They baptize not in the Trinity, but in the death of Chriſt. Among the *Macedonians* alſo on a certain time there aroſe a ſchiſm: for *Eutropius* a Prieſt of the *Macedonians*, gathered a ſeveral company, of ſuch mates as he thought good to follow his tail. *Carterius* likewiſe of the ſame ſect, divided himſelf from him, and of theſe there aroſe other ſchiſmaticks throughout other Cities. I of mine own part, inſomuch as I led my life here at *Conſtantinople*, where I was born, bred and brought up, no marvel though I write more at large of the famous acts done within this City: partly, ſeeing that I ſaw moſt of them with mine eyes, and partly alſo, inſomuch they are more famous, and thought far worthier of memory, than many other acts. Theſe ſects and ſchiſms reigned not at one, but at ſundry times; whoſoevet is diſpoſed exactly to learn the ſeveral names of all ſects, let him peruſe the Book of *Epiphanius* Biſhop of *Cyprus*, intitled *Ancyrotus*. So far of theſe things.

Eutychius.

Macedonians.

Socrates where and when he flouriſhed.

This Book is commonly called *Ancoratus.*

Chap. 25. after the Greek.

Chap. XXIV.

How Eugenius *the traitor and rebel, procured the death of the Emperor* Valentinianus *the younger, and in the end was ſlain of* Theodoſius *the Emperor.*

Eugenius.

THe ſtate of the Common-wealth was then very troubleſome, the occaſion was as follows. In the Weſt Empire there was one *Eugenius*, a Grammarian and a Schoolmaſter, he left ſchool and became a Courtier: firſt he was appointed to guard the Emperors perſon, next he was made his treaſurer. And becauſe he was a policick man, therefore was he preferred unto honour, yet proſperity puffed him up with pride, and cauſed him to work treaſon: he made *Arbogaſtes* of his advice and counſel, one by birth of the leſſer *Galatia*, by office a Captain, in condition barbarous, and in behaviour cruel. They both conſpired the Emperor *Valentinianus* death, and wrought means to allure the Eunuches of the Emperors

Arbogaſtes.

Emperors chamber on their side. These men gaping after promotion and dignities, being promised fair, fell upon the Emperor as he slept, and stifled him to death. *Eugenius* having got the supremacy in the West parts of the world, behaved himself after the wonted guise of tyrants. *Theodosius* the Emperor understanding of this, was sorry at the heart: he thought it high time for him now to make expedition for the second battle, for the first he had waged with *Maximus* Wherefore gathering together a great army, and creating Emperor his son *Honorius* in his third Consulship, and the first of *Abundantius*, the 10th of *January*, he took his journey towards the West parts of the world, leaving both his sons the Emperors at *Constantinople*. As he went to wage battle with *Eugenius*, many of the *Barbarian* nations inhabiting the countries beyond *Istrum*, came of their own accord to aid the Emperor against the tyrant. Shortly after he came into *France* with great power, for there the tyrant had gathered infinite multitudes of souldiers and fortified himself. The camp was pitched, and the battel was fought by a certain River called *Phrigdus*. * And as the battel was doubtfull, where the *Romans* dealt hand to hand with the *Romans*, so among the *Barbarians* which came to aid the Emperor *Theodosius*, *Eugenius* had the upper-hand. The Emperor seeing the *Barbarians* foiled and overthrown, was wonderfull pensive, and fell down prostrate upon the ground, prayed unto God for aid and assistance, and obtained his sute. For *Macurions* his Captain put on venturous and vigilant courage, got him to the side where the *Barbarians* were foiled, came to the standard, joyned with him the chief Captains, encountred with the enemy, brake the array, and in the end made them to flie which before pursued the flight. Immediately after this there ensued another strange act. For there arose such blustering blasts of wind, as turned the darts of *Eugenius* the usurpers souldiers to light in their own sides, and drave with forcible and violent flight, the arrows of the Emperors souldiers to pierce the armed pelts of the rebels. Of such force and efficacy were the Emperors prayers. Wherefore the variable course of that bloudy battel being brought to that pass, the rebel came groveling at the Emperors feet, and craved for mercy, but as he kneeled, the souldiers of *Theodosius* came and struck his head off his shoulders. These things were done the sixt of *September*, in the third Consulship of *Arcadius*, and the second of *Honorius*. *Arbogastes* the author of so great a slaughter, two dayes after the end of the battel, seeing that by flight there was no way possible for him to save his life, ran upon a naked sword and dispatched himself.

Valentinianus the Emperor was stifled. *Ann. Dom.* 396.

* Here the Greek was unperfect.

The Emperor *Theodosius* prayeth unto God for aid.

Ann. Dom. 396.

Chap. XXV.

How immediately after this battel the Emperor Theodosius *sickned, and departed this life afore the triumphs were fully ended.*

THe Emperor *Theodosius* by reason of the travel and great toil he had taken about those wars, began to be very ill at ease. And when that his disease gave him to understand that the mortal race of his natural life was then to be finished, care and doubts appertaining unto the government of the Common-weal troubled him more than the frail departure or the fear of death, yea, when he considered with himself how many calamities do commonly happen unto the Empire, when the Emperor and scepter be parted asunder. Wherefore he sent in post hast for his son *Honorius* to *Constantinople*, purposing to establish through him peace and tranquility in the West parts of the world. At the coming of his son to *Millain*, the Father was somewhat recovered, and began to celebrate exercise of triumph for joy of the victory gotten of the tyrant. In the morning he felt himself so well, that he honoured the triumph with his presence. In the afternoon he was so suddenly taken with his disease, that he was not able to go and behold the solemnity, but charged his son to set all the royalty accomplished, and the night following departed this life. It was when *Olybrius* and *Probinus* were Consuls, the 17th of *January*, the first year of the two hundred ninety and fourth *Olympiad*. This *Theodesius* the Emperor lived threescore years, and reigned sixteen. This Book containeth the History of sixteen years and eight moneths.

Theodosius died *Ann. Dom.* 397.

The End of the Fifth Book of *Socrates*.

THE

THE SIXTH BOOK OF THE ECCLESIASTICAL HISTORY OF *SOCRATES SCHOLASTICUS.*

The Proëme of Socrates, *signifying, that now he beginneth the History of his time.*

This sixt Book containeth the History of twelve years and six months ending *Anno Dom.* 412.

I Have performed (most holy *Theodorus*) in the former five Books the promise I made, and the task you have enjoyned me as touching the continuing of the *Ecclesiastical History*, from the reign of *Constantine* unto these our days, after my slender skill, and the simple talent bestowed upon me. But I would have you know before you read them, that I have not curiously addicted my self unto lofty stile, neither unto a glorious shew of gay sentences: for so peradventure in running after words and phrases, I might have mist of my matter, and failed of my purpose and intent: which if I had purposed, yet was it not in my reach to lay down that forcible kind of stile used of ancient Writers, wherewith they amplifie and diminish, extol and debase at their pleasure. Again, such a penning profiteth very little the vulgar and ignorant sort of people, who desire not so much the fine and elegant phrase, as the furtherance of their knowledg, and the truth of the History. Wherefore lest that our story should halt of both sides, and displease the learned in that it doth not countervaile the artificial skill and profound knowledg of ancient writers: the unlearned, in that their capacity cannot comprehend the substance of the matter, by reason of the painted Rhetorick and picked sentences, I have tied my self unto such a mean, as though the handling be simple, yet the effect is soon found and quickly understood. Furthermore, now entring into discourse of our sixt Book, I must needs tell you the truth, that I am even in a manner dismaied, when I take Pen in hand to paint forth unto the posterity, the famous acts of these our flourishing days, lest it fall out, that we lay down in writing such things as may offend some kind of men, or (as we commonly say) lest truth be constrained to try her friends, when as we publish not without praises and commendations, the names of such as they like well of, or extol not unto the skies their noble and famous acts. The favourers of Prelats and Patrons of Clergy-men will blame us for not intituling the Bishops, most godly, most holy, and such like epithetons. Other sorts of men, somewhat more curious than the rest, will misconstrue our meaning for not calling the Emperors Lords, and most virtuous, with other such like honourable titles usually given them of man. But seeing that I am able to prove and justifie out of ancient writers, that the servant in their Books hath called his Lord and Master no otherwise than after his christened name, I will lay aside these lofty titles, and tye my self as my bounden duty requireth, unto the truth of the history: and keeping my self within the compass and limits of faithfull Historiographers, which covet a simple and a plain kind of stile, I will now to the matter, and write of such things as I have partly seen, and partly learned of such as saw them with their eyes, the which I have better liking of, because the reporters varied not among themselves. I had much ado and great labour in sifting out the the truth, because that sundry men of divers sorts made relation thereof unto me: whereof some affirmed that they had been present, some other that they had occasion to search out all circumstances.

He beginneth the History of his time.

CHAP. I.

How that after the death of Theodosius *the Emperor, his sons parted the Empire. Of the Bishops then flourishing. And how that* Arcadius *meeting the army at the gates of the City, had* Ruffinus *a Magistrate of his slain at his feet by the souldiers.*

WHen the Emperor *Theodosius* had departed this life, in the Consulship of *Olybrius* and *Probinus* the seventeenth of *January*, his sons took in hand the government of the *Roman* Empire, *Arcadius* ruled the East, and *Honorius* the West. Then was *Damasus* Bishop

Bishop of the Princely City of *Rome*: *Theophilus* of *Alexandria*: *John* of *Jerusalem*: *Flavianus* of *Antioch*: and of *Constantinople*, otherwise called new *Rome*, *Nectarius* was Bishop, as I remembred in the former Book. The eight of *November*, he being Consul himself, the Corps of *Theodosius* was brought to his Grave, and solemnly interred with noble Funeral by his son *Arcadius*. Shortly after, being the eight and twentieth day of the same moneth, the Emperor *Theodosius* army, which overthrew *Eugenius* with all his host, was come thither. When the Emperor *Arcadius* went forth as the manner is unto the gates of the City to meet the Army, the Souldiers presently laid hands upon *Ruffinus* the Emperors Embassador, and beheaded him, for he was suspected of treason, and the report went of him, that he procured the *Hunnes* a barbarous Nation to invade the *Roman* Dominions. For at that time they destroyed *Armenia* with other Countries of the East. The same day when *Ruffinus* was beheaded, *Marcianus* the *Novatian* Bishop departed this life, in whose room *Sisinius* (of whom we spake before) succeeded.

Ruffinus.

Marcianus.

Sisinius.

Chap. II.

The death of Nectarius, *Bishop of* Constantinople, *whom* John Chrysostome *succeeded.*

SHortly after, *Nectarius* Bishop of *Constantinople* departed this life, in the Consulship of *Caesarius* and *Atticus*, the eight and twentieth of *September*. Immediately there was much adoe about the election of a Bishop. And when some thought on this man, some on that man, after long advisement and deliberation, in the end, it seemed good to them to send for *John*, a Priest of *Antioch*: for the report went of him, that he was a profound Interpreter, and a notable Rhetorician. Wherefore not long after, the Emperor *Arcadius* with the general consent both of Priest and People sent for him. And to the end his consecration might be of more authority, by the commandment of the Emperor there was present among many other Bishops, *Theophilus* Bishop of *Alexandria*, who went about by all means to discredit *John*, and to prefer unto the Bishoprick one *Isidorus* a Priest of his own Church. *Theophilus* made very much of this *Isidorus*, because that for his sake he had taken a perillous piece of work in hand. And what the same was I am now about to declare. When the Emperor *Theodosius* waged battle with *Maximus* the tyrant, *Theophilus* sent presents by *Isidorus* unto the Emperor, together with two letters, charging him withall to present him that had the upper hand with the gift and one of the letters. *Isidorus* being carefull of his business, went diligently about this feat, got him to *Rome*, and hearkneth after the victory. But his fetch was not long ere it was found out: for his Reader that kept him company, stole away his letters. Whereupon *Isidorus* being afraid to be taken with the manner, took his heels in all the haste to *Alexandria*. This was it that made *Theophilus* to labour so earnestly for *Isidorus*. But all that were of the Emperors Court, preferred *John* to the Bishoprick. And afterwards, when as many charged *Theophilus* with hainous crimes, and presented unto the Bishops then present Libels and Articles against him, some for this thing, and some for that: *Eutropius* one of the Emperors Chamber having gotten the Articles and Enditements, shewed them to *Theophilus*, bad him chuse whether he would create *John* Bishop, or stand at the bar and answer to the crimes that were laid to his charge. *Theophilus* was so afraid with this, that by and by he consented to the stalling of *John*. He was consecrated to execute the Priestly function of a Bishop, and stalled in the See of *Constantinople*, the six and twentieth day of *February*, the Consulship following when as the Emperor *Honorius* governed the Commonweal of *Rome*, and *Eutychianus* the Senator in the Emperors stead ruled *Constantinople*.

Anno Dom. 401.

Chap. III.

The linage and education of John Chrysostome *Bishop of* Constantinople.

INsomuch that *John* was a famous man, partly for the Books he penned and left unto the posterity, partly, also for the great perils and persecution which befell unto him: it seemeth very necessary unto us not to run over with silence, but briefly to rehearse such things as of him might largely be intreated, and so to declare out of what countrey he came, what parents he had, how he came by Priesthood, and wherefore he was thereof deprived, last of all, how that after his death he purchased more fame and renown than ever he did in his life time. *John* was born in *Antioch* a City of *Calosyria*, his father was called *Secundus*;

The countrey and parents of *Chrysostome.*

his mother *Anthuſa*, he deſcended of the noble race of Senators, he was the diſciple of *Libanius* the *Sophiſt*, and the auditor of *Andragathius* the Philoſopher. When that he had purpoſed with himſelf to apply his mind unto the Law and publick affairs of the Common-weal, and perceived how lewd and unrighteous a trade of life they led which buſy themſelves therein, he left that troubleſome trade, and transformed himſelf unto a quiet and ſolitary kind of life. The example of *Evagrius* as I think allured him thereunto, who being brought up under the ſame teachers and ſchoolmaſters, addicted himſelf a little before unto a ſolitary life, void of all trouble and moleſtation. Immediately he changed both habit and behaviour, and gave himſelf wholly to the ſtudy of ſacred Scriptures: he deviſed with himſelf, how by all means poſſible he might become a profitable member in the Church of God: he perſwaded *Theodorus* and *Maximus* his fellow ſtudents, who together with him, frequented the ſchool of *Libanius*, to forſake that trade of life, which was wholly ſet on lucre and gain, and to follow that which was ſatisfied with a little: of theſe men one was afterward Biſhop of *Mopſueſtia* a City in *Cilicia*, the other was Biſhop of *Seleucia* in *Iſauria*. Theſe men being then wonderfully inflamed with godly zeal and deſire of virtue, learned the Monaſtical trade of *Diodorus* and *Carterius*, who then were overſeers of the religious Conventicles, but afterwards *Diodorus* being made Biſhop of *Tarſus* wrote many Books, and while he addicted himſelf only unto the bare and naked letter of holy Scripture, he erred only in the ſenſe and myſtical underſtanding thereof: but of theſe things ſo much ſhall ſuffice. *John*, when that he had of a long time accompanied *Baſil*, who then was made Deacon by *Meletius*, but afterwards Biſhop of *Cæſarea* in *Cappadocia*, was made Reader in the Church of *Antioch* by *Zeno* biſhop of *Jeruſalem*. Being Reader, he wrote that Book which he entituled *againſt the Jews*. In a while after *Meletius* made him Deacon, at what time he wrote the Books intituled *of Prieſthood*, with them alſo which he made againſt *Stagirius*. Moreover the Books *of the incomprehenſible nature*, with the tracts he made *of cloſely kept women*. In proceſs of time, when that *Meletius* had departed this life at *Conſtantinople* (the election of *Gregory Nazianzen* had driven him thither) *John* forſpoke the *Meletians*, left alſo the communion of *Paulinus*, and for the ſpace of whole three years he led a ſolitary life, ſevered from all the troubleſome affairs of the world. Again in a while after that, *Evagrius* who ſucceeded *Paulinus* in the See of *Antioch* made him Prieſt. His manner of living and behaviour before he was made Biſhop, that I may uſe few words, was in ſuch ſort as followeth. He was a man by reaſon of his marvellous great temperance, in life very auſtere, and (as one that knew him from his youth up did report) more ruled by choler, than given to courteous civility. A man he was of no great forecaſt, he made no account of the world, and becauſe of his plain and ſimple meaning, he was ſoon deceived. He was very copious and free of ſpeech with all ſuch as had conference with him, and as he was very painfull, to the end, by teaching he might reform the manners and lives of his auditors: ſo again of ſuch as were not acquainted with his behaviour, he was accounted in his exhortations very arrogant and inſolent.

Theodorus. Maximus.

Diodorus. Carterius.

Chryſoſtome a Reader.

A Deacon.

A Prieſt.

Chap. IIII.

How that by the procurement of his Deacon Serapion, John *was greatly hated of his Clergy.*

A Biſhop.

John being thus conditioned, and preferred unto the Biſhoprick of *Conſtantinople*, purpoſing to reform the lives of his Clergy (for ſo he had determined with himſelf) practiſed greater ſeverity towards them, than right and reaſon did require. So that immediately after his ſtalling in the Biſhops See, becauſe of his great auſterity he was hated of his Clergy: many of them were offended with his dealing, and began to ſettle themſelves out of his danger, as one that was altogether out of ſquare. And in few words to utter the truth, *Serapion* Deacon of that Church, made him incur all that diſpleaſure, who in preſence of all the Clergy ſaid thus unto him: O Biſhop, thou ſhalt never be able to rule all theſe as thou wouldeſt, unleſs thou make them all taſte of one whip. The which ſaying of his procured great hatred unto the Biſhop. The Biſhop ſhortly after thruſt many out of the Church, ſome for one thing, and ſome for another. They as it commonly falleth out, where ſuch Lordly Prelates put ſuch devices in ure, conſpired againſt him, and of ſpight diſcredited him with the common people. The reports that went of him, to wit, that he would never eat or drink with any man, and being invited to a banquet that he would not come, perſwaded the hearers. So that the ſlanders raiſed of him increaſed more and more. The reaſon why he would not

not seed in company with other men, there was no man that knew certainly. Some that endeavoured to excuse him therefore, affirmed the cause of his several and private feeding to be infirmity, that he was a sickly man, and could hardly away with whatsoever was laid before him. Other some affirmed, that it was because of his strait and austere kind of life. But howsoever it went, these excuses were not of force sufficient to wipe away the hainousnes of the crimes wherewith he was charged of the adversaries. But the people were wonderfully affectioned towards him, and loved him entirely, because of the notable Sermons he made in the open audience of the Church, wherefore they made no account of the accusations and slanders that were laid to his charge. The Sermons he made being penned of swift Scrivners, as he uttered them out of the Pulpit, what they were, how excellent, and with what force they perswaded, I need not presently to rehearse, in so much they are extant abroad in the world, for every man to peruse, and thereof to gather great profit.

Chap. V.

How he reprehended not only the Clergy, but also such as were of great honour among the Laytie. And of Eutropius *the Eunuch.*

As long as *John* inveyed only against the Ecclesiastical order, the conspiracy and slanders raised of him prevailed not very much: but when that he fell a taunting of the Magistrates, then heaped he on his own head great spite and malice. And first, many reports and slanders were bruted abroad of him, next they were increased, for a tale is not twice told but is twice as long: at length his auditors conceived an ill opinion of him: last of all the invective he made against *Eutropius* augmented the slander. For *Eutropius* the Eunuch and chief of the Emperors chamber, made great suite unto the Emperor, for to have a law made by the Emperors, that none might take the Church for his sanctuary, but that such as fled thither for refuge might be pulled out by the ears. The taste of which law he himself first tried: for as soon as the new-found law was enacted and published abroad in the hearing of all the people of *Constantinople*, *Eutropius* incurred the high displeasure of the Emperor, and took the Church for his sanctuary. *John* the Bishop seeing *Eutropius* lye along at the foot of the Altar, and as it were besotted or amazed for fear, sitting in his Pulpit where he was wont to Preach, to the end, his voice might be the more audible, made a whole Sermon in dispraise and reprehension of him. Wherefore many misliked of him very much, that he not only not pitied the man lying in that lamentable plight, but also inveyed against him bitterly. The Emperor commanded *Eutropius* who then was Consul, for certain hainous crimes to be beheaded: that his name should be blotted out of the Catalogue of Consuls, and that the title of his honour and dignity, should only be given to his collegue and fellow Eunuch *Theodorus*. The report goeth moreover, that *John* the Bishop rebuked freely after his wonted guise, *Gainas* the Captain, because that he went about to beg of the Emperor one of the Churches within the City for the Arians his fellow hereticks. Again, for other matters, he inveyed freely against other Magistrates of the Common-weal, which turned in the end to his great displeasure. *Theophilus* also Bishop of *Alexandria*, immediately after he had consecrated him Bishop, began busily to devise how he might work him mischief. And as in presence he practised privately by word of mouth: so in his absence he wrote and signified by letters unto such as dwelled in forreign countries, what he wished might be brought to pass. The wonderfull boldnes and libeerty of speech which *John* used, fretted *Theophilus*, and vexed his mind: neither only that, but also because his malicious practises took no prosperous success, for he had purposed to place *Isidorus* a Priest of his Church in the Bishops See of *Constantinople*. Thus went the affairs of *John* the Bishop, who was continually hated ever since he began to enjoy the Bishoprick. But of him we shall have occasion to speak more hereafter.

Here is a lesson for them that pull down Sanctuaries.

Chap. VI.

The tyranny of Gainas *the* Goth, *the sedition raised by him at* Constantinople, *and of his end.*

Now I go about to declare a certain History of that time, which is worthy of memory among all posterity in time to come: I will declare how the City of *Constantinople* it self, and the posterity of the *Roman* Empire were delivered out of extream peril and utter overthrow by the wonderfull providence of Almighty God. Now hearken to the circumstance. One *Gainas*, by birth a *Barbarian*, yet a subject of the Empire of *Rome*, was so trained

trained up in warlike exerciſe and feats of arms, that at length through the daily credit he purchaſed by valiant acts, he was of the *Romans* made Captain both of horſemen and footmen. When he had got unto his perſon ſuch honour, and ſo great a power at his beck and commandment, he forgat himſelf, and could not moderate the aſpiring pride of his ſwelling ſtomack, but deviſed every way, and rolled as commonly we ſay every ſtone, for to bring the *Romans* under his girdle. And therefore he ſent for all the *Goths* out of their Countrey, determining with himſelf to entertain and ſtay with him as many as were fit for feats of arms. *Tribigildus* tribune of the Souldiers in *Phrygia*, being ſomewhat a kinne unto him, and alſo of his conſpiracy, ſubdued all the *Phrygian* Nation: *Gainas* then made earneſt ſute unto the Emperor in his own behalf, that he would make him Lieutenant of *Phrygia*. The which *Arcadius* the Emperor without foreſight of that which was likely to enſue, granted unto him with a willing minde. He immediately (as it was thought) went to give battel to *Tribigildus*, but as truth was, to play the Tyrant, and brought at his tail thouſands of the barbarous *Goths*. He was no ſooner entred into *Phrygia*, but all the Countrey yielded unto him. The *Romans* were in a wofull plight, partly becauſe that ſo great a multitude of *Barbarians* followed after *Gainas*, and partly alſo becauſe that the Eaſtern parts of the Empire were in great danger of invaſion. Then the Emperor yielded unto the neceſſity of the time, adviſed himſelf, dealt ſubtilly with the *Barbarian*, ſent unto him Embadors, and ſought by all fair means to pacifie him. And when that he requeſted the Emperor to ſend unto him *Saturninus* and *Aphelianus*, who were Conſuls and head Senators, whom he ſuſpected to be the hinderers of his enterprized conſpiracy, the Emperor though unwilling, yet becauſe of the time yielded unto his requeſt. They being of a noble and valiant courage, deſirous alſo of death in the quarrel and defence of their Countrey, obeyed the Emperors commandement. To be ſhort, they met the *Barbarian* in a plain green, where they uſed to juſt and run at tilt a good way off *Chalcedon*, and ready they were to endure what torment ſoever were laid upon them. But he did them no harm, for he diſſembled his drift and got him to *Chalcedon*: there *Arcadius* the Emperor met him. The Emperor and the *Barbarian* being together in the Temple, where the Corps of *Euphemia* the Martyr lyeth interred, ſware one to the other, that neither would conſpire nor procure the others death. But although the Emperor, a man both godly and zealous, made great account of his oath, and kept it inviolably: yet *Gainas* forſwore himſelf, brake the league, and ceaſed not to proceed on his former treaſon and conſpiracy: but deviſed with himſelf how he might ſet the City of *Conſtantinople* on fire, and over-run the whole Empire of *Rome*; Wherefore *Conſtantinople* by reaſon of the infinite number of *Barbarians* which abode there, became in manner a *Barbarian* City: of the Citizens and Inhabitants, there was no other account made, than of captives and bond-ſlaves. The City was in ſo great danger, that a wonderfull great *Comet* reaching in manner from the skie unto the earth (the like whereof was never remembred to have been ſeen before) prognoſticated the ſame: *Gainas* firſt of all laying ſhamefaſtneſſe aſide, and ſteeling his face with impudency, purpoſed in his mind to rifle the ſhops of the bankers and exchangers. But whenas the report thereof prevented his lewd purpoſe, and the bankers removed their exchanging tables, and conveyed away their money: he endeavoured to compaſſe another miſchievous act: for he ſent in the night ſeaſon a multitude of *Barbarians* to fire the Palace of the Emperor. At what time it appeared unto the whole world how carefull God was over that City. For an infinite number of Angels reſembling men of monſtrous bodies, all in gliſtering armour, were ſeen of theſe Rebels that went about to ſet the Palace on fire: the *Barbarians* ſuppoſing they had been a great army and a mighty hoſt, were aſtonied and ran away. *Gainas* hearing of this, thought it a thing incredible. He knew for certainty, that ſo great a power of *Roman* Souldiers could not poſſibly be there, for they were appointly ſeverally throughout every City. The night following he ſent thither others, and that not once nor twice: whenas the Souldiers being often ſent of him reported the ſame (for the Angels of God were alike in the ſight of the Traitors) at length he went thither himſelf with great power to know the certainty of the wonderfull ſight. He perceiving of a ſurety that it was an Army of Souldiers, hiding themſelves in the day time, and withſtanding his violence in the night ſeaſon, went about to compaſs a crafty feat as he thought, whereby he might greatly hurt the *Romans*, but as the event declared, it availed them very much. He fained himſelf to be poſſeſſed of a Devil, and therefore he got him to the Church of Saint

Tribigildus.

Phrygia ſubdued.

Gainas a perjured perſon, and a truce-breaker.

A *Comet.*

Conſtantinople was ſaved by Angels.

John

John the *Apostle*, which was not far from the City, there for to pray. The *Barbarians* went forth with him, conveying armour privily in tuns and vessels, covering them also with other sleights and devices. When the Watch and Porters of the City gate perceiving their wile and treason, they commanded them to carry forth no weapons: the *Barbarians* hearing this, drew their swords and dispatched them every one. Immediately the City was on an uprore, and death seemed to stand at every mans door. Yet for all that, the City was safe, the gates on every side being shut and well fortified. The Emperor advising himself in time, proclaimed *Gainas* a traytor, and an open enemy: he commanded that the *Barbarians* which remained in the City should be slain every one: this was the day after the death of the Porters: the souldiers within the walls of the City nigh the *Gotthick* Church (for there all the *Barbarians* were assembled together) dealt hand to hand with the *Barbarians*, set the Church on fire, and slew many of them. *Gainas* hearing that as many of his complices as he left behind within the City were executed, and perceiving that his traiterous conspiracy had no prosperous success, left his hypocritical prayers, and got him to the coasts of *Thracia*. And coming into *Cherronesus* he took shipping thence in all the haste to *Lampsacum*, for to subdue from that place forward, all the Western parts of the world. When the Emperor had prevented him in those countries, by sending thither great power both by Sea and Land, it fell out that God of his providence shewed there his wonderfull power the second time. For when the *Barbarians* wanted ships, they fell a framing of new vessels, and so to transport souldiers in them. The *Roman* navy came thither and arrived at the very pinch, or as commonly we say, in the nick, for they had wind and sail at will, the Western *Zephyrus* blew on their side. And as the *Roman* power conveyed themselves thither with ease and pleasure; so the greater part of the *Barbarian* Navy, both horse and man, ships and all were tossed to and fro, scattered one from the other, and sunck in the deep gulphs of the surging Seas. Divers also of the *Romans* were drowned alike. And thus there was then an infinite number of the *Barbarians* destroyed. But *Gainas* removing thence, taking his flight by *Thracia*, lighted by chance into the hands of the *Roman* souldiers, who dispatched both him, and also as many *Barbarians* as were in his company. Thus much by the way of *Gainas*. If any be disposed to know all the circumstances of that war, let him read the Book of *Eusebius Scholasticus*, intituled *Gainas*, who at that time was the disciple of *Troylus* the *Sophist*. This man being present in the wars, wrote in Hexameter Verse all that therein was done, and divided it into four Books. And because the acts thereof were fresh in memory, his Poem was of great price and estimation. *Ammonius* also the Poet of late days wrote the same argument in Verse, the which he read in the hearing of the Emperor, about the eleventh Consulship of *Theodosius* the younger, the which he enjoyed with *Faustus*, and therefore was highly commended. This war was ended in the Consulship of *Stilichon* and *Aurelianus*. The year following *Phranitus* was made Consul, who though he were a *Goth* born, yet was he greatly beloved of the *Romans*, and behaved himself so valiantly in that battel, that the *Romans* thought him worthy the dignity of a Consul. The same year and the tenth of *April*, the Emperor *Arcadius* had a son, to wit, *the good Theodosius*. So far of these things.

Gainas was slain, *Anno Dom.* 404.

Chap. VII.

Of the schism between Theophilus *Bishop of* Alexandria, *and the religious men inhabiting the desert: and how* Theophilus *condemned the Books of* Origen.

The heresie of the *Anthropomorphites* began, *Anno Dom.* 403.

While the Commonweal of the *Roman* Empire was tossed with these troublesome storms of rebellion, such as were promoted unto the reverend function of Priesthood were at dissention among themselves, to the great slander of Christian Religion. Then was one set against the other, the original of which pestilent schism came from *Egypt*, and the occasion was as follows. There was a question broched a little before, whether God were a body, made after the likeness and form of man? Or whether he were without body, and not only without the form of man, but also (to utter the whole in one word) void of all corporal shape? Hereof there arose sundry contentions and quarrels, whilst that some affirmed this, other some that. Certain of the rudest and unlearned sort of religious men thought that God was corporeal, and that he was of the form and figure of man, but the greater part condemned them with their heretical opinion, affirming that God had no corporeal substance, that he was void of all bodily shape. Of the which opinion was *Theophilus*

Biſhop of *Alexandria*, ſo that in the hearing of the whole Congregation he inveyed bitterly againſt ſuch as attributed unto God the form of man, proving that he had no body at all. The worſhippers of *Egypt* underſtanding of this, left their religious houſes, came to *Alexandria*, flocked about *Theophilus*, condemned him for a wicked perſon, and ſought to bereave him of his life. *Theophilus* being made privy to their conſpiracy, was wonderfull penſive, deviſed with himſelf how he might eſcape their hands and ſave his life. As ſoon as he came into their preſence, he ſalured them curteouſly, and ſaid thus unto them: When that I faſtened mine eyes upon you, methinks I do ſee the lively face of God. With theſe words the raſh heat of the unruly *Monks* was delaied. Again, they reply in this ſort: If that be true that thou ſayſt, that the countenance of God is no otherwiſe than ours, accurſe then the works of *Origen*. For divers of his Books do impugn our opinion. But if thou refuſe to do this, aſſure thy ſelf to receive at our hands the puniſhment due unto the impious and open enemies of God. Nay ſaith *Theophilus*, I will do that which ſhall ſeem good in your eyes. I pray you be not offended with me, for I hate the Books of *Origen*, and think them worthy of great reprehenſion which allow of them; when he had thus appeaſed the *Monks*, he ſent them away quietly. This queſtion peradventure had lain in the duſt unto this day, had it not been blown up and revived upon another occaſion, in ſuch ſort as followeth. The religious houſes in *Egypt* were overſeen of four worthy men, *Dioſcorus*, *Ammonius*, *Euſebius* and *Euthymius*. Theſe men were natural brethren, and by reaſon of the goodly ſtature of their tall bodies, they were called *Longe* Men they were of great fame for their doctrine and godly trade of life, and therefore at *Alexandria* they were much ſpoken of. *Theophilus* Biſhop of *Alexandria*, loved them entirely, and made much of them. Wherefore one of them whoſe name was *Dioſcorus*, he in manner conſtrained to leave the deſart, and made him Biſhop of *Hermopolis*, other two he entreated to lead their lives with him. The which he could hardly with fair means obtain, yet as Biſhop he compelled them. Theſe men making a virtue of neceſſity, for that they could no otherwiſe chuſe, applied themſelves about the Eccleſiaſtical affairs: yet it grieved them very much, that they could not at their pleaſure addict themſelves unto the ſolitary life, and the wonted exerciſe of true Philoſophy. When that in proceſs of time their conſcience was pricked, perceiving that the Biſhop was ſet upon heaping and hoording of money, and that all his labour tended to gathering, they would no longer dwell with him, but got them into the deſart, affirming the ſolitary life to be far better than the trade and converſation uſed in the Cities. *Theophilus* all that while not knowing the cauſe that moved them to depart, entreated them earneſtly to continue with him: but as ſoon as he underſtood they abhorred his manner of living, he was wonderfully incenſed and promiſed to work them a diſpleaſure. When they had made light of his threats, and departed into the deſart, *Theophilus* as it ſeemed being prone of nature to anger and revenge, beſtirred himſelf againſt them, and endeavoured by all means to work them miſchief. Wherefore he began to ſpite *Dioſcorus* their brother, whom he had made Biſhop of *Hermopolis*, For it grieved him to the guts, that the worſhippers made ſo much of *Dioſcorus* and reverenced him ſo highly. And knowing that he could no kind of way moleſt thoſe godly men, unleſs that he alienated and withdrew the minds of ſuch *Monks* as were ſubject unto their government from favouring of them, he wrought ſuch a kind of feat as followeth. He called to memory, that in conferring with them, they had affirmed that God was without body, and void of humane form or figure: for had he the ſhape of man, it would follow neceſſarily, that he could ſuffer after the manner and guiſe of man: and that *Origen* with other ancient writers had exquiſitely ſifted out the truth thereof. But *Theophilus* although he was himſelf of that opinion, yet to the end he might revenge him of his enemies, ſticked not to oppugn their ſincere opinion and ſound doctrine: yea, he perſwaded many *Monks*, ſimple and plain ſouls, ſuch as were ideots, and divers alſo of them which were altogether unlearned, to cleave unto his ſide. He ſent unto the religious houſes of the deſart, that they ſhould obey neither *Dioſcorus* nor his brethren, inſomuch their opinion was that God had no body. For God (ſaith he) as holy Scripture doth witneſs, hath eyes, ears, hands and feet even as men have. *Dioſcorus* and his followers (ſaith he) are of a wicked opinion: they deny with *Origen*, that God hath eyes, ears, feet and hands. With this ſubtle and craſty ſleight he allured to his ſide many religious men, ſo that there aroſe much ado and great diſſention among them. Such as were not bewitched, but guided themſelves aright, cleaved unto the opinion of *Dioſcorus* and *Origen*: but the ſimpler ſort, which indeed were the greater number, being kindled with the fiery flame of contention, and ſet againſt their brethren, fell for altogether from their ſound opinion. Wherefore they were divided,

Fear maketh *Theophilus* to forget himſelf.

This Biſhop hath more fellows in the world.

Theophilus to revenge himſelf of his enemies, perſecuted his own opinion. This is a ſin againſt the holy Ghoſt. This hereſie was the original that God the Father hath been painted like man.

divided, and reviled each other for lewd and impious persons The confederates of *Theophilus* called their brethren *Origenists* and wicked men: again, the complices of *Theophilus* were called *Anthropomorphites*, by interpretation, such as attribute to God the form of man: so that there arose no small bickering among the *Monks*, nay, it fell out to be a deadly battel. *Theophilus* perceiving that his fetches framed at length after his will, went with great power towards the mount *Nitria*, where their religious houses stood, and aided the *Monks* both against *Dioscorus*, and also against his brethren. The religious men being beset with great danger, had much ado to save their lives.

Anthropomorphites be those hereticks which attribute corporeal substance unto God the Father.

Chap. VIII.

Of the Conventicles and Hymns which both the Arians and professors of One substance *sung in the night season, and their skirmishing: also how the singing of Antemes was first ordained by* Ignatius *the disciple of Saint* John *the Evangelist and Apostle.*

John Bishop of *Constantinople*, was altogether ignorant of the aforesaid great stir and contention raised in the desarts of *Egypt*: he was a man that excelled in those days for the gift of utterance, and was also of great estimation. He himself augmented evening praier, I mean such service as usually is said in the night, and that upon such occasion as followeth. The Arians, as we said before, had their conventicles without the wals of the city in the suburbs. Wherefore when the festival meeting throughout every week was come, I mean the *Saturday* and the *Sunday*, upon which days the Christians are wont solemnly to assemble in the Church, they (I mean the Arians) gathering themselves together in the porch of the city gates, sing interchangeably such songs as they had made themselves, and savoured of the Arian opinion, and this they did almost throughout the whole night. First of all they are wont at the dawning of the day to go out at the gates, and to sing *Anteme* wise such lewd songs through the midst of the city, untill they came to the place of their assembled congregation. But insomuch they ceased not to sound out contumelious sentences against such as favoured the faith of *One substance*, (for among divers others this was one: Where be these fellows which affirm three to be but one power?) *John* fearing lest any of the simpler sort should be snared, and lest these opprobrious rimes would be stumbling blocks and occasions to fall from the faith, ordained of the contrary certain of his own people, which in like sort, should occupy themselves in the night in singing of hymns, partly for to quel the insolency of the Arians, and partly also to confirm their own side in the faith. And though the meaning of *John* was good, and his drift availeable, yet the end proved very troublesome and perilous. For when the hymns extolling the faith of *One substance*, purchased greater majesty and reverence, because of the melodious concent and sweet harmony in the night season, (for there were silver candlesticks after the manner of crosses, devised for the bearing of the tapers and wax-candles, all which *Eudoxia* the Empress found unto them) the Arians flocked together, burned with emulation, and for to revenge themselves, set upon their adversaries. And because that a little before their side had prevailed and got the upperhand, they were then swoln with pride, and eagerly bent to take armour, and made no account at all of such as favoured the faith of *One substance*. Wherefore without further deliberation, on a certain night they made an uprore. In this skirmish *Briso* an Eunuch of the Empress, and a favourer of the hymns that were sung in the commendation of the clause of *One substance*, was stricken on the forehead with a stone: and divers of the common sort were slain on either side. The Emperor understanding of the stir, was wonderfully incensed, gave the Arians straight commandment they should openly sing no more hymns. These things were then in this sort. Now let us record whence the hymns that are sung interchangeably in the Church, commonly called *Antemes* had their original. *Ignatius* Bishop of *Antioch* in *Syria*, the third Bishop by succession from *Peter* the Apostle, who was conversant, and had great familiarity with the Apostles, saw a vision of Angels, which extolled the blessed trinity with hymns that were sung interchangeably: and delivered unto the Church of *Antioch* the order and manner of singing expressed in the vision. Therefore it came to passe, that every Church received the same tradition. So much of *Antemes*.

Chrysostome made *Antemes* *Ann. Dom.* 404.

Chap. IX.

Of the Monks that were called Longe, *and how that about them* Theophilus *Biſhop of* Alexandria *purſued* John *Biſhop of* Conſtantinople *with deadly hatred, and ſought to depoſe him: how* Epiphanius *Biſhop of* Cyprus, *being wonne through the wiles of* Theophilus, *called a Councel at* Cyprus, *condemned the works of* Origen, *and reprehended* John *for peruſing of them.*

SHortly after the Monks left the deſert, and came together with *Dioſcorus* and his brethren unto *Conſtantinople*. There came thither alſo with them *Iſidorus* the great friend ſometime of *Theophilus*, but then his deadly foe, and ſo became upon ſuch an occaſion as followeth. *Theophilus* conceiving great diſpleaſure againſt one *Peter*, head-Prieſt in the Church of *Alexandria*, determined to baniſh him the Church: he charged him that he had received into the Communion a woman of the heretical ſect of the *Manichees*, before he had converted her. But when *Peter* avouched that he both withdrew her from the heretical opinion, and admitted her alſo into the Church with the conſent of *Theophilus*, making him privy thereunto; *Theophilus* ſtomacked the dealing, as if *Peter* had done it in ſpite of him. For he ſaid that he knew nothing of it. Wherefore *Peter* called *Iſidorus* to witneſs, that *Theophilus* the Biſhop knew of the womans admiſſion. *Iſidorus* then was at the princely City of *Rome*, for *Theophilus* had ſent him unto *Damaſus* Biſhop of *Rome*, for to reconcile unto him *Flavianus* Biſhop of *Antioch*. For as many as were of *Meletius* ſide fell from *Flavianus*, becauſe he kept not his oath, as we ſaid before. *Iſidorus* then immediately after his return from *Rome*, being called of *Peter* to bear witneſs, affirmed plainly, that the woman which had been of the *Manichus* opinion, was received by the conſent of *Theophilus* the Biſhop, and that he himſelf had miniſtred the Communion unto her. *Theophilus* hearing this, fretted within himſelf for anger, and thruſt them both out of the Church. This was the cauſe that made *Iſidore* to accompany *Dioſcorus* into *Conſtantinople*: that both in preſence of the Emperor, and *John* the Biſhop, the ſleights and wiles which *Theophilus* practiſed againſt them might be revealed. *John* underſtanding theſe circumſtances of them, entertained the men with great reverence, made them partakers of their common and publick prayers, but he would not receive them into the Communion, before that firſt he had throughly examined their cauſe. When theſe things were thus come to paſs, it was falſely reported unto *Theophilus*, that *John* both received them into the Communion, and was alſo ready to take their part. Wherefore *Theophilus* endeavoured with might and main, not only to revenge him of *Dioſcorus* and *Iſidorus*, but alſo to thruſt *John* beſides his Biſhoprick, and thereupon he ſent letters unto the Biſhops throughout every City, where he concealed his principal drift, pretending only unto them, that he miſliked with the works of *Origen*, whence *Athanaſius* before his time borrowed teſtimonies to the confutation of the *Arians*. * Moreover, he reconciled and linked himſelf with *Epiphanius* Biſhop of *Conſtantia*, a City of *Cyprus*, with whom afore time he had jarred and been at variance. For *Theophilus* had charged him a little before, that he thought of God baſely and abjectly, attributing to him the form or ſhape of man. And though *Theophilus* was of this opinion, and accuſed them which believed that God had the figure of man: yet for the hatred and ſpite he owed unto others, he denied openly in word, that which he believed ſecretly in mind: and linked unto him *Epiphanius* in the league of friendſhip, who lately had been his foe, but then as it were repented him of his folly, joyned with him in one faith and opinion of God. Through his aid and furtherance he purpoſed to ſummon a Councel at *Cyprus*, for the condemning and rooting out of *Origens* Works. *Epiphanius* being a virtuous and a godly man, was eaſily perſwaded thereunto by the letters of *Theophilus*. To be ſhort, the Biſhops of that Iſle aſſembled together, and decreed, that thenceforth none ſhould read the Works of *Origen*: moreover, they write unto *John* Biſhop of *Conſtantinople*, exhorting him to abſtain from peruſing the Books of *Origen*, requeſting him alſo to ſummon a Councel, and to ratifie the ſame with uniform conſent of them all. When *Theophilus* had ſnared *Epiphanius* (a man of great fame and renown) to his ſide, and perceived that his fetches now framed according unto his own deſire, he dealt more boldly, and ſummoned a Synod within his own Province where (even as *Epiphanius* had done before) he condemned the Works of *Origen*, which had departed this life about two hundred years before him: this was not his principal drift, but he purpoſed verily to revenge him this way

* Chap. 10. in the Greek. *Epiphanius* ſometime thought that God had a body.

A Council held in *Cyprus*, where of ſpite through the procurement of *Theophilus* the Books of *Origen* were condemned.

A Synod at *Alexandria* to the ſame purpoſe.

way of *Dioscorus* and his brethren. *John* made small account of the things which *Epiphanius* and *Theophilus* had signified unto him by their letters, for he occupied himself to the furtherance and profit of the Churches, and therein he excelled: as for the conspiracy and mischief intended against him, he made very light of it. As soon as it was openly known and manifestly perceived, that *Theophilus* bent all his might to depose *John* of his Bishoprick, divers that bare *John* ill-will, fell a devising and a forging out of false crimes and accusations against him. Many of the Clergy, sundry also of the Magistrates which were in great favour with the Emperor, supposing now they had gotten fit opportunity to revenge them of *John*, determined with themselves partly by writing of letters, and partly also by sending of messengers, to summon together at *Constantinople* a Council of Bishops,

Chap. X.

Chap. 11. after the Greek.

Of Severianus *and* Antiochus *the* Syrians: *how, and upon what occasion they fell from* John.

ANother thing gave occasion to increase the hatred and ill will owed unto *John*, in such sort as followeth. There were two Bishops by birth *Syrians*, which flourished at one time, the ones name was *Severianus*, the others *Antiochus*: the one was Bishop of *Gabale* in *Syria*, the other of *Ptolemais* in *Phœnicia*: both excelled in the gift of utterance, but *Severianus* although he was learned, yet pronounced he not the Greek tongue distinctly, neither skilfully, for he spake Greek as a Grecian, yet pronounced it like a *Syrian*. *Antiochus* coming from *Ptolemais* to *Constantinople*, continued there a while, and preached with great diligence: after that thereby he had got unto himself good store of money, he turned home to his own Church. *Severianus* hearing that *Antiochus* had got much money by preaching at *Constantinople*, was very desirous to do the like himself. He exercised himself diligently, he patched together a great company of bosome Sermons, and came to *Constantinople*. Being there friendly and lovingly entertained of *John*, he applied himself craftily for a while to please *John*, and got great favour by flattery. He was much set by and in great estimation: and as he was highly commended for preaching, so in like manner purchased he unto himself great credit with the chief Magistrates and with the Emperor. In the mean space, because that the Bishop of *Ephesus* was departed this life, *John* of necessity was constrained to take his voyage into *Ephesus*, for to chuse there a Bishop. After his coming thither, when that some would have this man, and some that man preferred to the room, and thereupon fell to bitter words and contention, whilst that every one would have his friend advanced to the dignity, *John* perceiving that they were all set on tumults, and that by no means they would be ruled by him, endeavoured to end the quarrel without offending of either side. He assigned one *Heraclides* a Deacon of his Church, yet born in *Cyprus*, to be Bishop. With that, both parts were pleased, and gave over contention. *John* was fain for this matter to continue a great while at *Ephesus*. In his absence *Severianus* had brought his auditors at *Constantinople* to bear him far better good will than ever they did before, neither was *John* ignorant of this, for it was told him quickly. When *Serapion*, of whom I spake before, had signified unto *John*, that *Severianus* had divided the Churches, he forthwith was kindled with the flame of contention. Wherefore whenas he had not fully ended all such things as he determined with himself (for he had deprived both the *Novatians*, and such as celebrated the feast of *Easter*, the fourteenth day of the moneth of many Churches) he returned to *Constantinople*, and applied himself after his usual manner unto the oversight of the Ecclesiastical affairs. The insolent disdain and haughty stomack of *Serapion* was intollerable, for he boldned himself upon *John*, and inveyed contumeliously without all modesty and shamefastness against all men, which turned to the encrease of the spite and hatred born unto *John*. Moreover, when *Severianus* on a certain time came to the place where *Serapion* sate: *Serapion* gave him not the honour and reverence due unto a Bishop, neither rose up, thereby declaring that he regarded not the person of *Severianus*. This contempt and disdain of *Serapion* was not taken patiently of *Severianus*, for he exclaimed against him in these words: If *Serapion* dieth a Christian, then was Christ never incarnate. *Serapion* took this as a fit occasion ministred unto him, made *John* to become his foe: whilst that he concealed the first sentence, to wit, If *Serapion* dieth a Christian, and repeated the latter, to wit, that Christ was never incarnate, affirming that he heard it of *Severianus* own

An old custom to take money for preaching, if the gain were not sweet, I warrant you at this day, the custom would be left.

Heraclides Bishop of *Ephesus*.

own mouth. And to the end he might juſtifie the report, he brought forth men of his own degree and calling to teſtifie that they heard the words. To be ſhort, *John* without any more ado, baniſhed *Severianus* the City. *Endoxia* the Empreſs underſtanding of the circumſtance, found great fault with *John*, cauſed *Severianus* to be ſent for out of *Chalcedon* in *Bithynia*, who came immediately. *John* kept himſelf out of his company, and would not be brought by any mans perſwaſion to become friends with *Severianus*. At length when that *Endoxia* the Emperors mother, in the *Apoſtles Church*, had thrown her ſon *Theodoſius* the Emperor (who though he were then of tender years, yet governed he the commonwealth with good ſucceſs and proſperous overſight) at the feet of *John*, and craved of him with ſolemn proteſtations, that of all love and friendſhip he would not deny her requeſt: with much ado he was won to embrace *Severianus* again. But though outwardly they bare a ſhew and countenance of friendſhip, nevertheleſs inwardly they continued their ſpite and hatred one towards the other. The cauſe that divided *John* and *Severianus* was in ſuch ſort.

Chap. 12. after the Greek.

Chap. XI.

How that Epiphanius *coming to* Conſtantinople, *celebrated the Communion, and gave orders without the licence of* John, *therein to gratifie* Theophilus.

SHortly after, *Epiphanius* the Biſhop came from *Cyprus* to *Conſtantinople* at the requeſt of *Theophilus*, and brought thither with him the decree of the Biſhops, wherein he had not excommunicated *Origen*, but only condemned his Books. Wherefore after his coming into the Church of S^t^ *John*, which was not far from the walls of the City, he celebrated the Communion, made a Deacon, went forth out of the Church, and came to *Conſtantinople*. When that *John* had invited him, requeſting he would take a piece of a lodging with him, he for to feed the humor of *Theophilus*, refuſed his courteſie, and took up an Inn by himſelf. After that he had called together the Biſhops which then by chance were at *Conſtantinople*, he read in their hearing the decree, wherein he had condemned the Works of *Origen*. Of the Books I have nothing to ſay, but thus much, that it pleaſed *Epiphanius* and *Theophilus* to condemn them. Of the Biſhops, ſome for reverence of *Epiphanius* ſubſcribed unto the decree, ſome other denied it utterly. Of which number *Theotimus* Biſhop of *Scythia* made *Epiphanius* this anſwer: *I of mine own part, O* Epiphanius, *will not ſo much injure the man, who is departed to God many years ago: neither dare I preſume once to enterpriſe ſo hainous an offence, for to condemn the Books which our anceſtors have not condemned, ſpecially ſeeing I underſtand not as yet, neither read any parcel of the doctrine therein contained.* And when that a certain Book of *Origen* was brought forth, he read it, and ſhewed there the interpretation of holy Scripture, agreeable unto the faith of the Catholick Church: laſt of all, he concluded with theſe words, *They that reprehend theſe things, do no leſs than miſlike with the matter whereof theſe Books do intreat.* This was the anſwer of *Theotimus* to *Epiphanius*, a man he was of great fame, both for ſound doctrine and godly converſation.

Theotimus, Biſhop of *Scythia*.

Chap. 13. after the Greek.

Chap. XII.

A kind of apology in the behalf of Origen.

In the margent of the Greek Copy there was written as followeth. *We have to learn that the fift general Council condemned both* Origen *and his Works. But this Hiſtoriographer was before the third.*

INſomuch that many were drawn headlong through the procurement of malicious ſlanderers, much like a blaſt of hurlwind, to revile *Origen*, it ſhall not be amiſs to ſay ſomewhat of them. Obſcure men, odd fellows, ſuch as have no pith or ſubſtance in them, to the end they might become famous, go about moſt commonly to purchaſe unto themſelves glory and renown by diſpraiſing of ſuch men as farre excel them in rare and ſingular virtues. Of which ſort of back-biters, firſt I remember *Methodius* Biſhop of *Olimpus*, a City of *Lycia*: next *Euſtathius*, who for a while was Biſhop of *Antioch*: thirdly *Apollinarius*: laſt of all, this *Theophilus*. This meſs of railers (if I may ſo term them) fell a ſlandering of *Origen*, neither yet all for one thing. One charged him with this, another with that, whereby they all ſeverally declared unto the world, that they allowed wholly all ſuch things in him as they had not reprehended by name. For in as much as they blamed him ſeverally for ſeveral doctrine, it appeareth they took that for truth in him, which they concealed and miſliked not withall: and they approved in very deed that which they denied not in word. *Methodius* though at the beginning he inveyed bitterly againſt *Origen*, yet afterwards

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as it were by way of recantation, he extolled him unto the skies, in that Dialogue which he intituled *Zepo*. Their reviling in mine opinion, encreaſed the renown and fame of *Origen*. For while they had charged him with hainous crimes as they thought, and yet finding no fault with him as touching the bleſſed Trinity: they are witneſſes themſelves that he was of the right and ſound faith. And as theſe men being not able juſtly to accuſe him, bear witneſs with him of his true belief: ſo *Athanaſius* void of all partiality, a zealous maintainer of the clauſe of *One ſubſtance*, alledging him for a witneſs of his faith, in the Orations which he wrote to the conſutation of the Arians, titeth his words for teſtimonies among his works, and ſaith thus of him: *That notable man and painfull Writer* Origen, *confirmeth in plain words the faith and opinion we have of the Son of God, in that he avoucheth him to be coeternal with the Father.* Wherefore ſuch as go about to revile *Origen*, they unawares do ſlander *Athanaſius*, who highly commendeth him. Thus much by the way of *Origen*, and now again to the ſtory.

Athanaſius teſtimony of *Origen*.

Chap. XIII.

Chap. 14. after the Greek.

How that John *ſent for* Epiphanius *to come unto him, and charged him that he had behaved himſelf contrary to the Canons of the Church: after that they had brawled a while together,* Epiphanius *returned homewards.*

John at the firſt took not the matter very grievouſly, though *Epiphanius* contrary to the Canon had made a Deacon in his Church, but requeſted him to accept as a ſimple lodging a piece of the Biſhops Pallace. *Epiphanius* anſwered him in this ſort: I will neither lye with thee, nor pray together with thee, unleſs thou both baniſh *Dioſcorus* with his brethren out of the City, and alſo ſubſcribe with thine own hand, unto the decree which condemneth the Works of *Origen*. When that *John* pauſed upon the matter, and ſaid that he ought not raſhly, neither without good adviſement determine any thing of that matter, afore that he had generally examined, and that narrowly, the whole circumſtance: the adverſaries of *John* ſet *Epiphanius* otherwiſe on work. For at the celebration of the bleſſed and holy Communion in the Church commonly called the Apoſtles, they ſet *Epiphanius* in the midſt: they cauſe him in the open audience to condemn the Works of *Origen*, to excommunicate *Dioſcorus* and his brethren, laſt of all, to rebuke *John* for taking of their part. When *John* heard of this, he ſent unto *Epiphanius*, who the day following was at Church, this meſſage by *Serapion*: Epiphanius, *Thou doſt many things contrary to the Canons: firſt, in that thou haſt preſumed to make Miniſters within my Dioceſs: ſecondly, in that thou haſt miniſtred the Communion of thine own head without my licence: again, in that thou didſt refuſe it when I requeſted thee, and now thou doſt it of thy ſelf. Wherefore take heed leſt the people ſtomack thy dealing, and be ſet on an uproar: of ought come amiſs, thou haſt thy remedy in thy hand.* Epiphanius receiving this meſſage, was ſtricken with ſudden fear, left the Church, inveyed bitterly againſt *John*, and took ſhipping towards *Cyprus*. The report goeth, that as he went down to the rode to take ſhipping, he propheciedthus of *John*: *I hope thou ſhalt never dye a Biſhop*, and that *John* anſwered him thus again: *I hope thou ſhalt never come alive into thy Countrey*. Whether they that told me theſe things, reported truly, I am not able to ſay: but ſure I am, that it fell to either, even as each one wiſhed to the other. For neither came *Epiphanius* alive to *Cyprus*, (he died on the Seas by the way) neither died *John* a Biſhop, for he was depoſed and baniſhed the Church, as hereafter ſhall more manifeſtly appear.

The meſſage which *Chryſoſtome* ſent unto *Epiphanius*. The contenrion between two ancient Fathers, *Epiphanius* Biſhop of *Conſtantia* in *Cyprus*, and *John Chryſoſtome* Biſhop of *Conſtantinople*.

Chap. XIV.

Chap 15. after the Greek.

How that after the departure of Epiphanius, John *made a Sermon againſt all women, which made both the Emperor and the Empreſs to ſummon a Council at* Chalcedon, *where* John *was depoſed: In his abſence the people made much ado, and to appeaſe them,* John *is called home to* Conſtantinople *again.*

AS ſoon as *Epiphanius* had hoyſed up ſail, report came unto *John* that *Eudoxia* the Empreſſe had bolſtered *Epiphanius* againſt him. He being very hot, and a haſty man of nature, ever ready, for his gift of utterance did ſo ſerve him, immediately went up in the Pulpit, made a whole Sermon in the diſpraiſe of all women. The multitude took it in the worſt part, as if thereby he had determined ſecretly to pay home the Empreſſe. The Sermon was born away of ill willers, and brought to the Emperor: the Empreſſe alſo hearing thereof, complained unto the Emperor, that therein ſhe was contumeliouſly deale withall

withall, and that the reproach thereof redounded alſo unto him. Wherefore ſhe worketh through *Theophilus* to ſummon a Council againſt *John*. *Severianus* likewiſe went about the ſame, neither was the dealing of *John* towards him as yet gone out of his ſtomach. Shortly after *Theophilus* came thither, who called together at the Emperors commandment many Biſhops out of divers Cities. But above all other men, they came thither apace, which for divers quarrels owed *John* a diſpleaſure. They alſo came thither whom *John* had depoſed and put by their Biſhopricks. For he had deprived many of the Biſhops in *Aſia*, in the voyage he made to *Epheſus*, at what time he made *Heraclides* Biſhop. Wherefore with one conſent they met at *Chalcedon* a City of *Bithynia*. At that time *Cyrinus* an *Egyptian* born, being Biſhop of *Chalcedon*, inveyed bitterly againſt *John* in preſence of all the Biſhops: he reported of him that he was a wicked man, that he was an arrogant and ſullen Biſhop. The reſt of the Biſhops were glad of that. But *Maruthas* Biſhop of *Meſopotamia* trode againſt his will on *Cyrinus* foot, and hurt him ſore. The bruſe ſo increaſed and pained *Cyrinus* ſo much, that he could not go with the reſt of the Biſhops to *Conſtantinople*, but tarried behind at *Chalcedon*: the reſt ſailed to *Conſtantinople*. When as none of the Clergy of *Conſtantinople* went forth to meet *Theophilus*, neither exhibited unto him the accuſtomed honour and reverence (for then all began to hate him) the Mariners of *Alexandria*, who then by chance were there, and had brought Corn to *Conſtantinople*, went to meet him, and received him with gladſome ſhouts. He went not to the houſe of Prayer, but unto the Empreſſe Pallace called *Placidia*. Then the adverſaries of *John* went about to forge many falſe accuſations againſt him: they brabble no longer about the Books of *Origen*, but they take other abſurd matters in hand. When theſe things were thus a doing, the Biſhops aſſembled together in the ſuburbs of *Chalcedon* in a place called the *Oke*: immediately they cite thither *John* for to anſwer unto ſuch crimes as he was charged withall. Beſide him they charge *Serapion*, *Tygris* the Eunuch Prieſt, and *Paulus* the Reader (for they were alſo accuſed) to appear before him. When *John* had excepted againſt ſuch as had cited him thither, as his open enemies, he appealed from them unto a general Council: they without any other circumſtance called him four times: and ſeeing that he would not come, but ſent them ſtill the ſame anſwer, they proceed againſt him, they condemned and depoſed him of his Biſhoprick, for no other crime, but becauſe he being cited would not appear. When tidings thereof about eventide were brought to *Conſtantinople*, the whole City was on an uproar. Wherefore they watched all night, they would not ſuffer him to be thruſt out of the Church, they exclaimed that his cauſe ought to have been heard in a greater aſſembly of Biſhops. But the Emperors commandment was, that as ſoon as he was removed, he ſhould be conveyed to exile. This being known for certainty, *John* the third day after his depoſition, about noon, unknowing to the multitude (for he was loth there ſhould be any adoe for his ſake) yielded himſelf voluntarily into the hands of his adverſaries, and ſo went away. * The people were all ſet on fiery ſedition, and as it commonly falleth out in ſuch hurliburlies, many of them which aforetime purſued him with deadly hatred, then changing their mind, pitied his caſe: many others who lately deſired to ſee his deprivation, reported then, that he was craftily dealt withall, and falſely accuſed. Many cryed out againſt the Emperor, and exclaimed at the Council: but above all others, they inveyed againſt *Theophilus*, who was known to have been the author of all that treachery and malicious ſlanders raiſed of *John*. For the conſpiracy and wait he laid for *John* could no longer be concealed. And though it was diverſly found out, yet eſpecially in that he communicated with *Diſcorus* and his brethren called *Longe*, immediately after the depoſition of *John*. *Severianus* alſo as he Preached in the Church, thought now he had fit opportunity given him to invey againſt *John*: he ſaid plainly, though *John* were convicted of no crime, yet was he juſtly depoſed for his inſolent and haughty behaviour: that all ſins were to be forgiven, yet as holy Scripture bare witneſs, that God reſiſted the proud. With the hearing of theſe and ſuch like contumelious phraſes, the people were the more incited to contention. Wherefore the Emperor in all the haſte cauſed *John* again to be ſent for, and to return to *Conſtantinople*. *Briſo* being the meſſenger (he was an Eunuch of the Empreſſe) found him at *Prenetum* a Mart Town over againſt *Nicodemia*, and brought him to *Conſtantinople*. But though he was thus called home from exile, yet purpoſed he with himſelf, not to tread within the City, before he were proved and found innocent by the cenſure of the higher Judges: therefore he continued a while in the ſuburbs called *Mariana*. When that he lingered from returning into the City, the multitude tooke it grievouſly, and

The Council of *Chalcedon* for the depoſing of *Chryſoſtome*.

Chryſoſtome exiled.

* Chap. 16. after the Greek.

Chryſoſtome returneth from exile.

and forthwith fell a reviling of the Magiſtrates. Wherefore of neceſſity he was conſtrained to come home: the people went forth to meet him, they bring him to the Church with great reverence, they requeſt him to continue their Biſhop, and thenceforth after the uſual manner to pray for the peace and proſperous eſtate of the Church of God. When that he refuſed ſo to do, and pleaded for himſelf, that it muſt not ſo be afore his cauſe were heard of indifferent Judges, and the depoſers had changed their mind and abſolved him: they were the more deſirous, for they longed to ſee him ſtalled again in the Biſhops See, and preach afreſh unto the people. To be ſhort, the people compelled him ſo to do. When that *John* was placed in the Biſhops ſeat, and prayed after the accuſtomed manner, for peace unto the people and Congregations throughout the world, he was conſtrained alſo to preach. The which thing miniſtred occaſion unto the adverſaries to accuſe him again, although for a while they ſuffered it to lie for dead.

Chap. XV.

Chap. 17. after the Greek.

How that when Theophilus *would have* Heraclides *matter heard in his abſence, and* John *reſiſted it: the Citizens of* Conſtantinople *and* Alexandria *went together by the ears, ſo that* Theophilus *with other Biſhops were fain to leave the City and flie away.*

IN the mean ſpace *Theophilus* went craftily about for to call into queſtion the conſecrating of *Heraclides*: to the end he might thereby if it were poſſible, find matter to charge *John* afreſh, and ſo to depoſe him the ſecond time. *Heraclides* though he was not preſent, yet they proceed againſt him: they lay to his charge, that he had unjuſtly puniſhed certain perſons, impriſoned them, and laſt of all led them thorow the open ſtreets of *Epheſus* to be ignominiouſly derided. When *John* made anſwer, that of right no man ought to be judged in his abſence without the preſence of the party, and the hearing of his own cauſe: the people of *Alexandria* urged very earneſtly that the accuſers of *Heraclides* were to be heard, although he himſelf were abſent. Hereupon there aroſe great ſtrife and contention between the Citizens of *Conſtantinople* and the inhabitants of *Alexandria*. And while they skirmiſh one with the other, many were ſore wounded, and divers alſo preſently diſpatched. When the heat of this combat was paſt, and the truth come to light, *Theophilus* got him in all the haſte to *Alexandria*, the other Biſhops ran likewiſe away, few only excepted, which held with *John*, and repaired every one to his own Biſhoprick. After that theſe things were thus come to paſs, every man was ready to ſpeak ill of *Theophilus*. The hatred grew and increaſed againſt him daily, becauſe he ſticked not ſtudiouſly to peruſe the works of *Origen* ſecretly, though openly he condemned them. And being demanded why he made ſo much of the Books he lately condemned: his anſwer was, That the Books of *Origen* were like medows clad with every kind of flowers: therefore (ſaith he) if I find in them ought that is good, I cull it out, if otherwiſe briars or brambles, I ſet nought by them, becauſe of their pricks. This was the anſwer of *Theophilus* when he called not to remembrance the ſaying of the *Wiſeman*: *That the words and counſels of ſages reſemble very much pricking thorns, and that ſuch as are touched therewith, ought not to kick againſt the prick.* The aforeſaid cauſes made *Theophilus* to be hated of all men. *Dioſcorus* Biſhop of *Hermopolis*, one of thoſe religious men which commonly were called *Longe*, departed this life ſhortly after the departure of *Theophilus* into *Alexandria*, and enjoyed an honourable Funeral at the Church called the *Oke*, where the Council was ſummoned for the hearing of *Johns* cauſe. *John* gave himſelf wholly to teach and preach unto the people: he made *Serapion*, who had procured unto him great hatred, Biſhop of *Heraclea* a City of *Thracia*. Eccl. 12.

Chap. XVI.

Chap. 18. after the Greek.

How the Picture of Eudoxia *was erected all of ſilver, with Playes and Spectacles:* John *reprehended the Authors that did the whole, and was therefore baniſhed.*

SHortly after ſuch things as follow enſued. A ſilver Picture (covered with a mantle) of *Eudoxia* the Empreſſe was ſet upon a Pillar of red Marble. The place of this erected Pillar was not very nigh the Church called *Wiſdom*, neither very far off, only the broad ſtreet went between the Picture and the Church. There were common playes and ſhews (as the manner was) celebrated. *John* ſuppoſing verily that theſe things redounded to the

great ſlander and infamy of Chriſtian religion, not forgetting his wonted audacity and liberty of ſpeech, prepared himſelf for the authors thereof: and inſtead of the exhortation he ſhould have uſed to the perſwaſion, or rather the reformation of the Princes and Magiſtrates, he ſcoffed with nipping taunts at ſuch as had cauſed thoſe vanities to be ſolemnized. The Empreſs likewiſe applying theſe things to her ſelf, ſuppoſing that all was utteredto her diſgrace and reproach, procured another Council of Biſhops to be called together againſt him. *John* underſtanding of this, made that famous and notable Sermon in the Church, which beginneth in this ſort: *Herodias rageth afreſh, ſtomacketh anew, danceth again: ſeeketh again the head of* John *in a platter.* This Sermon made the Empreſs mad, ſet her on fire againſt him. Not long after the Biſhops met there together, *Leontius* Biſhop of *Ancyra* in *Galatia* the leſſer: *Ammonius* Biſhop of *Laodicea* a City in *Piſidia*: *Briſo* Biſhop of *Philippis* in *Thracia*: *Acacius* Biſhop of *Beroea* in *Syria*, with divers others. The accuſers which lately charged *John* with hainous crimes, are now brought forth before theſe Biſhops. *John* truſting to the juſt dealing of the Biſhops, requireth of them that the accuſations may indifferently be examined. By that time the Feaſt of our *Saviours Nativity* was come, on which day the Emperor went not to the Church after the wonted manner, but ſent *John* this meſſage: that he would not communicate with him, before he had cleared himſelf of the crimes laid to his charge. And whenas the accuſers ſeemed to miſtruſt themſelves, and that *John* through the uprightneſs and equity of his cauſe, boldned himſelf, the Biſhops then preſent affirmed, they ought not to examine any other offence, ſave only whether he of himſelf had taken poſſeſſion of the Biſhoprick after he was depoſed, without the ſentence and admiſſion of a Council. When *John* made anſwer that he had the conſent of fifty Biſhops which communicated with him, *Leontius* replied againſt him: But more (ſaith he) of the Council withſtood thy admiſſion. Again, when *John* ſaid that the Canon which contained ſuch a clauſe appertained not unto their Church, but was to be executed where the *Arians* did reign (for ſuch as aſſembled at *Antioch* to root out the Faith of *One ſubſtance*, laid down that Canon againſt *Athanaſius*) they nevertheleſs making no account of his anſwer, proceeded and gave ſentence againſt him, not weighing with themſelves, that ſuch as were authors of this Canon, were alſo depoſers of *Athanaſius*. Theſe things were done a little before *Eaſter*. Then alſo the Emperor ſent unto *John*, that he had no authority to go into the Church, inſomuch as he was depoſed and condemned in two ſeveral Councils. Wherefore *John* gave over executing of the Eccleſiaſtical function, and refrained from going into the Church. Immediatly alſo ſuch as favoured him departed the Church, they keep *Eaſter* in the common baths called *Conſtantianæ*, together with many Biſhops, Prieſts, and other Eccleſiaſtical perſons, who thenceforth, becauſe of their ſeveral Conventicles were called *Johannits*. For the ſpace of two moneths *John* was never ſeen abroad, untill that by the Emperors Commandment he was brought to exile, and ſo at length being baniſhed the Church, he was bereaved of his Country ſoil. The ſame day certain of ſuch as were called *Johannits*, ſet the Church on fire. With that the *Eaſtern* wind being up, blew the flame into the Senators Court, and ceaſed not burning, untill all was conſumed to aſhes. This was done the 20th of *June*, in the ſixt Conſulſhip of *Honorius*, the which he enjoyed together with *Ariſtenatus*. For which conſpiracy and treaſon, what heavy penalties and grievous puniſhments *Optatus* Governor of *Conſtantinople*, in religion a *Pagan*, and therefore a ſore plaguer of Chriſtians, made them endure, I think it beſt to overskip them with ſilence.

A Council aſſembled at *Conſtantinople* for the depoſition of *Chryſoſtome*.

Chap. 19. after the Greek. Chap. XVII.

How that after the depoſition of John, Arſacius *was made Biſhop of* Conſtantinople. *Of* Cyrinus *Biſhop of* Chalcedon, *that was pained with the ſore foot, and of the death of* Eudoxia *the Empreſs.*

Arſacius an old man, above the age of fourſcore years, who ſometime governed the Biſhoprick of *Conſtantinople* before the dayes of *John*, was ſhortly after made Biſhop of that See. In his time whenas the Church enjoyed great eaſe and quietneſſe, by reaſon of his ſingular modeſty and meek behaviour. *Cyrinus* Biſhop of *Chalcedon*, whoſe foot *Maruthas* Biſhop of *Meſopotamia* had trod on, and hurt againſt his will, had ſuch infortunate ſucceſs, that his foot rotted of the bruiſe, and therefore of neceſſity he was conſtrained to ſaw it off. Neither ſuffered he that once, but twice, and oftner too. For the putrefaction ran over his whole body, and fell at length into his other foot: then was he fain to

loſe

loſe both. I have therefore remembred theſe things becauſe it was riſe in every mans mouth, that *Cyrinus* ſuffered this plague or puniſhment for reviling of *John*, and terming him (as I ſaid before) a ſtubborn Biſhop. Again whenas great hail (the bigneſs whereof was not remembred to have been ſeen before) fell into the ſuburbs of *Conſtantinople* the 30th day of *September*, and the aforeſaid Conſulſhip, the report likewiſe went, that it was a token of Gods wrath for the depoſition and baniſhment of *John*. The death of the Empreſs which followed immediately after, confirmed this rumour, for ſhe departed this life the fourth day after the fall of this hail. Some there were alſo which ſaid that *John* was juſtly depoſed: becauſe that in the voiage when he made *Heraclides* Biſhop of *Epheſus*, he thruſt many out of their Churches, namely the *Novatians*, and ſuch as celebrated the feaſt of *Eaſter* the fourteenth day of the moneth, with many others both in *Aſia* and *Lydia*. But whether *John* was juſtly depoſed, as they ſaid which bare him ill will: whether *Cyrinus* was plagued for his opprobrious languages and ſlanderous reports: laſt of all, whether the hail and the death of the Empreſs were ſigns of Gods high diſpleaſure for baniſhing of *John*: or whether they happened for ſome other cauſes, God alone knoweth, which ſearcheth the ſecrets of mans heart, and pronounceth hereof the right ſentence of juſt judgment. I of mine own part committed to writing ſuch things as then were riſe in every mans mouth.

Cyrinus was plagued for reviling of *Chryſoſtome*.

Great hail in token of Gods wrath.

Chap. XVIII.

Chap. 20. after the Greek.

How that after the death of Arſacius, Atticus *was choſen Biſhop of* Conſtantinople.

Arſacius continued not Biſhop very long, for the year following, to wit, in the ſecond Conſulſhip of *Stilicon*, but the firſt of *Anthemius*, and the eleventh of *November*, he departed this life. When that the election of a Biſhop fell out to be a troubleſome piece of work, and the contention endured a very long time: the next year after in the ſixt Conſulſhip of *Arcadius*, and the firſt of *Probus*, *Atticus* a godly man, by birth of *Sebaſtia* in *Armenia*, by order a religious man, trained in the monaſtical diſcipline from his youth up, of mean knowledg, yet of ſingular wiſdom naturally ingraffed in him, was choſen Biſhop of *Conſtantinople*. But of him more hereafter.

Arſacius.

Atticus.

Chap. XIX.

Chap. 22. in the Greek.

How that John *Biſhop of* Conſtantinople *died in exile.*

John being baniſhed his Church and bereaved of his countrey ſoil, died in exile at *Comanum* ſituated upon the Sea *Enxinus*, the fourteenth of *November*, the ſeventh Conſulſhip of *Honorius*, and the ſecond of *Theodoſius*: a man he was as I (ſaid before) more led with heat of burning choler, then ruled by civil courteſie: and becauſe he was a man of wonderful boldneſs, he uſed liberty of ſpeech, and had tongue at will. I cannot verily but wonder at him, why he addicting himſelf ſo much to temperance, taught in ſome Sermons that temperance was in manner to be ſet at naught. For whenas by the Council of Biſhops there was admiſſion left, and pardon granted for ſuch as had once fallen after baptiſme to be received again after repentance into the Church, he ſticked not to ſay. *If thou fall a thouſand times, and repent thee of thy folly, come boldly into the Church.* For which doctrine, beſides that he was miſliked of many his familiars, yet was he ratled of *Siſinius* the Novatian Biſhop, which wrote a Book againſt that ſaying of his. But theſe things were done a little while ago.

Chap. XX.

Chap. 22. in the Greek.

Of the conference had between John *Biſhop of* Conſtantinople, *and* Siſinius *the Novatian.*

Here occaſion is offered to ſay ſomewhat of *Siſinius*. A man he was (as I have remembred oftentimes before) very eloquent, and a profound Philoſopher: and as he was a skilfull Diſputer, ſo was he alſo a cunning interpreter of holy Scripture, ſo that for his notable wit, *Eunomius* the heretick refuſed oftentimes to reaſon with him. He was no ſpare man of diet, but liberal and a great ſpender, yet with good order and temperancy. He ſeemed riotous, and to exceed in ſenſuality, partly, in that he arraied himſelf in white, and partly, for baining himſelf twice a day. When he was demanded on a certain time, why he being a Biſhop, bained himſelf twice a day: his anſwer was, Becauſe I cannot do it the third time. At another time going of reverence to viſit *Arſacius* the Biſhop, one of *Arſacius* familiars asked of him, why he uſed ſuch attire as was uncomely for a Biſhop? and where he found

written that a Prieſt ought to wear white? Tell thou me (ſaith he) firſt where is it written that a Biſhop ſhould wear black. And whenas the other muſed what anſwer he ſhould make, *Siſinnius* prevented him and ſaid. Thou art not able to ſhew me that a Biſhop ought to go in black, but I am able to alledg *Solomon* for my ſelf, where he ſaith: *Let thy garment be white.* Again, our Saviour, as we read in the Goſpel wore white, and moreover he ſhewed unto his Apoſtles *Moſes* and *Elias* clad in white. With theſe and other ſuch like anſwers he brought all that heard him into great admiration. When that *Leontius* Biſhop of *Ancyra* in *Galatia* the leſſer, had deprived the *Novatians* of a certain Church, and then as it fell out, remained at *Conſtantinople*, *Siſinnius* went unto him, requeſting him to reſtore them their Church again: *Leontius* in a great chafe made him this anſwer: It is pitty that you *Novatians* ſhould enjoy any Church, inſomuch you take away repentance, and deprive men of the benefits which God hath beſtowed upon them. After that *Leontius* had uttered theſe with other ſuch like ſentences, to the reprehenſion of the *Novatians*, *Siſinnius* replied: No man repenteth more than I. Why ſaith *Leontius*, and how doſt thou repent? Becauſe ſaith *Siſinnius* that ever I ſaw thee. Again, when *John* the Biſhop had taunted him, and ſaid that one City could not hold two Biſhops, his anſwer was, no more it doth. *John* taking this anſwer in ill part, ſaid again, I ſee thou wilt be Biſhop alone: Not ſo (ſaith *Siſinnius*) but with thee alone I am not Biſhop, though others do ſo take me. *John* being grieved with this anſwer, told him again: I will forbid thee to preach, for thou art an heretick. *Siſinnius* replyed merrily in this ſort: Then will I do thee a good turn, if thou eaſe me of ſo great a labour. *John* was ſomewhat pleaſed with that anſwer, and ſaid: Nay then will I not ſtay thee from preaching, if it be a grief unto thee. So witty and ſo pleaſant was *Siſinnius* in his anſwers. But it were too long to rehearſe all his pithy and ſage ſayings. Wherefore I think it ſufficient in theſe few lines to declare what kind of man he was. Yet thus much further I am able to avouch, that by the report of all men, he excelled for learning all the Biſhops which ſucceeded him, count all one after another: and therefore was he much made of, and in great eſtimation, yea, the chief Senators made great account of him, and had his virtues in admiration. And though he wrote many Books, and furniſhed them with rhetorical phraſes and poetical ſentences, yet was he commended more for pronouncing than for penning. For he had a notable grace in his countenance, voice, behaviour, and look, with all other his bodily geſtures, for the which he was honoured of all ſects and religions, but above all others of *Atticus* Biſhop of *Conſtantinople*. So far by occaſion of *Siſinnius*.

Eccleſ. 9. Luke 9.

Chap. XXI.

Of the death of Arcadius *the Emperor.*

SHortly after the death of *John*, the Emperor *Arcadius* departed this life, a quiet and a courteous man he was, who in the latter end of his life was thought to be a very godly man, upon ſuch an occaſion as followeth. In *Conſtantinople* there is a great Palace called *Caryæ*, and in the porch there ſtands a hazel tree, on the which report goeth, that *Acacius* the Martyr was hanged. Wherefore there was a Church erected at that tree: the Emperor paſſing by was deſirous to ſee it, went in, and after he had ſaid his praiers, came forth again. All the pariſh ran forth to ſee the Emperor: ſome left their houſes, and took up their ſtanding in the open ſtreet, thinking verily to ſee the Emperors face as he paſſed by with all his port and train: other ſome followed the Emperor out of the Church, until that both men, women, and children had all gone out of the houſe which adjoyned unto the Church. They were no ſooner gone, but the houſe where they flocked together fell down. Immediately the fame of the Emperor was ſpread abroad with great admiration, that ſo great a multitude of people was ſaved by the means of his prayers. The end of that was in this ſort: *Arcadius* leaving behind him his ſon *Theodoſius* of the age of eight years, departed this life in the Conſulſhip of *Baſſus* and *Philip*, the firſt of *May*, the ſecond year of the two hundred ninety and ſeventh *Olympiad*. He raigned together with his father *Theodoſius* the ſpace of thirteen years, and beginning with the one and thirty years of his age, he raigned fourteen years after the deceaſe of his father. This Book containeth the Hiſtory of twelve years and ſix moneths.

Arcadius the Emperor died, *Anno Dom.* 412.

The End of the Sixt Book of *Socrates Scholaſticus.*

THE

THE SEVENTH BOOK OF THE ECCLESIASTICAL HISTORY OF *SOCRATES SCHOLASTICUS.*

Chap. I.

How that after the death of Arcadius *the Emperor, who left his son* Theodosius *of the age of eight years,* Anthemius *the Lieutenant took the government of the Empire.*

After the decease of *Arcadius* the Emperor, being in the Moneth of *May*, and the Consulship of *Bassus* and *Philip*, his brother *Honorius* took the rule of the West parts of the Empire, and *Theodosius* the younger, the son of *Arcadius* being eight years old, governed the East parts of the world by the direction of *Anthemius* his chief Magistrate. This *Anthemius* was Nephew to *Philip*, which in the time of *Constantius* thrust *Paulus* the Bishop out of the Church, and placed *Macedonius* in his room. The same man compassed the City of *Constantinople* with a strong wall: he seemed and was indeed a man accounted among the wisest sort of that age: he never took any thing in hand without good advisement: he would confer with some of his familiars of the business he went about, but above all others, he used the advice of *Troilus* the *Sophist*, a man very wise, of great experience and singular policy: he was nothing inferiour to *Anthemius*, and therefore *Anthemius* retained him of his counsell in all his affairs.

Honorius.

Theodosius.

Anthemius.

Troilus.

Chap. II.

Of Atticus *Bishop of* Constantinople.

When the Emperor *Theodosius* went on the eight year of his age, the third year of *Atticus* Bishop of *Constantinoples* consecration (which he enjoyed with great commendation) was expired: a man he was (as I said before) of mean learning, yet in life godly, and of great wisdome, and therefore the Churches in those dayes encreased and flourished exceedingly. He reconciled not only such as were favourers of his own faith, but also made the Hereticks to have his wisdome in admiration: whom he would in no wise molest, but when he had ratled them, again he would shew himself loving and amiable towards them. He was a painfull student, for he bestowed great labour, and spent the greater part of the night in reading over the Works of ancient Writers, so that there was no ground of Philosophy, nor quirk of Sophistry that could blank or astonish him. He was gentle and courteous unto such as conferred with him, and with the sorrowfull he seemed to sorrow himself. In few words, he *became* (as the *Apostle* writeth) *all unto all men*. First as soon as he was made Priest, the Sermons which with great labour he framed together, he learned without Book, and pronounced in the Church. In process of time by daily exercise and diligence, he so boldned himself, that he preached *ex tempore*, his manner of teaching was very plain. His Sermons were so simple, that the Auditors thought them not worthy the bearing away, neither the writing in Paper to the knowledge of the posterity following. Thus much of his conditions, behaviour, learning, and gift of utterance: now to the History of that time.

1 Cor. 9.

Chap. III.

Of Theodosius *and* Agapetus *Bishops of* Synada.

Theodosius Bishop of *Synada* a City of *Phrygia Pacatiana*, was a sore scourge unto the hereticks (for in that City there were many of the *Macedonian* Sect) he banished them not only the Town, but also the Countrey. Neither did he this according unto the rule of the Catholick Church, which accustometh not to persecute men, neither with zeal of the right and sincere faith, but in hope of filthy lucre, and foul gain, for to wring money from the hereticks. Wherefore there was no way that might grieve the *Macedonians* left unassaied:

Theodosius a covetous Bishop.

he maintained his own Clergy againſt them: there was no device but he practiſed for to afflict them with: he ſticked not to bring them in fetters, to hold up their hands at the Bar, but above all others, he plagued their Biſhop *Agapetus* with ſundry griefs and vexations. And whenas he perceived that the chief Magiſtrates within that Province were not of authority ſufficient, and that their Commiſſion extended not to the puniſhment of the *Macedonians*, he got him in all the haſt to *Conſtantinople*, and ſued out a commandment from the Lieutenant of that Province for the ſharp correction of them. Whileſt that *Theodoſius* the Biſhop made friends at *Conſtantinople* for the furtherance of his ſuit, *Agapetus* whom I termed the *Macedonian* Biſhop, was converted, and fell to embrace the right and ſound faith. For after he had aſſembled together all the Clergy and Laity within his juriſdiction, he perſwaded them to receive the faith of *One ſubſtance*. This being done, he went with ſpeed together with a great multitude, nay with the whole City, into the Church, where after prayers and ſolemn ſervice, he got him into the ſeat of *Theodoſius*. Immediatly after the linking of the people together in the bond of love and unity, thenceforth he maintained the faith of *One ſubſtance*, ſo that he obtained the government of the Churches belonging unto the Dioceſs and City of *Synada*. Shortly after *Theodoſius* came home to *Synada*, and brought with him authority from the Lieutenant, whereof he bragged not a little, and being ignorant of all the things that were done in his abſence, ſtraightway he got him into the Church, where he found but ſmall welcome, for all the doors were made faſt againſt him, and after that he underſtood of their dealing, again he poſted to *Conſtantinople*. There he bewailed his ſtate before *Atticus* the Biſhop, and opened unto him, how that he was injurioufly thruſt beſides his Biſhoprick. *Atticus* underſtanding that all fell out to the great profit and furtherance of the Church of God, began to paciſie him with milde and courteous languages, exhorting him thenceforth to embrace a quiet life void of all trouble and moleſtation, and not to prefer his own private gain and lucre before the profit and commodity of the whole Church. He wrote moreover unto *Agapetus*, willing him to enjoy the Biſhoprick, and not to fear at all the diſpleaſure of *Theodoſius*.

Agapetus a Macedonian fell to embrace the faith of *One ſubſtance*.

Chap. IV.

How a lame Jew being baptized of Atticus *the Biſhop, recovered again his limbs.*

EVen as the aforeſaid circumſtance which fell out in the dayes of *Atticus* was a great furtherance to the Church of God: ſo likewiſe miracles with the gift of healing which reigned in thoſe times, turned to the glory of God, and the profit of his people. For a certain *Jew* being held the ſpace of many years with a palſie, was fain to keep his bed, who having tried all the ſalves and medicines, and all the practices and prayers of the *Jews*, was not a jot the better: at length he fled for refuge unto the Baptiſm miniſtred in the Church of Chriſt, perſwading himſelf for ſurety, that by the means of this, being the true phyſick of the ſoul, he might recover the former health of his body. *Atticus* was immediately made privy unto this his devout mind and godly diſpoſition: he inſtructed the *Jew* in the principles and Articles of Chriſtian Religion, laid before him the hope that was to be had in *Chriſt Jeſu*, and bids that *Jew*, Bed and all ſhould be brought unto the Font, and place appointed for the miniſtration of Baptiſm. This *Jew* being grievouſly taken with the palſey, was no ſooner baptized in the faith of Chriſt, and taken out of the Font, but his diſeaſe left him, ſo that he recovered his former health. This gift of healing being wrought by the power of Chriſt, prevailed in the world among the men of theſe our dayes. Many of the *Gentiles*, hearing the fame of this miraculous power, received the faith and were baptized: but the *Jews*, although they fought after ſigns and wonders, yet could they not with ſigns be brought to embrace the Chriſtian faith.

A *Jew* troubled with the Palſie.

The gift of healing in the dayes of *Socrates*.

Chap. V.

How that Sabbatius *a Jew born, being Prieſt of the Novatian Church, fell from his own Sect:*

ALbeit Chriſt the Son of God, beſtowed the aforeſaid graces and benefits upon mankind of his ſingular love and goodneſs, yet the greater part making no reckoning thereof (more is the pity) wallow ſtill in the puddle of ſin and incredulity. Neither were the *Jews* only they which made light account of the ſigns and wonders wrought among men, but others alſo which are proud of their rites, yea and are proved to be no leſs than plain *Jews* in faith and Religion. *Sabbatius* of whom I ſpake a little before, could not quiet himſelf with

Sabbatius a *Novatian* Prieſt.

with the inferiour degree of Prieſthood, but coveting to climb up unto the room of a Biſhop, took occaſion then of the Jewiſh obſervation of the Feaſt of *Eaſter*, and ſevered himſelf from the *Novatian* Church. Wherefore as he frequented ſeverall and private Conventicles from his Biſhop *Siſinius*, in a certain place of the City called *the dry hillock*, where now the *market of Arcadius* is kept, he preſumed ſo hainous an offence, that hanging might ſeem to be too ſmall a puniſhment for his labour. For on the day appointed for the celebration of the communion, as he read a certain piece of the Goſpel which began with theſe words, *The Feaſt of ſweet bread drew nigh, which is called Eaſter*. he added of his own that which was never found written, or ever heard of before, in theſe words, Curſed be every one that keepeth *Eaſter* without ſweet bread. Which words ſtuck in the minds of many men, ſo that divers of the ſimpler ſort of the *Novatian* Laity being thus drawn from the faith, addicted themſelves unto his fond opinion. But this his crafty and ſubtle forgery fell otherwiſe out than he hoped, for ſuch as preſume to corrupt the Word of God, have ever an ill end and unfortunate ſucceſs. For ſhortly after, whenas he kept the Feaſt of *Eaſter* according unto the corrupt opinion conceived in his mind, whenas many flocked unto him after the wonted manner, and ſolemnized throughout the whole night the accuſtomed vigils, they were all ſet on a furious and frantick kind of tumult. They imagined with themſelves that they ſaw *Siſinius* their Biſhop ſet upon them with an infinite multitude of men. Wherefore the throng being great, and as it is very like in the night ſeaſon, being ſhut up in a narrow room, ſmothered one another, ſo that there died above threeſcore and ten perſons. This being done, many ſhrinked from *Sabbatius*, but divers others nevertheleſs cleaved earneſtly unto the fooliſh and fond opinion they had conceived of that celebration of *Eaſter*. But how this *Sabbatius* forſwore himſelf a little before, and aſpired unto the calling of a Biſhop, we will declare hereafter.

Luke 22.

The corrupters of Gods Word have ill ends.

CHAP. VI.

Of ſuch as were the Captains and Ring-leaders of the Arian opinion.

DOrotheus an Arian Biſhop, whom we have remembred before to have been tranſlated by the Arians from *Antioch* to *Conſtantinople*, departed this life when he had lived a hundred and nineteen years the firſt of *November*, in the ſeventh Conſulſhip of *Honorius*, and the ſecond of *Theodoſius Auguſtus*. After his deceaſe the Arian Sect choſe *Barbas* to their Biſhop, in whoſe time the Arians had amongſt them two notable men, by whoſe means their hereſie began to revive again: the ones name was *Timotheus*, the other was called *Georgius*, but Prieſts both: *Georgius* excelled in prophane literature, *Timothe* of the contrary gave himſelf wholly to the reading of the Word of God. *Georgius* was never ſeen without *Ariſtotle* or *Plato* in his hand, *Timothe* again was a great man in *Origen*, and as he expounded holy Scripture, he ſhewed himſelf to be well ſeen in the Hebrew tongue. *Timothe* was aforetime of the *Pſathyrian* Sect, and *Georgius* was made Prieſt by *Barbas*. I my ſelf by conferring with *Timotheus*, perceived how ready he was to ſatisfie and reſolve every doubt that was demanded of him, and plainly to ſet wide open the obſcure places of holy Scriptures: he was ever wont to cite *Origen* for witneſs, to teſtifie that his ſayings were no other than true. Wherefore I cannot verily but marvel, why theſe two men continued Arians, ſeeing that the one was a great reader of *Plato*, the other ever a perufing of *Origen*. For *Plato* affirmed that the ſecond and third cauſe (ſo he was wont to term them) had no beginning of eſſence: *Origen* likewiſe confeſſeth every where the Son to be coeternall with the Father. And although they perſevered in their Church, yet privily, and by little and little they reformed the Arian opinion, and purged their doctrine of many pernitious and peſtilent blaſphemies of *Arius*. Of theſe men ſo far. Shortly after when *Siſinius* the *Novatian* Biſhop had departed this life in the aforeſaid Conſulſhip, *Chryſanthus* (of whom I mind to ſpeak more hereafter) was choſen to be their Biſhop.

Barbas.

Georgius. Timotheus.

CHAP. VII.

How that Cyrillus *ſucceeded* Theophilus *in the Biſhopriek of* Alexandria.

SHortly after *Theophilus* Biſhop of *Alexandria* being fallen into a Lethargy, departed this life the ninth Conſulſhip of *Honorius*, the fifth of *Theodoſius*, and the fifteenth of *October*. Then there aroſe a great ſtir and contention about the election of a Biſhop. Some

Some would have *Timotheus* the Archdeacon, ſome other would have *Cyrillus*, *Theophilus* brothers ſon preferred to the Biſhoprick. While the people were thus at variance, though *Abudatius* Captain of the Garriſon in *Alexandria* laboured for *Timothee*, and furthered his ſuit: yet three dayes after the deceaſe of *Theophilus*, *Cyrillus* was choſen Biſhop and enjoyed the Biſhoprick: and withall he challenged unto himſelf more authority than ever *Theophilus* had before him. From that time forth the Biſhop of *Alexandria* beſides the overſight and juriſdiction of his Clergy and Eccleſiaſticall matters, took alſo the government of temporall affairs. Wherefore *Cyrillus* immediately after he had ſhut up the *Novatian* Churches within *Alexandria*, not only rifled them of all the treaſure, but alſo bereaved *Theopemptus* their Biſhop of all his ſubſtance.

Cyrillus Biſhop of *Alexandria*, *Anno Dom.* 418.

The Biſhop of *Alexandria* both a Biſhop and a Magiſtrate.

Chap. VIII.

Of Maruthas *Biſhop of* Meſopotamia, *and how that by his means the faith of Chriſt took great encreaſe in* Perſia.

Anno Dom. 418. IT fell out in thoſe dayes that the faith of Chriſt flouriſhed in *Perſia*, and that upon ſuch an occaſion as followeth. Between the *Romans* and the *Perſians* commonly do paſs many Embaſſadors, ſundry cauſes conſtraining each of them to ſend in Embaſſie unto the other. That very inſtant did require that *Maruthas* Biſhop of *Meſopotamia* (of whom I made mention before) ſhould be ſent from the Emperor of *Rome* unto the King of *Perſia*. The King perceiving by him that he was a godly man, had him in great reverence, was ruled by him as by a rare and ſingular man. This grieved the Magicians which were much made of, and in great credit with the King of *Perſia*. For they were wonderfully afraid, leſt the King through the counſell of *Maruthas* would become a Chriſtian. *Maruthas* by the means of prayer had rid the King of his continuall head-ach, which the Magicians and Socerers could not do. Wherefore they deviſe a certain ſleight for to delude the King withall. And becauſe the *Perſians* worſhip the fire for their God, the King is alwayes accuſtomed in a certain houſe to adore fire which continually burned: under the ground they convey a man, whom they make to rore and cry out as followeth when the King is at his prayers: The King muſt be thruſt out of his Kingdome: he behaveth himſelf lewdly in taking the Chriſtian Prieſt for a godly perſon. *Iſdigerdes* (for ſo was their King called) hearing this dreadfull voice, although he reverenced *Maruthas*, yet purpoſed he to ſend him away. Then *Maruthas* being a right godly man, gave himſelf wholly to prayer, whereby he found out the fraud and deceit of the Magicians. Wherefore he reaſoneth thus with the King: Be no longer deceived, O King, but get thee into the houſe, cauſe the earth to be digged up, and thou ſhalt eaſily perceive their guile: for the fire ſpeaketh not, it is a certain device invented by men for that purpoſe. The King yeeldeth unto the counſell of *Maruthas*, goeth again unto the houſe where the fire continually burned. When the voice was heard the ſecond time, he commanded the earth ſhould be caſt up, and there was he found which ſpake, and cried out, whoſe clamour they took to be the commandment of God himſelf. The King when he eſpied their lewd treachery, was exceeding wroth, and gave charge that every tenth of the Magicians kindred ſhould be executed: he turned him to *Maruthas*, and willed him to build Churches where it pleaſed him beſt. Upon this occaſion it fell out, that the faith in Chriſt flouriſhed exceedingly in the Kingdome of *Perſia*. For that time *Maruthas* left *Perſia*, and took his voyage to *Conſtantinople*. Shortly after he went again in Embaſſie into *Perſia*: by that time the Magicians found out other deceitfull devices, and afreſh they fall a forging, to the end the Kings mind might be alienated from him. Of ſet purpoſe they infected the Air of a certain place where the King was wont to frequent, with a ſtinking ſavor, and withall they ſlander the Chriſtians that it was ſcattered by them. But the King having juſt cauſe to ſuſpect the Magicians for their former wiles, made great enquiry who ſhould play ſo ſluttiſh a part: at length by long ſifting it was known that the Magicians themſelves had cauſed this corrupt odour for the nonce to be ſpread all over the place: wherefore again he executed many of them, but *Maruthas* he had in great eſtimation. Thenceforth he loved the *Romans* entirely, and embraced them in league of peace and friendſhip. The King was almoſt become a Chriſtian, when *Maruthas* together with *Ablatus* the *Perſian* Biſhop publiſhed unto the world another experiment or triall of the Chriſtian faith: for they both being continually given to watch and to pray, caſt a devil out of the Kings ſon which tormented him out of meaſure. But death prevented him and

Iſdigerdes King of *Perſia*.

The Magicians do ſuffer.

Ablatus Biſhop of *Perſia*.

and abridged the reins of the mortal race ere he could fully be inſtructed in the Chriſtian faith. After his deceaſe his ſon *Bararanes* enjoyed the Crown, in whoſe days (as it ſhall be hereafter more plainly declared) the league between the *Romans* and the *Perſians* was broken.

Chap. IX.

The ſucceſſion of Biſhops in the Churches of Antioch *and* Rome.

About that time when *Flavianus* Biſhop of *Antioch* had departed this life, *Porphyrius* was choſen in his room, and after *Porphyrius*, *Alexander* was made Biſhop of that See. In the Church of *Rome*, when that *Damaſus* had governed the Eccleſiaſtical affairs the ſpace of eighteen years, *Siricius* ſucceeded him in the Biſhoprick. Again, after that *Siricius* had continued there the term of fifteen years and departed this life, *Anaſtaſius* was Biſhop three years: after his deceaſe *Innocentius* (who firſt drove the *Novatians* out of *Rome*, and deprived them of many Churches) was made Biſhop of that See.

Flavianus.
Porphyrius.
Alexander.
Damaſus.
Siricius.
Anaſtaſius.
Innocentius.

Chap. X.

How that Alarichus *took* Rome, *and made it ſubject unto the* Barbarians.

It fell out in thoſe dayes that *Rome* was taken of the *Barbarians*. For one *Alarichus* a *Barbarian* being in league with the *Romans*, and ſometime aided the Emperor *Theodoſius* in the war againſt the tirant *Eugenius*, and therefore was advanced into great honour by the *Romans*, when he could not patiently content himſelf with the proſperous ſail of fortunate ſucceſſes, although he aſpired not unto the imperial Scepter, yet left he *Conſtantinople*, and poſted in all the haſt into the Weſt parts of the world. He was no ſooner come to *Illyricum*, but he ſubdued unto him all that country. As he went forwards on his journey, the *Theſſalians* withſtood him about the entries of the river *Peneus*, the ready way by mount *Pindus* unto *Nicopolis* a City of *Epirus*: the field being there pitched, the *Theſſalians* ſlew above three thouſand men. After that the *Barbarians* which accompanied *Alarichus* ranſacking and ſpoiling both Town and Country as they went, took at length the City of *Rome*. They ranſacked they City: the defaced and fired many worthy Monuments: they violently ſpoiled the Citizens of their money: they executed many of the Senators with ſundry kinds of torments. *Alarichus* to the end he might bring the Royal Port and majeſty of the Imperial Scepter into contempt and deriſion, proclaimed Emperor one whoſe name was *Attalus*: this man by his procurement walked abroad the ſpace of one whole day, guarded with a troop of Souldiers, the next day after, in the attire and habit of a ſervant. When theſe things prevailed in ſuch ſort as you hear. *Alarichus* took his heels and ran away: for the report that was bruted abroad of *Theodoſius* the Emperors great power marching to give him battel, aſtonied his mind, and put him in great fear. Neither was it a fable or a forged rumour, but a moſt certain truth, that the Emperors hoſt made expedition to wage battel with him. He whenas he could in no wiſe away with the fame, betook himſelf to flight. The report goeth, that as he went towards *Rome*, a certain Monk met him, who admoniſhed him not to delight himſelf with perpetrating of ſuch hainous and horrible offences, neither to rejoyce in committing of ſlaughter and blood-ſhed. Whom *Alarichus* anſwered in this ſort: *I God knoweth, do take this voyage againſt my will. There is one which moleſteth me daily, nay he compelleth me by force, and ſaith thus unto me: Go on thy journey, deſtroy the City of Rome.* So far of *Alarichus*.

Alarichus.

Attalus.

Alarichus (as it is ſuppoſed) is commanded from above to deſtroy the City of *Rome* for their great ſin and iniquity.

Chap. XI.

Of the Biſhops which in thoſe dayes governed the Church of Rome.

After *Innocentius*, *Zoſimus* governed the Church of *Rome* the ſpace of two years: after his deceaſe *Bonifacius* was Biſhop three years, whom *Celeſtinus* ſucceeded. This man baniſhed the *Novatians* out of *Rome*, deprived them of their Churches, and conſtrained *Ruſticula* their Biſhop privily to raiſe private Conventicles. For unto that time the *Novatians* flouriſhed at *Rome*, enjoyed their many Churches, and had under them great Congregations. But then they began to be hated out of meaſure, whenas the Biſhop of *Rome* (no otherwiſe than the Biſhop of *Alexandria*) paſſing the bounds of his Prieſtly Order, preſumed now to challenge unto himſelf ſecular power and authority. Therefore thoſe

Biſhops

Biſhops permitted not ſuch as held with them the faith of *One ſubſtance*, freely to frequent their wonted aſſemblies: and although they commended them for their uniform conſent as touching the faith, yet they deprived them of all their ſubſtance. But the *Novatians* which inhabited *Conſtantinople*, were not ſo dealt withal. For the Biſhops of *Conſtantinople* beſides that they embraced them for their uniformity in faith, they ſuffered them (as I ſaid before) to have their Churches within the City.

Chap. XII.

Of Chryſanthus *Biſhop of the Novatian Church in* Conſtantinople.

After the deceaſe of *Siſinius*, *Chryſanthus* the ſon of *Marcianus*, who was the predeceſſor of *Siſinius* in the *Novatian* Biſhoprick, was in manner compelled to be their Biſhop. This man almoſt from his youth up was a Souldier in the Emperors Court: afterwards in the reign of *Theodoſius Magnus*, Lieutenant of *Italy*: again the Emperors Vicegerent in the Iſles of *Brittain*, where he purchaſed unto himſelf great commendation for his politick Government, being well ſtricken in years, he came to *Conſtantinople*, and labouring to be Governour or Magiſtrate rather in that City, than in far and forrain countries, he was conſtrained againſt his will to be Biſhop of the *Novatians*. For when *Siſinius* being at the point of death, made mention of him as a fit man to ſucceed him in the room: the Novatian people taking the cenſure of *Siſinius* as a Canon or Law, compelled him to be their Biſhop. But when *Chryſanthus* had conveyed himſelf out of the way, leſt he ſhould take upon him that function, *Sabbatius* thinking verily that now he had found fit opportunity for to creep into the Biſhops See: deſpiſed the dreadfull proteſtations he had ſolemnly vowed, and the oath he had taken: got him a company of obſcure Biſhops to conſecrate him, and forth he ſteps a Biſhop. One of the Conſecrators was *Hermogenes*, whom he himſelf had aforetime excommunicated for the blaſphemous Books which he publiſhed unto the world. But all the fetches of *Sabbatius* framed not aright. For the people deteſting his corrupt and intolerable ambition (there was no way unaſſayed of him for to attain unto the Biſhoprick) ſought out both coaſt and countrey for *Chryſanthus:* when they had found him lurking in *Bithynia*, they forced him thence and ſtiled him Biſhop. He was a man that excelled all others, not only in politick wiſdom, but alſo in modeſt behaviour: by this means the Novatian Churches in *Conſtantinople* flouriſhed exceedingly. He was the firſt that of his own ſubſtance gave gold unto the poor: he took nothing ſave only two loaves every Sunday of the bleſſed bread: he was a man that was very diligent in his Eccleſiaſtical function: he took *Ablabius* the Rhetorician a very wiſe man of the Novatian Church, out of *Troilus* the Sophiſts ſchool, and made him Miniſter. There are extant notable and excellent ſermons of this *Chryſanthus*. *Ablabius* was afterwards made Biſhop of the Novatian Church at *Nice*, where alſo he profeſſed Rhetorick.

Chap. XIII.

Of the ſtir at Alexandria *between the Chriſtians and the Jews: of the contention between* Cyrillus *the Biſhop, and* Oreſtes *the Lieutenant.*

About that time the *Jews* were baniſhed *Alexandria* by *Cyrilus* the Biſhop, upon ſuch an occaſion as followeth. The people of *Alexandria*, above all other men, are prone to ſchiſme and contention: for if that any quarrel at any time ariſe among them, immediately hainous and horrible offences are wont to enſue, the tumult is never appeaſed without great bloud-ſhed. It fell out that the great throng and multitude of people contended among themſelves, not about any neceſſary matter, but who could approach neareſt unto the Dancers, which lewd cuſtom is now crept into all Cities. For a great multitude aſſembled together on the Saturday to paſtime themſelves with the beholding of a certain Dancer. And becauſe the *Jews* ſpent not that day in the hearing of their Law being their Sabbath-Day, but gave themſelves wholly unto the hearing of Comedies and Interludes, to the beholding of ſhews and ſpectacles, that day was the occaſion of great ſchiſm and diſſention among the people. And though the tumult was partly appeaſed by the Lieutenant of *Alexandria*: yet nevertheleſſe the *Jews* gave not over their quarrel, for the ſpite they owed unto the one part of the faction. For the *Jews* as they were alwayes found deadly foes unto ſuch as profeſſed the Chriſtian faith: ſo then above all other

Dancing uſed in *Alexandria* on Saturdaies.

times

times they were incensed against them, because of the dancers. Wherefore when as *Orestes* the Lieutenant of *Alexandria* had nailed upon the Theatre the Writ of Politick Governance (for so do the people of *Alexandria* term the publick Proclamations of the Lieutenant) some of *Cyrillus* the Bishops familiar friends stepped for to examine what the Lieutenant had written. Of which number one was *Hierax* a Schoolmaster and Professor of Grammar, a diligent auditor of *Cyrillus* the Bishop, and one that was greatly delighted with his Sermons. The multitude of the *Jews* seeing this *Hierax* upon the stage, exclaimed immediatly against him, that he came thither for no other cause, but only to set the people together by the ears. *Orestes* although heretofore he envied the authority of Bishops, because that the credit and power which the Emperors granted the Magistrates and Lieutenants, was by reason of them abridged and cut short: yet then he spited him above all other times, because that *Cyrillus* would pry into his writings, and curiously sift out the contents and meaning thereof. Therefore he caused *Hierax* openly to be apprehended in the midst of the Theatre, and to be punished extreamly. *Cyrillus* understanding of this, warned the chief of the *Jews* to appear before him, and told them plainly, if they would not give over their rebellion and traiterous conspiracy against the true Christians, he would punish them according unto their deserts. The *Jews* stomacking the Bishops threats, fretted the more, and boyled within themselves for anger, they fell to devising of sleights for to mischief the Christians, which in the end caused all the *Jews* to be banished *Alexandria*: the circumstance was in such sort as followeth. The *Jews* after consultation laying down a sign for each of them to know the other, to wit, the carrying of a ring made of the rinde or bark of the Palm-tree, purposed to set upon the Christians in the night time. Wherefore on a certain night they sent abroad throughout the whole City such as should cry fire, fire, and where should it be but in the Church called S^t *Alexanders*. The Christians hearing of this, rose up, left their houses, ran to save the Church from burning, some out of this street, and some out of that. Then the *Jews* stepped forth suddenly from under the Penthouses, set upon the Christians and slew them. And as they indeavoured to keep their hands that their rings might not be seen: so they dispatched out of the way as many Christians as met them. When the day appeared and the Sun was up, the authors of this horrible murther were known well enough. *Cyrillus* understanding of the circumstance, was wonderfully incensed against them: got him straight with great power into the Synagogues of the *Jews*, (for so were their Churches called) and executed presently some of the *Jews*, some other he banished the City, other some he bereaved of their substance. Wherefore the *Jews* which inhabited *Alexandria* since the Reign of *Alexander* King of *Macedonia*, were then banished the City, and dispersed over all Countries. *Adamantius* a Physician, one of the scattered *Jews*, got him unto *Atticus* Bishop of *Constantinople*, became a Christian, and dwelt afterwards in *Alexandria*. *Orestes* the Lieutenant of that City took in very ill part that deed of *Cyril*: and was very sorry that so noble a City should be deprived of so great a multitude of men. Wherefore he certified the Emperor of all the doings there. *Cyrillus* likewise painted forth in paper the traiterous conspiracy of the *Jews*, and sent it in writing unto the Emperor: yet nevertheless he laboured to become friends with *Orestes*, for so the Citizens of *Alexandria* did advise him. But when *Orestes* would not as much as once bear the motion of reconciliation between them, *Cyril* reached into his hand the New Testament, supposing verily he would reverence the Book, and remember himself the better. When that the mind of *Orestes* could not be turned, neither any good mood found in him, but that deadly enmity grew between them, such a calamity ensued thereof, as I mind hereafter at large to declare.

Temporal and worldly Magistrates are grieved that the Church should have any authority or preheminence.

Adamantius.

Chap. XIV.

How the Monks inhabiting the mount Nitria, *came to the City of* Alexandria *to defend* Cyril, *and of the stir they made against* Orestes *the Lieutenant.*

Divers of the Monks inhabiting mount *Nitria*, being hotly disposed, as they lately were, when as *Theophilus* the Bishop had armed them against *Dioscorus* and his Brethren, gave themselves contentiously to partaking, and purposed of their own accord to maintain the quarrel of *Cyril*. Wherefore to the number of fifty Monks leaving their Monasteries, came to *Alexandria*, compassed the Lieutenant as he rode in his Chariot, assaulted him, called him a Sacrificer, an Ethnick, with sundry other contumelious languages,

ges. He ſuppoſing with himſelf that *Cyril* had wrought this conſpiracy againſt him, cried out, that he was a Chriſtian, and that *Atticus* Biſhop of *Conſtantinople* had baptized him. But whenas the Monks weighed not his words, one of them whoſe name was *Ammonius*, took the Lieutenant on the head with a ſtone. The Lieutenant being ſore wounded with the blow, for the bloud ran about his ears; the Sergeants and ſuch as guarded the perſon of the Lieutenant ſeeing the ſtones flie about their ears, fled away, few only excepted, and held down their heads among the multitude. In the mean while the people of *Alexandria* came about them, and in the Lieutenants behalf ſet upon the Monks: in the end theſe Monks ran all away, *Ammonius* only excepted. Him they took and brought before the Lieutenant. He openly, according unto the Laws, reaſoneth with him of the matter, pronounceth againſt him the ſentence of juſtice, and tormented him as long as breath remained in his body. All theſe circumſtances ſhortly after were opened unto the Emperors. *Cyril* alſo certified them of the ſame matter, though in another ſort. He took the corps of *Ammonius*, and buried it in a certain Church, calling him not *Ammonius*, but *Thamnaſius*. In the Church he extolled the noble courage of this man, the great combat he endured for godlineſs, and commanded he ſhould be called a Martyr. But the modeſt and graver ſort of Chriſtians allowed not of *Cyrils* doings herein, for they knew that *Ammonius* died not in torment, becauſe he would not deny Chriſt, but ſuffered due puniſhment for his raſh enterprizes. Wherefore *Cyril* himſelf ſuffered at length this hainous offence by little and little to fall into oblivion. Neither was the contention and quarrel between *Cyril* and *Oreſtes* put up as yet, for there enſued another calamity not much unlike this, the which I am now about to declare.

Ammonius the Monk wounded the Lieutenant of *Alexandria* with a ſtone.

Chap. XV.

Of Hypatia *a woman which excelled in Philoſophy.*

THere was in *Alexandria* a woman whoſe name was *Hypatia*, the daughter of *Theon* the Philoſopher, who profited ſo much in profound learning, that ſhe excelled all the Philoſophers of that time: and not only ſucceeded in *Plato* his School, the which exercile *Plotinus* continued, but alſo expounded to as many as came to hear her the precepts and doctrine of all ſorts of Philoſophers. Wherefore as many as gave their ſtudy to the knowledge of Philoſophical Diſcipline flocked unto her leſſons from every Countrey. Moreover for her grave courage of mind, the which ſhe gathered out of the fountains and bowels of philoſophical Literature, for her modeſt and matron-like behaviour, ſhe ſticked not to preſent her ſelf before Princes and Magiſtrates. Neither was ſhe abaſhed to come into the open face of the Aſſembly. All men did both reverence and had her in admiration for the ſingular modeſty of her mind. Wherefore ſhe had great ſpite and envy owed unto her; and becauſe ſhe conferred oft, and had great familiarity with *Oreſtes*, the people charged her that ſhe was the cauſe why the Biſhop and *Oreſtes* were not become friends. To be ſhort, certain heady and raſh cock-brains whoſe guide and captain was *Peter* a Reader of that Church, watched this woman coming homefrom ſome place or other, they pull her out of her Chariot: they hale her into the Church called *Caſarium*: they ſtripped her ſtark naked; they raze the ſkin, and rend the fleſh of her body with ſharp ſhels, untill the breath departed out of her body: they quarter her body: they bring her quarters unto a place called *Cinaron*, and burn them to aſhes. This hainous offence was no ſmall blemiſh both to *Cyril* and the Church of *Alexandria*. For the profeſſors of Chriſtian Religion ſhould be no fighters, they ought to be far from committing of murther and bloudſhed, with other ſuch horrible offences. Theſe things came thus to paſs the fourth year of *Cyrils* Conſecration, the tenth Conſulſhip of *Honorius*, and the ſeventh of *Theodoſius*, in the moneth of *March*, and on the Ember-days.

Hypatia a woman of great learning.

Chap. XVI.

How the Jews *conſpired againſt the* Chriſtians *and were foiled.*

SHortly after the *Jews* for their horrible practiſes againſt the profeſſors of the Chriſtian Faith, ſuffered puniſhment due for their deſert, in a certain place called *Inneſtar*, between *Chaleis* and *Antioch* in *Syria*. At the time of their Plays and Enterludes, they committed many abſurd and ſhamefull acts: at length through frenſie and furious motion they removed

moved reason out of her seat, and like mad men they contumeliously derided in their playes not only the *Christians*, but also *Christ Jesus* himself; they scoffed at the Crosse, and mocked as many as put their trust in him that was crcified thereon. The manner is as followeth. They lay hold on a child of the Christians, they nail him to a tree, and lift him up on high. When they had so done, first they deride and laugh at him: immediatly after like mad men they scourge him as long as breath remained in his body. For this cause there was great contention between them and the Christians. Moreover the Emperor was certified what an horrible act the *Jews* had committed, who wrote again unto the Lieutenant and Magistrates of that Province, that they should make diligent search and inquisition for the authors and workers of so great a mischief, and punish them severely. Therefore the *Jews* inhabiting that region, for the shamefull act they had committed in jest, were punished in earnest.

The *Jews* crucified a boy in derision of all *Christians*.

Chap. XVII.

Of Paulus *the* Novatian *Bishop, and the miracle wrought at the baptizing of the deceitfull Jew.*

About that time *Chrysanthus* the *Novatian* Bishop, after he had governed such congregations as were under him the space of seven years, departed this life in the Consulship of *Monaxia* and *Plyntha*, the six and twentieth of *August*, whom *Paulus* succeeded. This *Paulus* a good while ago was Schoolmaster and Reader of the Latine tongue, afterwards he left that kind of study, and framed himself to the monastical life. He founded a Monastery of such men as gave themselves to the study of virtue and godlinesse, not unlike unto the Monasteries of the Monks inhabiting the desert. I knew the man my self to be such a one as *Evagrius* writeth the religious men living in the wilderness ought to be. For he imitated his precepts, he gave himself to continual fasting: he spake little: he accustomed to abstain from living creatures, and oftentimes from wine and oil: he was very carefull in relieving of the poor: he visited continually such as lay in fetters and close prison: he was a great suter unto temporal Magistrates for the afflicted and succourless, which always with willing minds granted him his request, for the great reverence and singular opinion of godliness they conceived of him. But what need I use many words in the recital of his virtue? One notable act of his I am now about to declare, which shall suffice in stead of many, and worthy it is to be printed in marble, to the memory of all posterity in time to come. A certain dissembling *Jew* feigning he would imbrace the Christian Faith, was often baptized, through the which wiles he got much money. After he had guilefully deceived many men of sundry sects and opinions (for he had been baptized of the *Arians* and *Macedonians*) having no more whose eyes he might blear, at length he comes to *Paulus* the *Novatian* Bishop, and protesteth unto him, that gladly he would be baptized, and praieth him that he may obtain it at his hand. *Paulus* liketh well of his sute; but he said unto him, that he would not baptize him afore he had learned the Articles and Principles of the Faith, and given himself to fasting the space of many days. The *Jew* against his will being constrained to fast, called upon them every day to be baptized. *Paulus* seeing that he was so earnest to be baptized, thought best not to displease him with delay, but made all things ready for Baptism. When he had provided for him a white garment, and caused the Font to be filled with water, he sent for the *Jew* thither to be baptized. But all the water by a certain divine power and secret operation which the outward eye could not attain unto, was suddenly dried up. And whenas neither Bishop, nor such other as were present perceived the manner how it was gone; but thinking that it ran through the hole in the bottom of the Font (where at other times they were wont to let the water go) they stopped all the holes and chinks on every side, and filled the Font afresh. But when the *Jew* was brought the second time, and hanged his head over the Font, the water again vanished away every drop. *Paulus* seeing this, said unto the *Jew*: O man thou dissemblest egregiously, or else thou hast been baptized unwittingly. In the end when as the rumor and report of this miracle caused many to run unto the place, one by chance among the rest knew the *Jew* by his favour, and affirmed that he saw him baptized of *Atticus* Bishop of *Constantinople*. This miracle was wrought under the hand of *Paulus* the *Novatian* Bishop.

Chrysanthus.

Paulus.

Chap. XVIII.

How that after the deceaſe of Iſdigerdes *King of* Perſia *the league was broken between the* Romans *and the* Perſians, *and how the* Perſians *in the end were foiled and the City preſerved.*

After the deceaſe of *Iſdigerdes* King of *Perſia*, which in all his life time perſecuted not the Chriſtians inhabiting his dominions, his ſon *Baratanes* being crowned in his fathers ſtead, was driven thereunto through the perſwaſion of Magicians and Southſayers, ſo that he vexed the Chriſtians out of meaſure, and puniſhed them with ſundry torments after the manner of *Perſia*. Wherefore the Chriſtians which dwelt in *Perſia* were conſtrained to fly unto the *Romans* for refuge: they humbly crave of them that they will pity their caſe, that they will not ſuffer them in ſuch ſort lamentably to be oppreſſed. *Atticus* the Biſhop entertained thoſe ſuters courteouſly: furthered their ſuit as much as in him lay, and opened unto the Emperor *Theodoſius* their caſe. The *Romans* at the ſame time were offended with the *Perſians* for another matter, the quarrell was as followeth. The *Perſians* had borrowed of the *Romans* certain ſearchers and diggers of gold mines, theſe men they would not only not deliver back again, but ſpoiled alſo the *Roman* Merchants of their wares and merchandize: the refuge of the Chriſtians augmented the unkindneſs, and encreaſed the diſpleaſure, for immediately after their flight, the King of *Perſia* ſent Embaſſadors requiring them back again as fugitive perſons. The *Romans* becauſe they ran unto them for ſuccour, would not reſtore them: nay they purpoſed not only to aid them which were ſimple ſuters, but alſo with all might poſſible generally to maintain the quarrell in the behalf of Chriſtian Religion. Wherefore they chooſe rather to wage battell with the *Perſians*, than ſuffer the Chriſtians ſo miſerably to periſh. To be ſhort, the league was broken and open Warre proclaimed, but in mine opinion it ſhall not be amiſs briefly to run over ſome things thereof. The Emperor of *Rome* firſt of all ſent an hoſt of armed ſouldiers apart one from the other againſt the *Perſians*, whereof *Ardaburius* was General. He paſſing through *Armenia* entred with force into the *Perſian* dominions, and deſtroyed the Province called *Azazena*. *Narſaus* the King of *Perſia* Captain went forth to meet him with great power of *Perſian* ſouldiers: they joyned together: the field was fought: *Narſaus* was foiled and fled away to ſave his life. Afterwards when he ſaw his time he determined to enter unlooked for into the *Roman* dominions through *Meſopotamia*, where there was no power to reſiſt them, and purpoſed to revenge him of the *Romans*. But the *Roman* Captain was quickly made privy unto the policy and fetch of *Narſaus*, for he ſacked and rifled *Azazena* with all ſpeed, and got him in poſt haſt to *Meſopotamia*. Wherefore though *Narſaus* had gathered a wonderfull great power together, yet could he not invade the *Roman* Countries. When he came to *Niſibis* a City of *Perſia*, yet ſituated juſt in the midſt between the *Roman* and *Perſian* dominions, he ſent unto *Ardaburius* that he would gladly come to parly with him, touching the time and place, when and where the battell ſhould be fought. *Ardaburius* anſwered the legats in this ſort: tell *Narſaus* from me, that the Emperors of *Rome* uſe not to wage battell at *Narſaus* his pleaſure. Wherefore the Emperor of *Rome* underſtanding that the King of *Perſia* had gathered a great army together, for to wage battell with him, put his whole truſt and confidence in God, and ſent of the contrary a great hoſt againſt him. And hereby it will evidently appear unto the whole world, that the Emperor enjoyed immediately a ſingular benefit for caſting his care and affiance upon God; for whenas the Citizens of *Conſtantinople* were very ſad and heavy, miſtruſting the doubfull end of the variable chances incident to Warres, a company of Angels appeared unto certain in *Bithynia*, whom neceſſary affairs conſtrained to travell into *Conſtantinople*, and willed them to ſalute the Citizens of *Conſtantinople*, and bid them be of good chear, exhorting them to pray and put their truſt in God, that the *Romans* ſhould foil the enemy and become conquerors, and that God had ſent them as governours and ſoveraign Captains of the Warres. This being heard, not only the City was recreated, but alſo the ſouldiers hearts were lighted and the more encouraged to fight. When the Camp was removed, and the Wars tranſlated out of *Armenia* into *Meſopotamia*, the *Romans* got the *Perſian* ſouldiers into the City of *Niſibis*, and there beſieged them: they ſet to the Wals wooden turrets reſembling ladders rolled upon wheels and winded up: they ſlew many of them

which

which fought on the wals, defended their City, and withſtood their ſcaling. *Baratanes* King of *Perſia* underſtanding that his Country *Azazena* was deſtroyed, and that his ſouldiers were ſhut up of the *Romans*, and beſieged within the wals of *Niſibis*, went himſelf with all his power againſt the *Romans*. But becauſe he feared greatly the force of the *Roman* ſouldiers, he craved aid of the *Saracens*, whoſe Governour then was *Alamundarus* a man of valiant courage and noble proweſs, which brought with him an infinite company of *Saracens*, and encouraged the King of *Perſia*, and promiſed moreover that in a ſhort while after he would not only conquer the *Romans*, but alſo take *Antioch* of *Syria*, and deliver it into his hands. But his promiſe was not performed, it ſucceeded not according unto his deſire, for God upon a ſudden ſo terrified and aſtonied the *Saracens*, that they imagined the *Roman* ſouldiers were unawares come upon them: and whilſt that they beſtirred themſelves for fear, and knew not whither to flie, they caſt themſelves headlong as they were all in armour into the river *Euphrates*, where the number of one hundred thouſand was drowned. Such a misfortune befell unto the *Saracens*. The *Romans* which laid ſiege to *Niſibis*, hearing that the King of *Perſia* was coming againſt them with a great number of *Elephants*, were wonderfully afraid, gathered together all the engins they had prepared for ſiege, burned them, and returned back to their Country. But what battels were afterwards fought: how *Areobindus* another Captain of the *Romans*, ſlew a mighty *Perſian* dealing with him hand to hand: how *Ardaburius* diſpatched through wiles and ſtratagems ſeven of the nobility of *Perſia*; and how *Vitianus* a third Captain of the *Romans*, foiled the remnant of the *Saracens* power: I think it my duty to overskip them with ſilence, leſt I ſeem to make too long a digreſſion from the purpoſe.

Chap. XIX.

Of Palladius *the Poſt, and his ſwiftneſſe.*

THe aforeſaid news were quickly brought unto the Emperor *Theodoſius*, but how he could ſo ſoon underſtand of matters done in Countries ſo far diſtant, I am now about to declare. He had a man whoſe name was *Palladius*, one that had rare gifts both outwardly in body, and inwardly in mind. He was able in three days to ride in ſuch poſt, as was to be wondred, unto the fartheſt places and bounds of the *Roman* and *Perſian* Dominions, and back again in ſo many days to *Conſtantinople*. Moreover he went with marvellous great ſpeed throughout the world, whither ſoever the Emperor ſent him, ſo that a wiſe man ſaid once of him: This fellow with his celerity maketh the Empire of *Rome*, which is very wide, to be narrow and ſtrait. When the King of *Perſia* heard the fame of him, he could not chuſe but wonder. So far of *Palladius*.

Chap. XX.

How the Perſians *were again utterly foiled by the* Romans.

THe Emperor of *Rome* abiding at *Conſtantinople*, and underſtanding for truth of the victory that was given him, behaved himſelf ſo graciouſly, that he deſired greatly the enjoying of peace and quietneſs, although his ſouldiers had ſuch proſperous ſucceſs in all their adventures: Wherefore he ſent *Helion*, one that was in great credit with him in Embaſſy unto the King of *Perſia* to conclude a league between them. *Helion* coming to *Meſopotamia*, and the place where the *Romans* had trenched themſelves, ſent *Maximinus* a valiant man, and fellow-captain with *Ardaburius*, as Embaſſador to intreat for peace. As ſoon as he had preſented himſelf before the King of *Perſia*, he ſaid that he came not from the Emperor, but from his Captains, to ſee whether it would pleaſe him to make truce: that the Emperor was ignorant of all the circumſtances and events of that war; and if peradventure it were told him, he would make ſmall account of it. The King as he purpoſed with himſelf to receive this Embaſſie with moſt willing mind (for his Army was almoſt famiſhed to death) the ſouldiers whom they call *Immortal* (their number mounted to ten thouſand of moſt ſtrong and valiant men) came and perſwaded him that he ſhould not confirm any league, before that they firſt of all had aſſaulted and ſuddenly ſet upon the *Romans*, who now as they thought, were unprovided. The King yielded unto their advice and counſel: delivered the Embaſſador in the mean while to be kept in hold: and ſent thoſe *Immortal* ſouldiers to aſſault the *Romans*. They went on their voyage, and divided their company into two armies, purpoſing

to beſet and compaſs ſome part of the *Roman* hoſt. The *Romans* whenas they might ſee but one only Army of the *Perſians*, ſet upon them: for the other had not as yet appeared, but ſuddenly ruſhed in upon the *Romans*. But as they skirmiſhed together a *Roman* Captain that was ſet by *Procopius* for the purpoſe, looking down (as God would) from the top of a hill, beheld his fellow-ſouldiers in great peril, went behind the *Perſians* and kept them in: ſo that they which a little before beſet the *Romans*, were now beſet themſelves. Wherefore the *Romans* whenas in ſhort ſpace they had foiled the fore-men, they turned themſelves back towards them which ruſhed upon them through wiles, and in like ſort diſpatched them every one. Thus it came to paſs, that they which called themſelves *Immortal*, proved themſelves *Mortal*: and thus Chriſt revenged him of the *Perſians*, becauſe that they had executed many godly men, and holy Saints, which ſerved him devoutly. The King of *Perſia* underſtanding of this ſlaughter and overthrow, fained he knew of nothing: accepted of the Embaſſie, and reaſoned thus with the Embaſſador: It is not for the *Romans* ſake that now I aſſent unto peace, but only to gratifie and pleaſure thee, whom I have tried by experience to be for policy and wiſdom of the chiefeſt among the *Romans*. To conclude, by this means the wars which the *Romans* held with the *Perſians*, in the quarrel and defence of the perſecuted Chriſtians, were ended in the thirteenth Conſulſhip of *Honorius*, and the tenth of *Theodoſius*, the fourth year of the three hundred *Olympiad*: and alſo the fiery flame of perſecution kindled there againſt the Chriſtians, was wholly quenched.

Chap. XXI.

Of the Piety and Compaſſion which Acacius *Biſhop of* Amida *had on the captives of* Perſia.

Acacius Biſhop of *Amida*.

Acacius Biſhop of *Amida*, was renowned and much ſpoken of for a notable work of mercy which he wrought in thoſe days. When the *Romans* ſouldiers purpoſed in no wiſe to reſtore again unto the King of *Perſia*, ſuch captives as they had taken at the winning of *Azazena*, being in number about ſeven thouſand (to the great grief of the King of *Perſia*) all which were almoſt ſtarved for food: *Acacius* lamented their ſtate and condition, called his Clergy together, and ſaid thus unto them: *Our God hath no need either of diſhes, or of cups, for he neither eateth nor drinketh, theſe be not his neceſſaries. Wherefore ſeeing the Church hath many precious jewels both of gold and ſilver, beſtowed of the free will and liberality of the faithfull, it is requiſite that the captive ſouldiers ſhould be therewith redeemed and delivered out of priſon and bondage, and that they alſo periſhing with famine, ſhould with ſome part thereof be refreſhed and relieved.* When he had uſed theſe and other ſuch like reaſons, he commanded that the treaſure ſhould be caſt and tranſlated, he made mony thereof, and ſent the whole price, partly for to redeem the captives out of priſon, and partly for to relieve them that they periſhed not with famine. Laſt of all, he gave them their coſtage, to wit, neceſſary proviſion for their voyage, and ſent them back to their King. This notable act of the renowned *Acacius* brought the King of *Perſia* into great admiration, that the *Romans* endeavoured to win their adverſaries both with wars, and with well-doing. The report goeth moreover that the King of *Perſia* deſired greatly the ſight of *Acacius*, and coveted the preſence of his perſon: and that the Emperor *Theodoſius* commanded *Acacius* the Biſhop to gratifie the King therein. When that ſo famous a victory was given from above, many notable writers laid pen to paper, and publiſhed unto the world the practices and virtues of the Emperor, extolling his name unto the skies. The Empreſs alſo being the daughter of *Leontius* the *Athenian Sophiſt*, inſtructed of her father, and trained up in all kind of literature; ſet forth a *Poeme* of the ſame argument in heroical verſe. When the Emperor took her to his wife, *Atticus* the Biſhop which chriſtened her, in ſtead of *Athenais* called her *Eudocia* at the time of Baptiſm.

Eudocia the Empreſſe was learned.

Chap. XXII.

A Diſcourſe in Commendation of Theodoſius *the younger.*

Although many Writers, as I ſaid before, publiſhed abroad the praiſes of the Emperor, of which number ſome indeavoured by that mean to creep into his favor, ſome other deſired thereby to blaze abroad in the world the fame of their skill and knowledg, leſt the

the learning which they had gotten with long ſtudy ſhould be troden in the duſt of oblivion: I of mine own part, though I deſire not to be known of the Emperor, neither covet arrogantly to give the world a taſte of my learning, have determined with my ſelf ſimply without the glorious and painted ſhew of Rhetorick, to publiſh abroad the virtues of the Emperor. For if that I ſhould paſs them over with ſilence, being as they are both noble and fruitfull, containing many examples for the amendment of life, I ſhould in my opinion injure not alittle the poſterity in time to come. Firſt of all though he was born and brought up in the very Palace of the Emperor, yet notwithſtanding he was nothing given unto light and idle behaviour: but ſo wiſe and diſcreet, that he ſeemed unto ſuch as had conference with him, to be a man of great experience. Again, he was a man of ſuch hardineſs and ſufferance both inwardly in mind, and outwardly in body, that he could indure with great patience the pinching cold of Winter, and the parching heat of Summer. He was wont often to faſt, but eſpecially on the Wedneſdayes & Fridays. This did he, to the end, he might lively expreſs the Chriſtian trade of living. His Palace and Court ſeemed no other than a religious houſe. For at the dawning of the day, his manner was to ſing *Hymns* and *Pſalms* interchangeably together with his ſiſters. He was able to repeat holy Scriptures out of the Book: he reaſoned of them with the Biſhops, as if he had been a Prieſt of great continuance: he was more earneſt and far more diligent in gathering together the Books of holy Scripture, and the Works of the ancient Fathers, than we read of old *Ptolomæus Philadelphus*. Furthermore he excelled all men in patience, courteſie and clemency. The Emperor *Julian* though he profeſſed the ſtudy of Philoſophy, yet could he not put up the hatred of ſuch as reviled him at *Antioch*, but puniſhed extreamly one of them whoſe name was *Theodorus*. But *Theodoſius* laid aſide the ſubtelties and quirks of *Ariſtotle*, and practiſed daily in life the profeſſion and ſtudy of true Philoſophy. He learned to bridle anger: to take grief and ſorrow patiently: to revenge him of none that did him injury, nay, there is not the man that ever ſaw him angry. When that one of his familiars had demanded of him, why he never executed any that had done him injury, his anſwer was: I would to God it lay in me to revive them that be dead. Unto another that demanded of him the like, he ſaid: It is no hard matter to bereave a man of his life, but when he is gone, there is no man be he never ſo ſorry for him, that can reſtore him to life again, ſave God alone. He was alwaies of that mind, that if any committed treaſon, he would not ſuffer him to go as far as the gates of the City towards the place of execution, but of his clemency he called him back again. Again, when he publiſhed ſpectacles on a certain time at *Conſtantinople*, with the bickering and fighting of beaſts in compaſſe of the theater, and the people ſhouted unto him, requiring that one of the ſtrongeſt men ſhould be turned unto the ſavage beaſt which ranged about: his anſwer was in this ſort, Do not you know that we cannot away with cruel ſpectacles? When the people heard this, they learned thenceforth to refrain from cruel ſhews. Moreover he was ſo religious, that he honoured all the Prieſts of God, but ſpecially ſuch as he knew did exceed in godlines. The report goeth, that he made ſearch for the ſackcloth which the Biſhop of *Chebrum* wore that died at *Conſtantinople*, and being found, they ſay he wore it how homely ſoever it was, thinking verily to get unto himſelf thereby ſome of the dead mans holineſs. As he ſolemnized on a certain tempeſtuous and ſtormy time of the year (the people requiring the ſame) the uſuall and wonted ſpectacles and ſhows in the place called *Circus*, environed with a Wall, and Galleries round about, when the room was full of people, and the tempeſt waxed ſore, there fell upon them ſuddenly a great ſtorm of Snow, then the Emperor revealed unto the world what affection and zeal he bare towards God: he willed the Beadles in his name to ſay thus unto the people. It is far better for us to lay aſide theſe ſhows and paſtime, and with one voice, to fall a praying unto God, that he will deliver us out of this preſent ſtorm. The words were no ſooner ſpoken, but all joyntly fell down to the ground, and poured out earneſt and zealous prayers unto God, ſo that the whole City was become like one Church. The Emperor himſelf in the midſt of the aſſembly, arraied in common and uſual attire, began the *Hymns*, neither failed he of his purpoſe. For the weather became fair again, the great dearth and ſcarſity was turned by the goodneſs of God into plenty and abundance of all things. If wars at any time were proclaimed, he followed the Example of *David*, he made God his refuge, perſwading himſelf for certain that God ruled and governed all battels: and by the means of prayer, he obtained ever a proſperous ſucceſs.

Diſcretion. Sobriety. Hardineſſe. Faſting. Devotion. Singing of *Pſalms*. Memory. Knowledg. Study. Patience. Courteſie. Clemency. Good Life. Mercy. Humanity. Religion. Zeal and fear of God. Humility. Proſperity and good ſucceſs for well-doing.

Chap. XXIII.

Of John, *who after the deceaſe of the Emperor* Honorius *played the tirant at* Rome, *and how God delivered him through the prayers of* Theodoſius *into the hands of the Roman Souldiers.*

OCcaſion is preſently miniſtred to diſcourſe how *Theodoſius* being aided from above, foiled the rebell and tirant *John*, immediately after the *Perſian* war and the deceaſe of *Honorius*, in the Conſulſhip of *Aſclepiodotus* and *Marianus*, the fifteenth of *Auguſt*. In mine opinion the acts of thoſe dayes are worthy the writing, and ſuch they are as of right ſhould be recorded to the knowledg of poſterity in time to come. For the like things which happened unto the *Hebrews* under *Moſes* as he paſſed through the red Sea, now befell unto the Emperors Captains being ſent againſt the tirant, the which I mind briefly to run over, leaving the large diſcourſe, becauſe it requireth a ſeveral volume unto others. Although *Theodoſius* knew that *Honorius* the Emperor had departed this life, yet concealed he his death from others, ſo that another device which hereafter ſhall be ſpoken of, beguiled many therein. He ſent privily a Souldier unto *Salona* a City of *Dalmatia*, to give warning, that if any novelty were attempted in the Weſt parts of the world, there ſhould be ſuch preparation as might quickly ſuppreſs the authors thereof. When he had brought that about, he openedunto all men the death of his Uncle. In the mean while, *John* one of the Emperors chief Secretaries, when he could not content himſelf with his fortunate proſperity, challenged the Empire, and ſent Embaſſadors unto the Emperor *Theodoſius*, requiring him to proclaim him Emperor. *Theodoſius* took his Legats, laid them in hold, and ſent unto *John*, *Ardaburius* the Captain, who of late had behaved himſelf valiantly in the battel againſt the *Perſians*. He coming to *Salona*, ſailed into *Aquileia*, whence (as it is thought) he took a wrong courſe: the chance was as followeth. Being under ſail in the main Sea, the wind blew againſt him, and brought him ere he was ware into the tirants claws. The tirant laying hand on him, was now in good hope that *Theodoſius* would be brought of neceſſity (if he tendered the life of his Captain *Ardaburius*) to create and proclaim him Emperor. When theſe things came to light, both *Theodoſius* himſelf and his army alſo, which marched forwards againſt the rebel, were wonderfully ſorry leſt *Ardaburius* ſhould take any harm at the tirants hands. *Aſpar* alſo the ſon of *Ardaburius* ſeeing both his father taken captive, and alſo hearing for certainty, that an infinite power of *Barbarians* went to aid the rebel, knew not what to do, he was at his wits end. To be ſhort, the prayers of the godly Emperor then alſo proved themſelves again to be very effectual. For an Angel of God in the form of a ſhepheard, guided *Aſpar* on his journey, and led his army by a lake adjoyning to *Ravenna* (for there it was that the tyrant kept Captain *Ardaburius* in hold) which way it was not remembred that ever man found paſſage. But God opened a way to *Aſpar* where it was thought others could not go. He led then his army through the lake, which then as it ſelf out was dried up by the handy work of God: he ruſhed in at the Gates of the City which lay wide open, and diſpatched the tirant. At what time the moſt godly Emperor underſtanding of the tirants death, as he celebrated thoſe ſhows and ſpectacles in *Circus*, made manifeſt his ſingular zeal and piety Godwards: for thus he ſpake unto the people, Let us give over this vain paſtime and pleaſure: let us rather repair unto the Church and ſerve God devoutly, powring unto God zealous prayers, and yielding unto him hearty thanks, who with his own hand hath bereaved the tyrant of his life. He had no ſooner made an end of ſpeaking, but they gave over their ſpectacles and ſhows, paſſed throughout the Theater, ſounding out thankſgiving with one voice together with the Emperor, and going ſtraight to the Church, ſpent there the whole day, ſo that all the City ſeemed to be as one Church.

Chap. XXIV.

How Theodoſius *the Emperor after the execution of* John *the tirant, proclaimed* Valentinianus *(the ſon of* Conſtantius *and* Placida *the Aunt of* Theodoſius*) Emperor at* Rome.

WHen the tirant was diſpatched out of the way, *Theodoſius* began to conſider with himſelf whom he ſhould proclaim Emperor of the Weſt parts of the world. He had to his kinſman one *Valentinianus*, a very young gentleman, begotten on *Placidia* his

his Aunt, for she was the daughter of *Theodosius Magnus* the Emperor, and sister to *Arcadius* and *Honorius* the Emperors. *Constantius* that was made Emperor by *Honorius* and governed the Empire with him a very short space (for he died immediately) was the father of *Valentinianus*. *Theodosius* made this his Cosin *Cæsar*, sent him into the West, and put his mother *Placidia* in trust with the Imperial affairs. Afterwards when he determined to go himself into *Italy* for to proclaim his Cosin Emperor, and in his own person to counsel the *Italians* that they should not lightly give ear unto tirants and rebels, he came as far as *Thessalonica*, and there was hindered with sickness, so that he could go no further. Therefore he sent the Imperial Scepter unto his Cosin by *Helion* the Senator, and returned himself back again to *Constantinople*. But of these things thus much shall suffice.

Chap. XXV.

Of Atticus *Bishop of* Constantinople, *and how he governed the Churches. Also how he caused that the name of* John Chrysostome *should be Canonized among the Saints of that Church.*

Atticus the Bishop was a great furtherer of the Ecclesiastical affairs, for he governed with great wisedom, and exhorted the people diligently with heavenly Doctrine to virtuous and godly living. When he saw the Church divided, and that the *Johannites* used their private meetings and Conventicles, he commanded that the memorial of *John* should be solemnized at Service time, as the manner is of other Bishops that are deceased. For by that means he hoped verily it would come to pass, that many of them would return unto the Church. He was so bountifull and liberal, that he provided not only for the poverty of his own Church, but also sent money unto the next Churches to supply the want of the needy. For he sent unto *Calliopius* Minister of the Church of *Nice* three hundred pieces of Gold, and withall, Letters containing this form: Atticus *unto* Calliopius *sendeth greeting in the Lord, I am given to understand, that there is an infinite number in your City ready to perish with famine, and stand in need of the alms and charity of godly and well disposed persons. Where I write an infinite number, I mean a great multitude, the certain number whereof I do not readily know. Therefore seeing I received money of him which bestoweth abundance and plenty of riches upon them which use it aright: seeing also daily experience teacheth us that some do want, to the end, that such as be wealthy, and minister not unto them, may thereby be tryed: my will is (well-beloved brother) that thou receive from me these three hundred pieces of gold, and distribute them at thy discretion among the poor people of thy parish. See that thou deal the same not among such as respect only the belly, and make a living or trade throughout their life time of begging, but among such as are ashamed to beg. Neither would I have thee herein to respect any opinion or sect whatsoever, neither to prejudice them which practise in doctrine a contrary faith unto us, but only to have consideration of this, that thou relieve them which hunger and thirst, and have not wherewithal to help themselves.* Thus was he carefull of the poverty of such as dwelt from him in far and forrain Countries. Again when he understood that such as severed themselves from the *Novatians*, about the keeping of *Easter*, had translated the Corps of *Sabbatius* out of the Isle *Rhodes*, (for there he died in exile) buried it solemnly, and prayed upon his Tomb: he sent certain thither in the night time, charging them to remove the Corps of *Sabbatius*, and bury it in another Sepulcher. Such a used to frequent the place, when they saw the Grave diged up, ceased thenceforth to honour the Tombe of *Sabbatius*. The same *Atticus* did passe in assigning of proper Names to things. For the rode in the mouth of *Pontus Euxinus*, which of old was called *Poyson*, he called *Medwin*, lest he should there raise an assembly, and appoint there unto a place called after a foulnnie. Moreover he termed a piece of the suburbs of *Constantinople*, *Argyrople* upon such an occasion as followeth. *Chrysople* is a rode in the head of the Sea *Bosphorus*. Many ancient Writers make mention thereof, namely, *Strabo*, *Nicolaus*, *Damascenus*, and the famous Writer *Xenophon*, who both in the first Book of *Cyrus* expedition, and in the first of the acts of the *Grecians* remembreth the said Town, that *Alcibiades* walled it about, and how there is a place therein assigned for the paiment of Tithe and Tribute. For such as loose out of the main Sea, and arrived at that place, do use there to pay Tithe. Wherefore *Atticus* seeing the place over against him had so worthy a name, procured this rode thenceforth to be called *Argyropli*,

Atticus Bishop of *Constantinople* unto *Calliopius* Minister of *Nice*.

Atticus endeavoured to bring the *Novatians* from idolatry.

Argyropile. As ſoon as he ſpake the word, the name was immediately changed. Again, whenas ſome men ſaid unto him, that the *Novatians* ſhould not have their conventicles and aſſemblies within the walls of the City: what do you not remember (ſaith he) what troubles and vexations they endured, when we were toſſed with the grievious ſtorm of perſecution in the reign of *Conſtantius* and *Valens*, and how that at ſundry other times they teſtified together with us the true faith which we maintain? Moreover, though they were of old divided from the Church, yet attempted they to eſtabliſh no novelty as touching the faith. Again this *Atticus* being at *Nice* about the ordaining of a Biſhop, and ſeeing there *Aſclepiades* a *Novatian* Biſhop who was a very old man, he asked of him how many years he had been a Biſhop? when the other had anſwered fifty years: Thou art truly a happy man (ſaith he) in that God granted thee to enjoy ſo worthy a function ſo long a time. He ſaid again unto *Aſclepiades*, verily I commend *Novatus*, but I allow not of the *Novatians*, *Aſclepiades* marvelling what he ſhould mean in ſo ſaying, replyed: How ſo O Biſhop? *Atticus* made anſwer: I do commend him (ſaith he) for refuſing to communicate with ſuch as had ſacrificed to idols: for I would have done no leſs my ſelf. But I like not of the *Novatians*, becauſe they exclude from the Communion ſuch as of the Laity have lightly offended. *Aſclepiades* replyed again unto theſe things: Beſides the ſin of ſacrificing unto idols, there are (as holy Scriptures do witneſs) many other ſins unto death: for the which you deprive only the Clergy, and we the Laity of the Communion, referring unto God alone the power of remitting their ſin. The ſame *Atticus* had the foreknowledg of his death. For taking his leave of *Nice*, he ſaid unto *Calliopius* the Miniſter of that Church: Make haſt to *Conſtantinople* before *Autumn*, that thou maiſt again ſee me alive, for if thou linger and make delaies, thou ſhalt ſee me no more in this world. In uttering of theſe words, he hit the truth on the head, for he departed this life the one and twentieth year of his Conſecration, the tenth of *October*, in the eleventh Conſulſhip of *Theodoſius*, and the firſt of *Valentinianus Caſar*. *Theodoſius* the Emperor returning from *Theſſalonica*, came ſhortly to his Funeral: for *Atticus* was buried the day before the coming of the Emperor into *Conſtantinople*. Shortly after, the creation of *Valentinianus* the younger was Proclaimed, to wit, the 23d day of the ſame moneth.

Chap. XXVI.

Of Siſinius *the ſucceſſour of* Atticus *in the Biſhoprick of* Conſtantinople.

After the deceaſe of *Atticus* there was great contention in the Church of *Conſtantinople* about the election of a Biſhop. For ſome would have *Philip* a Miniſter, ſome other *Proclus*, who alſo was a Miniſter preferred to the room: but all the people with uniform conſent deſired *Siſinius*. He was likewiſe a Prieſt, not of any of the Churches within the walls of *Conſtantinople*, but of *Elæa*, a Church in the ſuburbs over againſt the City, where all the people of *Conſtantinople* are wont to celebrate *the feaſt of our Saviours aſcention*. All the Laity laboured by all means to have him to their Biſhop, partly, becauſe he was counted a very godly man, and partly alſo, for that he endeavoured to relieve the poor beyond the reach of his ſubſtance. To be ſhort, the Laity got the upperhand, and *Siſinius* was Conſecrated the 28th of *Febr.* in the twelfth Conſulſhip of *Theodoſius* and the ſecond of *Valentinianus Auguſtus* the younger. *Philip* the Miniſter ſeeing that *Siſinius* was preferred before him, ſtomacked the matter wonderfully, and inveyed bitterly againſt his Conſecration, in the work which he wrote and intituled *The Chriſtian Hiſtory*. While he inveyeth againſt *Siſinius* that was Conſecrated, againſt the Biſhops who were Conſecrators, and eſpecially againſt the Laity who were Electors, he wrote ſuch things as I am loth to report; for I cannot chuſe but blame him greatly, that ever he durſt be ſo bold to lay down raſh and ſo unadviſed reaſons. Yet in my opinion it will not be amiſs to ſay ſomewhat of him.

Chap. XXVII.

Of Philip *a Prieſt, bred and brought up in* Syda.

Philip, of whom we ſpake before, was born at *Syda* a City in *Pamphilia*, where alſo *Trophilus* the *Sophiſt* had his original, of whom *Philip* boaſted not a little that he was his kinſman. This *Philip* being a Deacon, and of great familiarity with *John* the Biſhop, was as it

it were driven to beſtow great labour and diligence in the ſtudy of good learning, ſo that he wrote many Books of divers ſorts, His ſtile was Aſiatical, proud and lofty, and to the end he might confute the works of *Julian* the Emperor, he compiled a volume, and titled it, *The Chriſtian Hiſtory*, the which he divided into ſix and thirty Books, every Book hath ſundry Tomes, the number of all amounteth very nigh to a thouſand, the argument prefixed to every one, is in manner as big as the Tome it ſelf. This work he intituled, not the Eccleſiaſtical, but the *Chriſtian Hiſtory*, where he patched together many matters, to let the world underſtand that he was ſeen in Philoſophy. Wherefore he alledgeth very oft precepts and rules of *Geometry*, *Aſtronomy*, *Arithmetick* and *Muſick*. Moreover he deſcribeth Iſles, Mountains, Trees, with other things of ſmall importance, ſo that it grew to a huge volume, full of pride and vain oſtentation. In my ſimple judgment it is a work that is profitable neither for the learned nor unlearned. For the learned will condemn the often repetition of the ſame words, which is rife throughout the Book: the unlearned have not the capacity to comprehend the inſolent ſtile and affected ſentences of his arrogant mind. But let every one judge of thoſe Books as he ſhall think good. I dare affirm, that the order he followed in laying down of the times, is both confuſe and far from good order. For when he had run over the Reign of *Theodoſius*, back again he gets him to diſcourſe of the times of *Athanaſius* the Biſhop, the which I note to be his uſual manner. But of *Philip* ſo far. Now to the Hiſtory of *Siſinius* time.

Chap. XXVIII.

How that Siſinius *made* Proclus *Biſhop of* Cyzicum, *whom the* Cyziceni *would not receive.*

After the deceaſe of the Biſhop of *Cyzicum*, *Siſinius* appointed *Proclus* to be their Biſhop. The Citizens underſtanding of his coming, prevented him and choſe *Dalmatius* a religious man to govern the Biſhoprick. This they did, neglecting the Law and Canon which commandeth that no Biſhop be appointed and ordained without the conſent and authority of the Biſhop of *Conſtantinople*. They made no account of that Canon, becauſe that it commanded, namely (as they thought) that the ſaid authority ſhould be given unto *Atticus* alone. Wherefore *Proclus* being not admitted to execute the function of a Biſhop in the Church where he was ordained, continued at *Conſtantinople*, where he occupied himſelf in preaching, and purchaſed unto himſelf thereby great fame and commendation. But of him I ſhall have occaſion to ſpeak more hereafter. *Siſinius* had ſcarce been Biſhop two years, but he died; it was in the Conſulſhip of *Hierius* and *Ardaburius*, the four and twentieth of *December*. He was a man highly commended for temperancy, for godly and virtuous life; and to be ſhort, for his liberality beſtowed upon the poor. He was a man both gentle and familiar, plain without fraud or guile, and therefore he never moleſted any in his life. He was a great enemy to buſie-bodies and to quarrellers, and therefore taken of many for a coward.

Chap. XXIX.

After the death of Siſinius *Biſhop of* Conſtantinople, Neſtorius *was ſent for to* Antioch *for to enjoy the Biſhoprick, who immediately revealed himſelf what kind of man he was.*

It ſeemed good unto the Emperor after the deceaſe of *Siſinius*, becauſe of divers vain-glorious perſons, to chuſe none of that Church to be Biſhop (though many made ſute for *Philip*, and many again for *Proclus*) but determined with himſelf to ſend for a ſtranger out of *Antioch*. There was in thoſe days there a man whoſe name was *Neſtorius*, by birth a *German*, of a loud voice, and an eloquent tongue, and therefore as it was thought a fit man to preach unto the people. They put their heads together, ſent for *Neſtorius*, and brought him from *Antioch* to *Conſtantinople* three moneths after: Who though his temperance was highly commended of many, yet the wiſeſt ſort and ſageſt people perceived well enough his other conditions when he firſt began to preach. For immediately after his ſtalling in the

Biſhops

Biſhops See the tenth day of *April* and the Conſulſhip of *Felix* and *Taurus*, he gave forth in the hearing of all the people, ſuch a ſaying as followeth, at the pronouncing of his Oration before the Emperor: *Reſtore thou unto me, O Emperor, the Earth weeded and purged of hereticks, and I will render Heaven unto thee; aid thou me in foiling of the hereticks, and I will aſſiſt thee in the overthrowing of the Perſians.* Although ſuch as deteſted the hereticks took theſe words in good part, yet ſuch as by his outward behaviour gathered the inward diſpoſition of his mind, could not chuſe but eſpy his haughty ſtomack, his haſty and running brain, his fooliſh feeding on vain-glory, ſpecially ſeeing that by and by he bolted out ſuch raſh and unadviſed ſayings. Nay we may ſay (as the common Proverb goeth) *That the City had not drunk before he began to blow the ſmoke and the burning flame of perſecution:* For the fifth day after he was choſen Biſhop, when he determined with himſelf to overthrow the Church of the *Arians*, where they had their ſervice privily and by ſtealth, he ſo troubled and diſquieted their minds, that when they ſaw their Church muſt needs down, they put to their own hands, and fired it themſelves, the which fire fell upon the next houſes and burned them to aſhes, ſo that there was much ado in the City, and the *Arians* roſe up to revenge them of their enemies. But God the defender and conſerver of the City, ſuffered not that peſtilent infection of rancor and malice to run any farther. From that time forth not only the hereticks, but ſuch as were of his own faith and opinion, called *Neſtorius* a fire-brand. Neither reſted he with this, but deſtroyed as much as in him lay, the whole City, while he went about to miſchief the hereticks. Again he fell a moleſting of the *Novatians*, only becauſe *Paulus* their Biſhop was famous and much ſpoken of for his zeal and godlineſs. But the Emperor bridled and withſtood his enterprize with ſharp admonitions and nipping words. I think it beſt to run over with ſilence the vexations and injuries he did unto ſuch as celebrated the Feaſt of *Euſter* the fourth day of the moneth throughout *Aſia*, *Lydia* and *Caria*, and how many were caſt away in the ſedition which he raiſed at *Miletum* and *Sardis*. But as for the plague and puniſhment he ſuffered, partly for the aforeſaid cauſes, and partly alſo for his malapert tongue, I will lay down in another place.

CHAP. XXX.

How that in the Reign of Theodoſius *the younger, the* Burgonions *received the Faith in Chriſt.*

NOw am I about to declare a worthy Hiſtory which happened at that time. There is a certain barbarous Nation inhabiting beyond the River of *Rheyne*, whom we commonly do call *Burgonions*. Theſe people led a life far from Magiſtracy and Government of the Commonweal, for they are all Carpenters, and thereby get their living. The people called *Hunni* breaking oftentimes into their Regions, have deſtroyed their Country, and diſpatched very many at ſundry times out of the way. Wherefore they determined with themſelves not to flie for refuge and ſuccour unto any mortal man or living creature, but to yield themſelves wholly unto ſome god or other. And when they called to mind that the god of the *Romans* never failed ſuch as feared his name, and put their affiance in him, jointly with one heart and mind they turned themſelves to imbrace the faith of Chriſt: they took their voyage into a certain City of *France*, and there they require of the Biſhop to baptize them in the Chriſtian Faith. The Biſhop having enjoyned them to faſt ſeven days, and inſtructed them in the principles of Chriſtian Profeſſion, did baptize them the eighth day following, and bid them farewell. They put on valiant courage, and went on boldly to encounter with the tyrants, neither was their hope fruſtrate, neither did it fail them in the end. For the *Burgonions*, when *Uptarus* King of the *Hunnes*, crammed himſelf with victuals on a certain night untill he burſt in the midſt, ſet upon the *Hunnes* now wanting a Head and Captain, few of them againſt many of the other (to wit, three thouſand againſt ten thouſand) they fought valiantly and got the victory. From that time forth the ſaid Nation was a zealous maintainer of the Chriſtian Faith. About that time *Barbas* the *Arian* Biſhop died, it was the thirteenth Conſulſhip of *Theodoſius*, the third of *Valentinianus*, and the 24th of *June*, in whoſe room *Sabbatius* ſucceeded. So far of theſe things.

CHAP.

Chap. XXXI.

How Neſtorius *vexed the* Macedonians.

Neſtorius inſomuch he practiſed many things prejudiciall unto the quiet ſtate of the Church, procured unto himſelf great hatred, even as the end of his doings proved ſufficiently unto us. *Antonius* Biſhop of *Germa* a City in *Helleſpont*, feeding the humor and cruelty of *Neſtorius* in the rooting out of Hereticks, began to vex the *Macedonians* out of meaſure, and for to clear himſelf he fained that the *Patriark*, to wit, the Biſhop of *Conſtantinople* had commanded him the ſame. Wherefore the *Macedonians* although they ſuffered for a while griefs and vexations, yet ſeeing that *Antony* kept no mean, but exceeded in cruelty, they could no longer bear the weight of ſo intollerable a burthen of injuries, but in the mad fury of their mind, preferring the raſh motion of revengement before all right and reaſon, procured the death of *Antony* to be done by ſuch men as they had ſent for to work the feat. This hainous offence which the *Macedonians* committed, was an occaſion to kindle and ſet on fire the cruelty of *Neſtorius*. For he perſwaded the Emperor to deprive them of their Churches. Wherefore the *Macedonians* were put by one Church which lay without the old wals of *Conſtantinople*: by another at *Cyzicum*, beſides many others throughout *Helleſpont*, ſo that many of them returned into the Church, and embraced the faith of *One ſubſtance*.

Chap. XXXII.

Of Anaſtaſius *the Prieſt, who was the occaſion that* Neſtorius *fell into ſuch extream impiety.*

COmmonly we ſay, that ſuch as are given to drunkenneſs are never to ſeek for the cup, and buſie-bodies never want wo. *Neſtorius* who endeavoured with might and main to bereave others of their Churches, was by chance thruſt out of the Church himſelf, the occaſion was as followeth. *Anaſtaſius* the Prieſt who came with him thither from *Antioch*, kept him alwayes company, was highly eſteemed of him, and his counſellor in all his affairs, taught on a certain time in the Church, that none ought to call *Mary the Mother of God*, becauſe that ſhe was but a woman, and that God could not be born of a woman. Theſe words of his diſquieted out of meaſure the minds both of Clergy and Laity. For they had learned of old that Chriſt was true God, and not to be ſevered becauſe of the myſtery of his incarnation, as man alone from his Divinity, and that according unto the mind of the *Apoſtle* where he ſaith, *Although we have known Chriſt after thē fleſh, yet now do we know him ſo no more*. Wherefore for this cauſe let us ceaſe to reaſon any longer of Chriſt, and let us endeavour to attain unto his perfection. Whenas ſchiſme and contention was hereof riſen (as I ſaid before) in the Church, *Neſtorius* going about to confirm the opinion of *Anaſtaſius* (for he would in no wiſe have him whom he made ſo much of to be rebuked, as one that had uttered blaſphemies againſt Chriſt) diſcourſed very oft of that matter as he preached in the Church: laid down very contentiouſly certain poſitions, and condemned utterly the clauſe that ſignified *the bearing of God*. And becauſe that divers men, to a divers end and purpoſe diſputed of this queſtion, the Church was divided, and the members parted aſunder. For much like blindefolded perſons, and men brawling and fighting in the dark, they were carried here and there, now they affirmed this, anon they ſaid that, and look what they avouched a little before, the ſame they denied immediately after. Many thought that *Neſtorius* was of opinion that Chriſt was but only man, and that he went about to revive and to raiſe up afreſh the hereſie of *Paulus Samoſatenus*, and *Photinus*. There was ſo much ado about this matter, that the ſummoning of a generall Council ſeemed needfull for the deciding of the controverſie, and the appeaſing of the people. I of mine own part by peruſing the works of *Neſtorius*, do find the man ignorant and altogether unlearned, I ſpeak this from the heart and unfainedly, for it is not of hatred I owe him that I fall a ripping of his crimes and infamy, neither have I determined by flattery and feeding of ſome mens humours, to report leſs of him than I found true. *Neſtorius* in mine opinion followeth neither *Paulus Samoſatenus*, nor *Photinus*, neither thinketh he that our Lord Jeſus Chriſt is only man, but only avoideth this

Anaſtaſius.

2 Cor. 5.

The opinion of *Neſtorius* the Heretick.

this clauſe *the mother of bearing of God* as a fraying ghoſt. This befell unto him for his palpable error and ignorance. For though of nature he had a ſmooth and an eloquent tongue, and therefore was thought learned, yet to ſay the truth, he was altogether unlearned. Moreover he diſdained to peruſe the works of the ancient Fathers. He ſo vaunted himſelf with his rolling tongue and eloquent ſpeech, that in manner he contemned the old writers, and preferred himſelf before them all. Again he was ignorant of that which was written in the old copies of S^t *Johns* Catholick Epiſtle: *Every ſpirit which divideth Jeſus is not of God.* As many as went about to ſever the Divinity from the Humanity of Chriſt, ſticked not to raze and blot this ſentence out of the ancient copies. Wherefore the old Writers ſignified no leſs, then that certain men had corrupted that Epiſtle, to the end they might divide the Humanity of Chriſt from the Divinity of God. His Manhood is joyned with the Godhead, neither are they two but one; in which ſenſe the ancient writers were not afraid to call *Mary, the mother of God.* Even ſo wrote *Euſebius Pamphilus* in his third Book of the Life of *Conſtantine: God among us was born on earth for our ſakes, and the place of his nativity is called of the Hebrews after a proper name Bethlehem. Wherefore* Helen *the moſt holy Empreſs hath ſet forth the travelling of the mother of God with goodly ornaments, and bedecked that hollow rock with ſundry notable monuments: Origen* hath written no leſs in his firſt Tome of Commentaries upon the Epiſtle of S^t *Paul* unto the *Romans,* where he diſcourſeth at large of this matter, and alledgeth the cauſe why *Mary* was called the *mother of God.* Therefore *Neſtorius* ſeemeth never to have read the works of the ancient Fathers, and for that only cauſe he inveyeth (as I ſaid before) againſt this clauſe, *the mother of God.* For he ſaith not that Chriſt is only man, as *Photinus* and *Paulus Samoſatenus* affirmed: neither taketh he away the ſubſiſtency of the Son of God, but confeſſeth every where that he hath his being, and that he is in the Trinity: neither denieth he his eſſence, as *Photinus* and *Samoſatenus* did (ſo did alſo the *Manichees* and *Montaniſts*) as it appeareth by the Sermons which he publiſhed unto the world. But though I find that *Neſtorius* was of that opinion, partly by his books which I have peruſed, and partly by the report of his familiar friends, yet his fooliſh and fond doctrine diſquieted not a little the whole world.

1 Joh. 4.

Euſeb. l. 3. de vit. Conſtant.

Chap. XXXIII.

Of a hainous offence committed by certain fugitives ſervants, at the Altar of the great Church, and of the former Council ſummoned at Epheſus *for the hearing of* Neſtorius *opinion.*

When theſe things were done in ſuch ſort as I ſaid before, a certain hainous offence was committed in the open Church, and face of the whole people. For ſome noble mans ſervants, by birth *Barbarians,* when they had taſted of their Lord and Maſters extream cruelty, and could not patiently away with the rigor thereof, ran for refuge unto the Church, and got them unto the Altar with ſwords hanging by their ſides. Being requeſted to depart, they would not in any wiſe, but diſturbed and hindred Divine Service. Moreover for the ſpace of many days they held their naked ſwords in their hands, ready to diſpatch whoſoever came unto them. Wherefore when they had killed one of the Prieſts and wounded another, in the end they ſlew themſelves: with the ſight hereof one of them that were preſent ſaid, that the prophanation of the Church prognoſticated ſome calamity to enſue, and repeated two Iambick verſes out of ſome old Poet to juſtifie his ſaying:

Men ſee full oft ſuch ſigns before and wonders eke:
When hainous crimes the holy Church to ſtain doth ſeek.

Neither was he miſtaken that uttered theſe Iambicks, for it prognoſticated as it ſeemed unto us diviſion to riſe among the people, and deprivation of him that was ring-leader of the whole miſchief. * Shortly after the Emperor gave forth this commandment, that the Biſhops out of all places ſhould meet at *Epheſus,* where they came together, whither alſo *Neſtorius* took his voyage immediatly after *Eaſter-holydays,* together with a great multitude of people, where he found the Biſhops aſſembled. But *Cyrillus* Biſhop of *Alexandria* came thither in a while after, it was about *Whitſuntide.* The fifth day after *Pentecoſt, Juvenalis* Biſhop of *Jeruſalem* was come. But while *John* Biſhop of *Antioch* lingered by the way, the Biſhops which were already come thither, called the matter into queſtion. *Cyrillus* Biſhop of *Alexandria*

* Chap. 34. in the Greek. The Council of *Epheſus.* *Anno Do.* 435.

andria to the end he might moleſt *Neſtorius* (for he thought very ill of him) uſed certain preambles of diſputation. When many confirmed that Chriſt was God, *Neſtorius* pleaded for himſelf: I verily ſaith he) will not call him God, who grew to mans ſtate by two moneths, and three moneths and ſo forth, therefore I waſh my hands from your blood, and from henceforth I will no more come into your company. Immediately after he had ſpoken this, he went aſide and joyned himſelf with the Biſhops which held with his opinion. So that the Biſhops then preſent were divided into two parts. Such of the Council as held with *Cyrillus*, called *Neſtorius* before them, he came not, but anſwered, that he would defer the hearing of his cauſe untill the coming of *John* Biſhop of *Antioch*. Wherefore *Cyrillus*, together with the other Biſhops of the Council, after they had read over the Sermons of *Neſtorius*, the which he had Preached unto the people, and gathered out of them, that in good earneſt he had uttered open blaſphemies againſt the Son of God, depoſed him of his Biſhoprick. This being done, the Biſhops which held with *Neſtorius* aſſembled together ſeverally by themſelves, and depoſed *Cyrillus* and *Memnon* Biſhop of *Epheſus*. Shortly after, *John* Biſhop of *Antioch* was come, who underſtanding of all circumſtances, blamed *Cyrillus* greatly, as the author of all that ſtir, and becauſe that upon a head he had ſo ſoon depoſed *Neſtorius*. *Cyrillus* taking *Juvenalis* on his ſide for to revenge him of *John*, depoſed him alſo. When the contention grew to be very troubleſome, when alſo *Neſtorius* perceived that the poyſoned infection of diſcord was ſcattered far and nigh among the common ſort of people, he as it were recatning his folly, called *Mary the Mother of God*, his words were theſe: Let *Mary* be called *the Mother of God*, and I pray you conceive no longer diſpleaſure. But no man thought that he ſpake this and repented from the heart, therefore as yet he dwelleth in *Oaſis*, both depoſed of his Biſhoprick and baniſhed his Countrey. Thus was the Council of *Epheſus* at that time broken up, it was in the Conſulſhip of *Baſſus* and *Antiochus*, the eight and twentieth of *June*. *John* Biſhop of *Antioch*, after his return unto his proper See, called many Biſhops together, and depoſed *Cyrillus* who now was gone to *Alexandria*. Shortly after, for all that, they laid aſide all ſpite, grudg and enmity, they became friends, and reſtored each to other their Biſhopricks again. After the depoſition of *Neſtorius*, there aroſe a great ſchiſme in the Church of *Conſtantinople*, for the vain and fooliſh doctrine of *Neſtorius* parted the people aſunder. All the Clergy with uniform conſent accurſed him openly, for ſo we Chriſtians do call the ſentence which we pronounce againſt the author of blaſphemy, whereby we mind to make it ſo manifeſt unto the world, as if it were ingraved in a table, and nailed to an open poſt.

Neſtorius denieth Chriſt to be God.

Chap. XXXIV.

Chap. 35. in the Greek.

How that after the depoſition of Neſtorius, Maximianus *was choſen Biſhop of* Conſtantinople.

AT *Conſtantinople* there aroſe another ſchiſme about the election of a Biſhop. For ſome would have *Philip*, (of whom I ſpake a little before) ſome other would have *Proclus* choſen Biſhop. *Proclus* verily had prevailed, had not ſome of great authority been his back-friends, and ſignified plainly, that the Canon of the Church forbad any ſhould be nominated Biſhop of one City and tranſlated to another. The which ſaying being alledged was of ſuch force, that the people were therewith appeaſed and ſatisfied. Wherefore three moneths after the depoſition of *Neſtorius*, *Maximianus* was choſen Biſhop, a man he was which led a Monaſtical life, by degree a Prieſt, one that of late had purchaſed unto himſelf a good name, and was thought to be a godly man, becauſe he had builded upon his own coſts and charges the ſepulchers and tombes where godly men ſhould be interred. He was a man altogether unlearned, who determined with himſelf to lead a quiet life, void of all care and moleſtation.

Anno Dom. 435.

Chap. XXXV.

Chap. 36. in the Greek.

Socrates *proveth that it is not forbidden, but that there may be a tranſlation of Biſhops from one See to another.*

INſomuch, that ſome by reaſon of the Eccleſiaſtical Canon which they alledged for themſelves have inhibited *Proclus* intitled Biſhop of *Cyzicum*, from being placed in the Biſhops See of *Conſtantinople*, I thought good, preſently to ſay ſomewhat thereof. Such as took

upon them to juſtifie that ſaying, in mine opinion did not report the truth: but either of envy againſt *Proclus* forged ſuch a decree, or of wilfull ignorance, conſidered not then of the Canons and other conſtitutions oftentimes eſtabliſhed, for the profit and commodity of the Church of God. For *Euſebius Pamphilus* in the ſixt Book of his *Eccleſiaſtical Hiſtory* reporteth, That one *Alexander* Biſhop of ſome City in *Capadocia*, taking his Voyage towards *Jeruſalem*, was of the Citizens of *Jeruſalem* cauſed to tarry and ſtalled Biſhop in the room of *Narciſſus*, where he continued unto the end of his life. It was an indifferent matter of old time, among the ancient Fathers, as oft as the Eccleſiaſtical affairs ſo required, to tranſlate Biſhops from one See unto another. If it be any thing available to annect the Canon decreed in this behalf unto this our preſent Hiſtory, let us ſee how ſhameleſs theſe men were, who therefore thruſt *Proclus* beſides the Biſhoprick of *Conſtantinople*, and how untruly they reported of the Canon, for it is read as followeth: *If any Biſhop be aſſigned to governe any Church whatſoever, and goeth not thither, the fault being not in himſelf, but either that the people repelled him, or ſome other neceſſary cauſe do ſtay him: unto him be it lawfull to enjoy the honour and the prieſtly function, ſo that he be not troubleſome unto the Church, whereof he is appointed Biſhop, but approve whatſoever the provincial Concil ſhal determine of the matter called in controverſie.* Theſe be the words of the Canon. But that it may appear more evidently that many Biſhops were tranſlated from one City unto another, upon neceſſary and urgent cauſes, I will here lay down the names of ſuch as were removed. *Perigenes* being choſen Biſhop of *Patras* in *Achaia*, and refuſed by the Citizens of that place, was by the commandement of the Biſhop of *Rome* placed in the *Metropolitane* See of *Corinth*, to ſucceed the late deceaſed, where he continueth all the reſt of his life. *Gregory Nazianzene* was firſt Biſhop of *Saſimum*, a City in *Capadocia*, next of *Nazianzum*, afterwards of *Conſtantinople*, laſt of all he went back again to *Nazianzum*. *Meletius* was choſen Biſhop of *Sebaſtia* in *Armenia*, but afterwards removed to *Antioch*. *Doſitheus* Biſhop of *Seleucia* was by *Alexander* Biſhop of *Antioch*, tranſlated unto *Tarſus* in *Cilicia*. *Berenius* Biſhop of *Arcas* in *Phœnicia*, was brought thence into *Tyrus*. *John* was ſent from *Gordus* a City of *Lydia* to govern the Biſhoprick of *Proconeſus*. *Palladius* was tranſlated from *Helenopolis* to *Aſpuna*: *Alexander* from *Helenopolis* unto *Adrian*: *Theophilus* from *Apamea* in *Aſia* to *Endoxopolis*, which of old was called *Salabria*: *Polycarpus* from *Sexantapriſta* a City in *Miſia*, unto *Nicopolis* in *Thracia*: *Hierophilus* from *Trapezupolis* in *Phrygia*, unto *Plotinopolis* in *Thracia*: *Optimus* from *Andagamia* in *Phrygia*, unto *Antioch* in *Piſidia*: and *Silvanus* Biſhop of *Philippopolis* in *Thracia*, was tranſlated unto *Troas*. But theſe ſhall ſuffice inſtead of many others, who were tranſlated from their proper Sees unto other Biſhopricks.

A Canon of the Church.

Perigenes.

Gregory Nazianzene.
Meletius.
Doſitheus.
Berentius.
John.
Palladius.
Alexander.
Theophilus.
Polycarpus.
Hierophilus.
Optimus.
Silvanus.

Chap. 37. in the Greek.

CHAP. XXXVI.

Of Silvanus, *who being Biſhop of* Philippopolis *was removed to* Troas.

NOw I think it not amiſs to write a few lines of *Silvanus*, whom we ſaid a little before to have been tranſlated from the Biſhoprick of *Philippopolis* in *Thracia* unto *Troas*. This *Silvanus* firſt ſtudied Rhetorick in the School of *Troilus* the *Sophiſt*: who though he was an earneſt embracer of Chriſtian Religion, and exerciſed the Monaſtical trade of living, yet wore he ſtill the Philoſophical habit. In proceſs of time, *Atticus* the Biſhop ſent for him and made him Biſhop of *Philippopolis*. Who having continued in *Thracia* the ſpace of three years, when he could no longer away with the pinching cold of that Country, (for he had a thin and a weak body) he requeſted *Atticus* to ſubſtitute another Biſhop in his room, proteſting that he left *Thracia* for no other cauſe, but only to avoid the extream cold. *Silvanus* then having procured another Biſhop to ſucceed him, remained at *Conſtantinople*, and exerciſed continually the Monaſtical trade and diſcipline. He was ſo far from pride and haughtineſs of ſtomach, that oftentimes in great aſſemblies and ſolemne meetings of the Citizens he wore ſandals and buskins of twiſted hay. Shortly after the Biſhop of *Troas* departed this life, and immediately the people of *Troas* came to *Conſtantinople* to ſeek a Biſhop. *Atticus* muſing with himſelf, whom he might prefer to the room, *Silvanus* by chance came by: as ſoon as *Atticus* eſpied him, he ceaſed to bethink himſelf, and turned unto *Silvanus* with theſe words: Thou maiſt no longer excuſe thy ſelf, but of neceſſity thou muſt take upon thee the government of the Church: for in *Troas* there is no chilling cold, behold God hath

hath provided for the infirmity of thy body a delectable and pleasant soyl, make no more ado brother, but in hast get thee to *Troas*. To be short, *Silvanus* went thither. Here I think very fit to lay down the miracle which he wrought. A great ship or hulke (for the breadth thereof called Πλατη) being traighted and laden with great pillours, newly made upon the shore or rode of *Troas*, could not be drawn from the land to take sea: no, though the Pilot together with a great multitude of men drew her with Cable-Ropes she would not move. When they had the space of many dayes assayed what they could do, and nothing prevailed, they thought verily that some Devil held the hulke from moving. Wherefore they go unto *Silvanus* the Bishop, and request him to pray in that place, for so they hoped it would come to pass that the ship might be drawn into the Sea. But he excused himself very modestly, saying, he was a sinner, and told them that he could not help them, that it was the office of a just man. But seeing they were so important upon him that they would not be answered, he came to the shore, there he prayed unto God, took the rope by the end, and bad the rest do their endeavour. The ship then being shaken with a little violence, was sodainly brought into the main Sea. This miracle which *Silvanus* wrought, allured many of that Province to embrace with fervent zeal the Christian faith. *Silvanus* also expressed no less in other acts and dealings of his, the good motion of his godly mind. For when he perceived that the Clergy respected nothing but gain in deciding the controversies of their clients, he suffered thenceforth none of the Clergy to be judg, but took the supplications and requests of sutors, and appointed one of the laity whom for certainty he knew to be a just and godly man: gave him the hearing of their causes, and so ended quietly all contentions and quarrels. For the aforesaid causes *Silvanus* became renowned and famous among all men. And though these things of *Silvanus* may seem to be from the purpose, yet have we remembred them for the profit and commodity of the Reader. But now let us return where we left. When *Maximianus* was chosen Bishop of *Constantinople* in the Consulship of *Bassus* and *Antiochus*, the Church enjoyed peace and quietness.

CHAP. XXXVII.

Of the Jewes in Crete, *how they were deceived, and in the end perceiving their folly, embraced the Christian Faith.*

ABout that time many *Jewes* inhabiting *Crete* received the Christian faith, being brought thereunto by such a calamity as followeth. A certain *Jew*, being a subtil knave, fained himself to be *Moses*, and said that he came down from Heaven for to lead the *Jews* which inhabited that Isle, through the Sea, into the firm and main land: that he was the same, who of old did safe conduct *Israel* through the red Sea. For the space of one whole year, he did nothing else but wander from one City to another throughout the Isle, using all means possible to perswade the *Jews* which dwelt there to credit him, and exhorting them to leave all their wealth and substance behind them. For he promised to bring them through the Sea dry footed into the land of promise. When that he had bewitched them with such vain and deceitfull hope, they left their work and trade of life: they set naught by their wealth and substance: and they gave licence to him that listed, for to possess them. When the day appointed of the false *Jew* for the voyage was come, he led them the way, all the rest began to follow after, together with women and children. He brought them to a certain mountain, which lay as it were an elbow into the seaward, and thence he bad them cast themselves into the Sea. Wherefore such as first came unto the fall did so, whereof some were crushed tumbling down the hill, some other were drowned in the Sea, and died immediatly, and had not the providence of God provided better for them, many more had perished. For as God would there were nigh them many Christians, whereof some were fishermen, and some other Merchants: these drew up some which were almost choked with water, and saved their lives, who being in this lamentable plight, acknowledged their folly: they stayed others from plunging themselves in the waves of the Sea, laying before their eyes the death of the *Jews* which led them the dance. Then they perceiving the guile, blamed themselves for being so credulous, and went about to kill the counterfeit *Moses*. But they could not catch him, for he conveyed himself privily from among them. Whereupon divers men did conjecture that it was a Devil, which indeavoured by borrowing the shape of man to

deſtroy that Nation, and utterly to root the *Jews* from off the face of the earth. Wherefore that calamity ſchooled the *Jews* which inhabited *Crete*, made them forſake *Judaiſm*, and cleave unto the Chriſtian faith.

Chap. 39. in the Greek.

Chap. XXXVIII.

How the Church of the Novatians was ſet on fire.

Anno Dom. 437.

SHortly after, *Paulus* the *Novatian* Biſhop, although aforetime he was counted a very godly man, yet then ſpecially it fell out that men conceived a far better opinion of his piety than ever they did before. At *Conſtantinople* there happened ſuch a fire, the like whereof was not remembred before. For the greater part of the City was conſumed to aſhes, the famous graynard, the market-houſe called *Achilleus* were quite burned. Laſt of all, the fire crept into the *Novatian* Church, which adjoyned unto the Sign of the *Storke*. Wherefore *Paulus* as ſoon as he perceived the Church to be in great danger, fell proſtrate before the Altar, referred unto God in his prayer the preſervation of the Church, neither ceaſed he to inculcate as well the remembrance of the City as of the Church. God as it proved in the end, gave ear unto his prayers. For though the fire flaſhed into the Church, both by door and window, yet was there no harm done: nay, though the building round about was on fire, though the Church was invironed with burning flames, by the power of God the Church was preſerved, and overcame the fury and rage of the fire. It was not quenched the ſpace of two dayes and two nights, the City burned all that while. In the end, though many parts of the City were utterly come to naught, yet the Church (as I ſaid before) eſcaped that lamentable overthrow And that which was more to be wondred at, no ſigne of the ſmoke, no ſcorching of the flame, nor parching of the heat could be ſeen upon the timber, beams or wals. This came to paſs the ſeventeenth of *Auguſt*, in the fourteenth Conſulſhip of *Theodoſius*, and the firſt of *Maximus*. The *Novatians* ſince that time do yearly keep Holiday the ſeventeenth of *Auguſt*, in remembrance, that their Church was then miraculouſly preſerved from fire, at what time they render unto God hearty thanks: all men do reverence that Church for the miracle, and not only the Chriſtians, but alſo the Ethnicks do honour it as an holy place. So far of that.

Chap. 40. in the Greek.

Chap. XXXIX.

How that Proclus *ſucceeded* Maximianus *in the Biſhoprick of* Conſtantinople.

WHen *Maximianus* had peaceably governed the Church the ſpace of two years and five moneths, he departed this life, in the Conſulſhip of *Arcobindus* and *Aſparis*, the twelfth of *April*. It was the Ember week next before *Eaſter*, and on *Good-fryday*. At what time *Theodoſius* the Emperor plaid a very wiſe part. For leſt that tumult and diſſention ſhould be raiſed again in the Church, without any further delay, while as yet the Corps of *Maximianus* was above ground, he procured the Biſhops then preſent to ſtall *Proclus* in the Biſhops See. To this end, the Letters of *Celeſtinus* Biſhop of *Rome* were brought unto *Cyril* Biſhop of *Alexandria*, unto *John* Biſhop of *Antioch*, and unto *Ruffus* Biſhop of *Theſſalonica*, certifying them, that there was no cauſe to the contrary, but that one either already nominated Biſhop of ſome certain City, or ſtalled in ſome proper See, might be tranſlated unto another Biſhoprick. As ſoon as *Proclus* then took poſſeſſion of the Biſhoprick, he ſolemnized the funeral of *Maximianus* and interred his Corps.

Chap. XL.

Of Proclus *Biſhop of* Conſtantinople, *and what kind of man he was.*

NOw fit opportunity is offered to ſay ſomewhat of *Proclus*. This *Proclus* from his youth up was a reader, he frequented the Schools, and was a great ſtudent of Rhetorick. When he came to mans eſtate, he had great familiarity with *Atticus*, for he was his ſcribe. *Atticus* ſeeing his forwardneſs in learning and good behaviour in life, made him Deacon. But when he was thought worthy the degree of a Prieſt, *Siſinius* (as I ſaid before) made him Biſhop of *Cyzicum*. But theſe things were done a good while before. At that time as I ſay he was choſen Biſhop of *Conſtantinople*. A man he was of a marvellous good life, for being

being trained up under *Atticus*, he became an earneſt follower of his virtuous ſteps. As for patient ſufferance he far excelled *Atticus*. Even as *Atticus*, time and place ſo requiring, could terrifie the hereticks: ſo he behaved himſelf tractably towards all men, and perſwaded himſelf that it was far eaſier for him by fair means to allure unto the Church, than by force to compel them unto the faith. He determined to vex no ſect whatſoever: but reſerved and reſtored unto the Church that renowned virtue of meekneſs required in Clergy men. Wherein he imitated the Emperor *Theodoſius*. For even as it pleaſed him not to execute the Imperial Sword againſt ſuch as committed hainous crimes and wrought treaſon: ſo *Proclus* made no account at all of ſuch as were of the contrary faith and opinion.

Chap. XLI.

Chap. 42. in the Greek.

Of the clemency of Theodoſius *the younger.*

Theodoſius the Emperor did highly commend *Proclus* for the aforeſaid virtues. For he countervailed in patience the holy Prieſts of God: he could not away with perſecutors: yea, to ſay the truth, he paſſed all the Prieſts of God in modeſty and meekneſs of ſpirit, even as it is written of *Moſes* in the Book of *Numbers*: *Moſes was the mildeſt man upon earth*, ſo may it now be ſaid of *Theodoſius*, that he is the mildeſt man in the world, for which cauſe God ſubdued his enemies unto him without ſlaughter and bloodſhed, even as the victory he got of *John* the tyrant, and the overthrow of the *Barbarians* did manifeſtly declare unto the world. For God beſtowed ſuch benefits upon this moſt holy Emperor, as he did of old upon the righteous and virtuous livers. Neither truly do I write theſe things in the way of flattery, but I will hereafter declare unto the world more plainly, that they are as true as I report them.

Numb. 12.

Chap. XLII.

What calamity befell unto the Barbarians, *which aided the tyrant and rebell* John.

After the deceaſe of the tyrant, the *Barbarians* whom he had gathered together to wage battaile with the *Romans*, purpoſed to overrun certain Dominions that were ſubject unto the Empire of *Rome*. The Emperor hearing of this, referred unto the wiſdom of God after his wonted guiſe the whole matter, he gave himſelf altogether unto prayer, and in the end obtained his deſire. It ſhall not be amiſs preſently to lay down the miſerable ends of the *Barbarians*. Firſt of all their Captain *Rugas* was ſlain with a thunderbolt. Next there enſued a plague, which diſpatched the greater part of his Souldiers. Neither ſeemed this a ſufficient puniſhment, but there came fire alſo from Heaven, and conſumed many of them that remained: the which thing did greatly aſtoniſh the *Barbarians*, not ſo much becauſe they preſumed to take armour againſt the fierce and valiant *Romans*, as when they ſaw the *Romans* aſſiſted by the mighty arm and invincible power of God. At that time *Proclus* the Biſhop repeated ſome parcel of *Ezechiels* Prophecy, expounded it in the Church, and applied it with ſingular commendation, to have been foreſhewed of God, and then to have taken place to the wealth of the *Roman* Empire. The Prophecy was as followeth: *Thou ſon of man prophecy againſt* Gog, *the Prince of* Rhos, Miſoch *and* Tobel. *I will viſit him with peſtilence and bloud: I will cauſe ſtormy rain and hailſtones, fire and brimſtone to fall upon him and all his hoſts, yea, and upon all that great people that is with him. Thus will I be magnified, thus will I be ſanctified and known in the eyes of many Nations, and they ſhall know that I am the Lord.* For this Sermon *Proclus* (as I ſaid before) was highly commended.

Rugas ſlain with a thunderbolt. Peſtilence. Fire from Heaven.

Ezech. 38.

Chap. XLIII.

How the Emperor Valentinianus *the younger married* Eudoxia *the daughter of* Theodoſius.

Theodoſius the Emperor, beſides ſundry other graces, for his ſingular modeſty and mildneſs, had this one benefit which followeth beſtowed upon him by the goodneſs of God. He had a daughter on his wife *Eudocia*, whoſe name was *Eudoxia*. *Valentinianus* the

younger his coſin whom he had made Emperor of the Weſt parts of the world requeſted he might have her to his wife: *Theodoſius* the Emperor yielded unto his requeſt. And when as they deliberated with themſelves, and thought upon a place that was ſituated jump in the midſt between *Rome* and *Conſtantinople*, where the marriage might be ſolemnized, and agreed that it ſhould be at *Theſſalonica*: *Valentinianus* wrote unto *Theodoſius*, requeſting him not to trouble himſelf any thing at all therein, for he would come to *Conſtantinople*. Wherefore after he had ſet all things in order in the Weſt Dominions, he took his Voyage towards *Conſtantinople* to be married. When all the royal ſolemnity was accompliſhed, in haſte he returned together with his wife towards the Weſt. It was in the Conſulſhip of *Iſidorus* and *Sinator*. Thus had the affairs of *Theodoſius* happy and proſperous ſucceſſes.

Anno Dom. 440.

Chap. XLIV.

How Proclus *Biſhop of* Conſtantinople *perſwaded the Emperor to tranſlate the Corps of* John Chryſoſtome *out of exile, and to bury it in the Apoſtles Church.*

SHortly after *Proclus* the Biſhop reconciled unto the Church ſuch as had divided themſelves becauſe of *Johns* depoſition, and with his grave wiſdom and policy he removed out of their minds the offence and diſpleaſure they had conceived. But how he brought that to paſs I will now declare. When he had firſt perſwaded the Emperor, he cauſed the Corps of *John* buried at *Comanum*, to be tranſlated to *Conſtantinople* five and thirty years after his depoſition, and ſolemnly with great pomp and reverence, to be interred in the Apoſtles Church. By this means, ſuch as for the affection they bore unto *John*, raiſed private and ſeveral Coventicles, were coupled unto the Congregation of the faithfull. This was done in the ſixteenth Conſulſhip of *Theodoſius* the Emperor, the eight and twentieth of *January*. Yet I cannot chuſe but marvel greatly, what the occaſion might be of ſo great a ſpite and hatred owed unto *Origen* that was dead (for he was excommunicated by *Theodoſius* Biſhop of *Alexandria* two hundred years after his deceaſe) when as *John* five and thirty years after his departure, was of *Proclus* received into the company of the faithfull. But *Proclus* was a fair conditioned man in reſpect of *Theophilus*. Wiſe and diſcreet men do perceive well enough how theſe things both have fallen out in times paſt, and now alſo daily do come to paſſe,

Origen was excommunicated two hundred years after his death.

Chap. XLV.

Of the death of Paulus *the* Novation *Biſhop, and how* Marcianus *was choſen to ſucceed him.*

NOt long after they had interred the Corps of *John* in the Apoſtles Church, *Paulus* the *Novatian* departed this life: it was in the aforeſaid Conſulſhip the one and twentieth of *July*. His hearſe reconciled in manner unto the Church all the varying ſects and opinions. For all came together to his burial, and brought his Corps to the Grave with ſinging of Pſalms. He was the man that was greatly beloved throughout his life time, for his ſincere and upright behaviour. And inſomuch he did a worthy act a little before his departure, I thought good to pen it in this our preſent Hiſtory, to the profit of the ſtudious Reader in time to come. But that he uſed his wonted diet of the Monaſtical diſcipline all the while he was ſick, without any change or alteration thereof, that he ceaſed not to pray continually I have determined to run over with ſilence, leaſt while I linger about the recital of theſe, I may ſeem any kind of way to deface the Act of his, both worthy (as I ſaid) of memory, and the profit of the Reader. It was as followeth. *Paulus* being ready to depart out of this life, called the Prieſts within his juriſdiction before him, and ſaid thus unto them: Provide you a Biſhop while as yet there remaineth breath in my body, leaſt after my departure the Churches be ſet on tumults and diſſention. When they had anſwered, that the election of a Biſhop was in no wiſe to be referred unto them, (for they ſaid, one of us is of this mind, another of that mind, and therefore it is unpoſſible we ſhould agreee upon one man, but we would have thee to name him whom thy pleaſure is we ſhould chuſe) after the hearing of their reaſon be replyed: Why then deliver me this your promiſe in writing, that you will elect whomſoever I ſhall nominate. When the bond was made, and ſubſcribed unto with

their

their hands, firſt he lifted himſelf a little out of his bed, next he wrote ſecretly, within the bond, unknown unto them that were preſent, the name of *Marcianus*, who was a Prieſt, and had been trained up under him in the Monaſtical diſcipline, but then as it fell out was not preſent. Laſt of all he ſealed it, he willed the chief Prieſts to do the ſame, he delivered it unto *Marcus* the *Novatian* Biſhop of *Scythia*, who then was in the City, and ſaid unto him as followeth: If it pleaſe God that I may recover and lengthen my dayes yet a while longer in this world, deliver me this bond which I give thee to keeping; but if his pleaſure ſo be that I muſt needs depart and finiſh the race of this frail and tranſitory life, thou ſhalt find his name written in this bond whom I have nominated to be my ſucceſſor in the Biſhoprick. Theſe words were no ſooner uttered but he gave up the ghoſt. Three days after his departure out of this life, the bond was opened in the preſence of a great multitude: when they found that *Marcianus* was therein nominated, all with one conſent lifted their voices and ſaid he was a fit man for the function, and immediately they ſent to ſeek him out. When they happily met with him at *Tiberiopolis* a City in *Phrygia*, they take him and bring him thence, in the end he was placed in *Paulus* room, the one and twentieth day of the foreſaid moneth. But of theſe things thus much ſhall ſuffice.

Chap. XLIV.

How Theodoſius *the Emperor ſent* Eudocia *his wife to* Jeruſalem.

From that time forth *Theodoſius* the Emperor began to offer praiſes and thanksgiving for the benefits he received of God, and to extol with divine lauds the name of Chriſt. Moreover he ſent *Eudocia* the Empereſs to *Jeruſalem*, for he promiſed that ſhe ſhould perform this vow if he might ſee his daughter married. But ſhe both at her going and at her return, beautified with ſundry ornaments, not only the Churches of *Jeruſalem*, but thoſe alſo throughout all the Cities of the Eaſt.

Chap. XLVII.

Of Thalaſſius *Biſhop of* Cæſarea in *Cappadocia.*

Proclus about that time in the ſeventeenth Conſulſhip of *Theodoſius*, took in hand a marvellous enterpriſe, ſuch a thing as none of the Biſhops of old have at any time brought about. For *Filmus* Biſhop of *Cæſarea* in *Cappadocia* being dead, the *Cæſareans* came to *Conſtantinople* for a Biſhop. When *Proclus* muſed with himſelf whom he ſhould aſſign to be their Biſhop, by chance on the Sabbath day as he ſought a fit man for the room, all the Senators came to the Church for to ſee whom he would elect, of which number *Thalaſſius* was one, Lieutenant and governor of the Nations and Cities throughout *Illyricum*. Who as report goeth, being commanded of the Emperor to govern certain Countries of the Eaſt, was conſecrated of *Proclus*, and inſtead of a Lieutenant, made Biſhop of *Cæſarea*. And thus the Eccleſiaſtical affairs of thoſe times enjoyed peace and tranquility. But here I will cut off, and make an end of my Hiſtory, praying for continuance of the peace and proſperous eſtate of all Churches under Heaven, for the wealth of all people, for the concord and unity of all Cities and Countries. For when peace prevaileth, there is no matter for an Hiſtoriographer to occupy his pen. For (moſt holy *Theodorus* which haſt injoyned me this task, now at length performed in theſe ſeven Books of *The Eccleſiaſtical Hiſtory*:) there would have been no matter miniſtred for my pen, if ſuch as ſet their minds on ſedition and diſcord had been at peace and unity among themſelves. This ſeventh Book continueth the Hiſtory of two and thirty years. Our whole Hiſtory being devided into ſeven Books, compriſeth the compaſs of one hundred and forty years, beginning at the firſt year of the two hundred and firſt *Olympiade*, when *Conſtantine* was proclaimed Emperor, and ending the ſecond year of the three hundred and fift *Olympiade*, being the ſeventeenth Conſulſhip of *Theodoſius* the Emperor.

Socrates endeth his Hiſtory *Anno Dom.* 440.

The End of the Seventh Book of *The Eccleſiaſtical Hiſtory*, of *Socrates Scholaſticus.*

THE

THE TRANSLATOR UNTO THE READER.

HItherto (*Chriſtian Reader*) *I have Tranſlated* Euſebius *and* Socrates, *which continued their Hiſtories from the birth of Chriſt unto the raign of* Theodoſius Junior. *I would have thee know, that at one time with* Socrates *there wrote two other Grecians,* Sozomenus *and* Theodoret, *beginning where* Socrates *began, and ending their Hiſtories with him, at* Theodoſius Junior. *Their argument is one, to wit:* The Eccleſiaſtical Hiſtory, *their language one, they wrote all in Greek; their years one, for they flouriſhed the ſame time. Little difference there is between them in ſubſtance, ſaving where the one is long the other ſhort; where the one is obſcure, the other plain; where the one is tedious, the other pleaſant. To Tranſlate them all three, would not in my opinion be ſo profitable as painfull, the volume both would be too huge, and the Reader ſoon wearied with the oft repetition of one thing.* Caſſiodorus *the Senator and compiler of the Tripartite Hiſtory, preventing this inconvenience, and ſeeing that theſe three Writers agreed in ſubſtance, deviſed with himſelf how to eaſe the Reader of ſo great a labour, and how to rid him from ſo tedious a ſtudy. He made an* Epitome *or brief collection of them all three, I mean* Socrates, Sozomenus *and* Theodoret, *and called it the Tripartite Hiſtory. The credit of the* Epitome *and collector, doth not countervaile the authority of the Author, Antiquity with the truth is to be preferred. Therefore in Tranſlating, I thought far better thou ſhouldeſt ſee, not the Authors to avoid repetition and wearieſome reading; but the Author himſelf, I mean* Socrates *alone, inſtead of the two other, whom I have choſen as the ſoundeſt Writer, the faithfulleſt Hiſtoriographer, and the abſoluteſt deliverer of the Hiſtory in all points unto the poſterity.*

Wherefore if ought be well done, give the praiſe unto God, let the pains be mine, and the profit the Readers.

THE ECCLESIASTICAL HISTORY OF *EVAGRIUS SCHOLASTICUS*,

A Noble Man of *Antioch*, and one of the Emperours Lieutenants:

Compriſed in

SIX BOOKS,

Beginning where

SOCRATES

Left, and ending an CLXX years after.

Written in the Greek tongue about nine hundred years ago, and Tranſlated by M. H.



LONDON:

Printed by *Abraham Miller*. MDCLXIII.

THE

Preface of the Tranſlator unto the Reader, touching *Evagrius* and his Hiſtory.

Evagrius a noble man of *Antioch*, a learned Writer, and continuer of this Eccleſiaſticall Hiſtory, may not lightly be overskipped, without commending his vertues with praiſe to immortall memory, and rehearſing of them to the encouragement of all ſtudious nobility, to the profit of the loving Reader, and the furtherance of Chriſtian profeſſion. His honour was nothing impaired, his bloud nothing blemiſhed at all, in that he being a temporall man, acquainted himſelf with Eccleſiaſticall affairs. *Sabellicus* writeth, that *Bartholomew* the Apoſtle came of a noble race, forſook the bravery of Courtiers, and became the follower of Chriſt. *Peter*, *Dorotheus* and *Gorgonius* being pages unto the Emperour *Diocleſian*, in great credit, and of noble parentage, bade Court farewell, weighed little their honour, made leſs account of the Emperour, and forſook their own lives, rather than they would forſwear Chriſt. The Treaſurer, together with the Lieutenant of a certain Town in *Phrygia*, choſe rather for the truth in Chriſt, with fire to be conſumed to aſhes, than here to enjoy all worldly treaſure. *Audactus* a noble man of *Italy*, preferred the garland of Martyrdome before all the glory and pomp of this tranſitory life. A noble man of *Nicomedia* rent in pieces a wicked Proclamation in the face of all the four Emperours. *Aſtyrius* a Senator of *Rome*, thought it no ſtaining of his honour, to take upon his ſhoulders the dead body of a bleſſed Martyr, and provide for it a funerall. *Jovianus*, *Valentinianus*, and *Valens*, noble men, and afterwards Emperours one after the other, threw away their ſword-girdles, left their offices, departed the Court of *Julian* the *Apoſtata*, rather than they would deny Chriſt. Yet S. *Paul* ſaith, that *not many wiſe men according unto the fleſh, not many mighty, not many noble men are called.* True it is in reſpect of a greater number of the contrary, or rather we may ſay that theſe were not fleſhly-minded, their diſpoſition was not carnall, their wiſdome was not worldly. How great a comfort is it unto Chriſtian profeſſion, when Princes become foſterers, when Queens become nurſes, and noble men become favourers of the Chriſtian faith? In ſome Countries we ſee that noble men moſt of all ſpend their time in ſtudy and learning. It is not decent in ſome Countries for the peaſants ſonne, the farmour, the franklin, or howſoever ye term him, to forget his fathers ruſticall toyl, and forthwith addict himſelf to the Gentlemans trade. The Pope moſt commonly calleth noble men to his Colledge of Cardinals: Dukes and Earls youngeſt ſonnes he uſed to make Cardinals, ſometimes in their cradles. Biſhops and Archbiſhops in many Countries deſcend of noble houſes. *Oſorius* Biſhop of *Luſitatia* in *Portingall*, writing againſt M. *Hadden*, ſticketh not to give us an inkling of his parentage. Neither do I

Sabellicus.

Euſeb. *Eccleſ. hiſt. lib.* 8. c 6.

Euſeb. *Eccleſ. hiſt. lib.* 8. c. 11.

Euſeb. *Eccleſ. hiſt. lib.* 8. c. 11.

Euſeb. *lib.* 8. c. 5.

Euſeb. *Eccleſ. hiſt. lib.* 7. c. 15.

Socrat. *Eccleſ. hiſt. lib.* 3. c. 11.

1 Cor. 1.

miſlike with this in the Church of *Rome, ſi cætera eſſent paria:* for I read that *Nectarius* a noble man, by office a Prætor of *Conſtantinople,* was choſen to be Biſhop of that ſea by an hundred and fifty Biſhops, which then aſſembled together at *Conſtantinople,* partly for that, and partly for other things. *Ambroſe* alſo Lieutenant of a province was made Biſhop of *Millain.* *Chryſoſtome* Biſhop of *Conſtantinople* deſcended of the Senators of *Antioch.* *Thalaſſius* Senator of *Conſtantinople,* Lieutenant of *Illyrium,* was made Biſhop of *Cæſaria* in *Cappadocia.* I ſee that *Evagrius,* who in the time of *Tiberius Conſtantinus* was Quæſtor, and in the time of *Mauricius Tiberius* was maſter of the Rolles, together with divers others, occupied themſelves about Eccleſiaſticall affairs: but I highly commend ſuch as ſhew forth tokens of their nobility by ſtudy of vertue, politick government of their countrey, noble proweſs, valiantneſs of courage, maintenance of the truth, and furtherance of the Goſpel. Some think it is enough for them to bait at the Univerſity, there ſteal a degree, and forthwith be counted gentlemen: or to be in commons in one of the Innes of Court or Chancery, where there are many wiſe, zealous, and learned gentlemen: or to get into ſome noble mans ſervice, and by vertue of the cognizance to be called a maſter: or to purchaſe for a piece of money a coat armour: or to beg a farm, and by vertue of the valuation in the Kings books to become a gentleman. Every one thinks not I am ſure, that theſe ſorts of men are to be numbred among the ancient and noble houſes; though in proceſs of time antiquity ſeem to prevail very much with ſuch kind of men: long poſſeſſion is a great matter in law, and an old deed though it be forged, will further the matter very much. The *Arcadians* called themſelves προσελήνους, a progeny farre more ancient than the Moon. Of them *Ovid* writeth thus;

Socrat. *Eccleſ. hiſt. lib.* 5. *c.* 8.

Socrat. *Eccleſ. hiſt. l.* 5. *c.* 8. Socrat. *lib.* 4. *cap.* 25. *lib.* 6. *cap.* 3. Socr. *l.* 7. *c.* 47. Evag. *lib.* 6. *cap.* ult.

Arcadians.

Ovid.

Ere Moon was ſet in skies above, (if fame do them not fail)
The ſoil was cald of Arcas *high, whoſe credit muſt avail.*

Suidas. Ægyptians.

But they contended for Antiquity with the *Ægyptians,* and to try out the truth, *Pſammittichus* King of *Ægypt* did as followeth. He ſhut up in a certain cloſe lodging, farre from cities and company of people, two newly born babes, ſome ſay with nurſes (charged not to ſpeak a word) ſome ſay among goats, and that for the ſpace of three whole years: at the three years end, to ſee what language the children would ſpeak, he cauſed one of his familiars ſuddenly to go in among the children, which did ſo, and took one of the children by the hand; which ſaid unto him *Becos,* that is, in the *Phrygian* tongue, bread: the King hearing this, confeſſed himſelf overcome, and yeelded unto his adverſaries for antiquity: Thenceforth were they called βηκοσολοῦσι: but *Suidas* thinketh that the children being acquainted with the bleating of goats, cried *beck,* and ſo that it was nothing elſe but a jeſt, and a deluding of the King. Yet *John Goropius* a Phyſician of *Antwerp,* taketh the matter in earneſt: to the end he might curry favour with the *Germans,* he ſaith that the *Grecians* were herein foully deceived, and that *beck* or *wreck* in the *German* tongue ſignifieth bread: the *Ægyptians* being foiled, turn them unto the *Scythians,* and of them likewiſe they were overcome. Here is much ado, and all for gentry. The *Æthiopians* alledge reaſons for themſelves, and they muſt be heard. The *Brittains* can tell you they came from *Troy,* and thence they can bring you the ſtraight way to *Adam,* next to God, and then a full point. *Poggius* writeth, that a Noble man of *France* eſpying on an *Italian* ſouldiers buckler the Oxe head engraven, ſtomacked him therefore, and told him it was his cognizance, that his houſe was farre

Jo. Goropius. Med. *Antwer.*

Scythians. Æthiopians. Brittains.

Poggius.

farre more ancient; and to the end quarrels might be ended, challenged him to the field. The *Italian* made little ado, told him he would meet him. On the day appointed, the Noble man came with a great troop. The ſouldier likewiſe met, and joyning together, he asked of him why his Noble bloud was ſo much out of temper: When that the Noble man anſwered, that his anceſtors had ever given the Oxes head, and that he and his would thenceforth give it, or elſe know a cauſe to the contrary. Why if it pleaſe you ſir, (ſaith the ſouldier) this is no Oxe head, it is the head of a Cow. It was about gentry between *Phaëton* and *Epaphus*, that moved *Phaëton*, as the Poets fain, to crave licence for one day to ſit in the charlot of *Sol*. For when he minded to root out the poſterity of his adverſary, almoſt he ſet the whole world on fire. *Maximinus* the Emperour born in a pelting village of *Thracia*, and miſliking with himſelf therefore, ſlew as many as knew his pedigree, and had ſeen the rags of his parents. *Herod* burned the genealogies of the *Jews*, that he might affirm himſelf as well as they, to have deſcended of a noble race. *Themiſtocles* a baſtard born, for to cloak his birth, and to remove the ill opinion conceived of him that way, enticed the young nobility of *Athens* to frequent *Cynoſarges* a ſchool without the city, where baſtards did only frequent. Many ſhifts are made, *Jack* would be a gentleman, if he could ſpeak French. *Amaſis* King of *Ægypt* being baſely born, made his image of gold, ſet it up to be worſhipped, that the people might reverence him the more. *Smerdes* a ſorcerer, becauſe he was in perſon like *Smerdes* the brother of *Cambyſes* King of the *Aſſyrians*, (whoſe death *Cambyſes* procured, fearing he would aſpire unto the Kingdome) made the world beleeve that he was the man indeed, overcame *Cambyſes*, and was crowned King, but his wife and bedfellow, with clipping and other wonted familiarity, felt his head, found that *Smerdes* had no ears, revealed it abroad, and ſo was he betrayed, and depoſed of his kingdome. *Prompalus* fained himſelf to be the ſonne of *Antiochus Epiphanes*. A certain *Ægyptian* the ſonne of *Protarchus* the merchant, calling himſelf the ſonne of *Alexander Zebenna*, and the adopted ſonne of *Antiochus*, wept bitterly at the funerall of *Antiochus*, as if he had been his own father. *Archelaus* made the world beleeve that he was the ſonne of *Mithridates*. When *Perſeus* the laſt King of the *Macedonians* had ended this life, *Andriſcus* a countrey-fellow would needs perſwade men that he was his ſonne. *Equitius* affirmed that without all doubt he was the ſonne of *Tiberius Gracchus*. *Citharœdus* endeavoured to perſwade the *Romans* that *Nero* had not diſpatched himſelf, but that he was *Nero*. Many of the aforeſaid cloaked their gentry, fained themſelves Noble men, conquered kingdomes; deluded the world, and in the end deceived themſelves. *Julius Cæſar* eſpied a rude and homely man, aſpiring unto the kingdome of *Cappadocia*, reſembling very much the favour of *Ariarathes*, whom all the world knew to have been diſpatched by *Marcus Antonius*: this counterfeit *Ariarathes* had won all the countries, and the crown was going to his head; but ere the crown came, *Julius Cæſar* took his head from off his ſhoulders. So dealt *Auguſtus* the Emperour with ſuch as had proclaimed a young man to be King of the *Jews* after the deceaſe of *Herod*, becauſe he reſembled his ſon *Alexander*, whom in his life time he had put to death. When *Henry* the fourth had taken *Richard* the ſecond that was King of *England*, and impriſoned him; the Earl of *Salisbury* uncle on the mothers ſide unto King *Richard*, either to redeem the priſoner, or to revenge him on the King, or peradventure both, ſet up a Prieſt in princely attire, one of King *Richards* Muſicians, reſembling his perſon very much,

Phaëton. *Epaphus.*
Maximinus.
Herod.
Themiſtocles.
Amaſis.
Smerdes.
Prompalus. *An Ægyptian.*
Andriſcus. *Equitius.* *Citharœdus.*
A counterfeit Ariarathes.
A fained Alexander.

A Prieſt ſet up for a King.

much, and blazed that the King had broken priſon, and was gone: the people hearing of this, ran after the counterfeit King, but *Henry* came with power, and made the Prieſt he could ſing no more. What, will not all theſe ſhifts avail us? can we not face out the matter? will not Abbey-gentry help at all? no doubt antiquity muſt take place. Will you hear what *Lycurgus* the law-giver of the *Lacedæmonians* ſaid upon like occaſion, unto the bragging nobility of *Lacedæmon*? *O noble citizens* (ſaith he) *the vaunt and glory we make of* Hercules, *and the ancient race and progeny deſcending of his loins, will avail us not a jot, unleſs that with all care and induſtry we practiſe in our lives ſuch vertuous acts as made him famous and renowned:* and unleſs moreover we learn and exerciſe continually honeſt and noble behaviour. *Ageſilaus* King of the *Lacedæmonians* miſliked very much with the behaviour of his nobility, when he uttered theſe words unto them: *You ſee the force and ſtrength of the hoſt to be on the ſide of the* Spartan *ſouldier, and you your ſelves follow after as a ſhadow commonly goeth after the corporall ſubſtance.* *Theodorus Zuinger* reporteth thus of the nobility of his Countrey: *They will be counted the beſt men, that take upon them to maintain and encreaſe the honour of their anceſtours: they are the moſt ſluggiſh ſort of men, that give themſelves to hunting, to banquetting, to polling and oppreſſing of the poor people, and they think that only thing ſufficient for their honour, that they either through another mans vertue, or through another mans vice, have attained unto the name of nobility, or unto ancient arms: that thenceforth they may without controllement, together with ſuch like companions, banquet day and night in their pavillions, haunt brothel-houſes, and frequent places of beaſtly pleaſure: and becauſe they are ſcarce worthy the company of men, they conſume the reſt of their dayes in following after dogs. I except them ever and in all places, which highly expreſs in vertuous life, the noble fame and great renown of their anceſtours.* So far *Theodorus*. But (God be praiſed for it) we are able to report far better of *England*, that there are of the nobility, valiant men, vertuous, godly, ſtudious, politick, zealous, of ancient houſes, and bloud never ſtained. There is hope the dayes ſhall never be ſeen, when the propheſie of *Chaucer* ſhall take place, where he ſaith:

Lycurgus. Plutarch.

Ageſilaus.

Theod. Zuinger.

Chaucer.

When faith faileth in Prieſts ſaws,
And Lords heſts are holden for laws;
And robbery is holden purchaſe,
And lechery is holden ſolace:
Then ſhall the land of Albion
Be brought to great confuſion.

And to the end our wiſhed deſire may take effect, let us hearken what exhortation he giveth unto the chief magiſtrate, his words are theſe:

Prince, deſire to be honourable,
Cheriſh thy folk and hate extortion,
Suffer nothing that may be reprovable,
To thine eſtate done in thy region.
Shew forth the yard of caſtigation:
Dread God, do law; love truth and worthineſſe:
And wed thy folk ayen to ſtedfaſtneſſe.

Now that my pen hath over-ruled me, and run ſo farre with the race of mine authors nobility, I will return unto *Evagrius* again, that we may be the better acquainted with ſo ſingular a man that hath miniſtred the occaſion of ſo ſingular a matter. He ſtudied a while at *Apamea* (for ſo he teſtifieth of himſelf) in the time

Evag. lib. 5. cap. 25.

time of the Emperour *Justinian*, about the year of our Lord 565. He was so carefull over the studious reader, that he recited unto him about the latter end of his fifth book, all the histories both divine and prophane, from the beginning of the world unto his time. He was a great companion of *Gregory* Bishop of *Antioch*, he bare him company to *Constantinople*, when he went to clear himself; he reporteth of himself, that he was married in *Antioch* with great pomp and royall solemnity, when the great earthquake the night following, shook the whole city. His state and condition I do gather, where he writeth of the pestilent and contagious disease which raigned throughout the world the space of two and fifty years: the words he wrote are these: *The greatest mortallity of all fell upon mankind the second year of the revolution, which comprised the terms of fifteen years; so that I my self which write this history, was then troubled with an impostume, or swelling about the privy members, or secret parts of the body. Moreover in processe of time, when this sickness waxed hot, and dispatched diversly and sundry kind of wayes, it fell out (to my great grief and sorrow) that God took from me many of my children, my wife also, with divers of my kinsfolks, whereof some dwelled in the city, and some in the countrey. Such were my adventures, and such were the calamities which the course of those lamentable times distributed unto me. When I wrote this, I was eight and fifty years old. Two years before, this sickness had been four times in* Antioch, *and whenas at length the fourth revolution and compass was past, besides my aforesaid children, God took away from me a daughter and a nephew of mine.* The judgement that *Nicephorus* giveth of his history is in this sort: Evagrius *a noble man wrote his Ecclesiasticall history, the which he continued unto the raign of* Justinus, *handling especially prophane matters, the substance whereof he gathered out of* Eustathius *the Syrian*, Sozimus, Priscus, Johannes, Procopius *of* Cæsaria, *and* Agathus, *(all which were famous Orators of that time) and out of sundry other good authours:* But the authour revealeth himself in the plainest sort, where he endeth his history, writing in this sort. *Here do I mind to cut off and make an end of writing, that is, in the twelfth year of* Mauricius Tiberius *the Emperour, leaving such things as follow, for them that are disposed to pen them for the posterity in time to come. I have finished another work, comprising Relations, Epistles, Decrees, Orations, Disputations, with sundry other matters. The relations for the most part are in the person of* Gregory *Bishop of* Antioch, *for the which I was preferred unto two honourable offices:* Tiberius Constantinus *made me Treasurer, and* Mauricius Tiberius *made me master of the Rolles, where the noble men and Magistrates, with their monuments were registred.* The authour endeth his history about the year of our Lord 595. wanting only five years of six hundred. There are many odde things in this history, whereby the Reader may note the change and diversity of times, how abuses crept in by little and little. Whosoever he be that is so disposed to settle his mind, and rest upon the plain truth by perusing of these histories, may have great furtherance. In *Eusebius* he may behold the estate of the Primitive Church from the Apostles unto his time, three hundred and odde years. In *Socrates*, although it follow immediately, he shall find great change, his history is of an hundred and forty years after; but in *Evagrius*, being but a hundred and forty years after him, ye shall see farre greater alteration. Last of all, if you weigh the things which happened since the six hundred years after Christ, then, as it is written, *Qui legit intelligat:* then came in the Pope, then came in the Turk, and then came in the Devil for altogether: For, after the raign of this *Mauricius* came in *Phocas* to be Emperour, which first granted unto the Bishop of *Rome* to be called

Evag. *lib.* 3. *cap.* 25.

Evag. *lib.* 4. *c.* 28.

Nicephor. *Eccles. hist. lib.* 17. *cap.* 1.

Evag. *lib.* 6. *cap.* 23.

Eusebius.

Socrates.

Evagrius.

Mat. 24.

univerſall Biſhop. This *Phocas* murthered the Emperour *Mauricius*, obtained the Empire through treaſon, a fit man to be founder of ſo worthy an act. Note I beſeech you how that in his time God ſeemed utterly to withdraw his bleſſing: *France*, *Spain*, *Germany*, *Lumbardy*, and the greateſt part of the Eaſt fell from the Empire for ever, ſuch a wrack to the ſtate as never had been ſeen before. Not only this, but there enſued in the temporalty no fear of God, no ſhame of the world, no love towards the brethren, no care of the Church, no conſideration of Clergy-men. In the ſpiritualty, Pride of Prelates, pampering of their panches, fleſhly pleaſure; they turned devotion into ſuperſtition, faith into fained works, plain dealing into hypocriſie, carefull zeal into careleſs ſecurity: inſtead of the Bible they bring into the Church legends of lies, inſtead of the true and pure ſervice of God, they brought in peeviſh and pelting ceremonies: wherefore the ſeaſon requireth that we watch and pray, and continually wait for the Lords coming. All is now in the extreme. *Nullum violentum perpetuum.*

THE FIRST BOOK OF THE ECCLESIASTICAL HISTORY OF *EVAGRIUS SCHOLASTICUS.*

Chap. I.

The Prëem of Evagrius *to his Hiſtory.*

EUſebius ſirnamed *Pamphilus*, a man without all peradventure, as in other things profound, ſo in penning excellent, is of ſuch efficacy in his works, that although he cannot make the Readers perfect Chriſtians, yet can he ſo draw them by perſwaſion, that with prompt and willing minds they will imbrace the Chriſtian faith. *Euſebius*, *Socrates*, *Zozomenus* and *Theodoret* have written moſt exquiſitely of the incarnation of our moſt loving Saviour, of his aſcention into the heavens, of the famous acts of the Apoſtles, of the combats and perſecutions of the holy Martyrs, and what other thing ſoever was thought worthy the noting, or otherwiſe unto ſome part of *Theodoſius junior* his reign. Seeing therefore ſuch things as enſued after ſeem nothing inferior unto the reſt, and have been hitherto recorded in no perfect order, although alſo I my ſelf ſeem unfit by reaſon of my ſmall ability to take ſo great an enterprize in hand, yet I take it to be my duty to imploy what labour and induſtry lyeth in me for the compiling of this work, and to put my whole truſt and confidence in him which endued the Fiſhermen with heavenly wiſdom, and filled the rough tongue for ready delivery and ſounding of every ſyllable, to the end, I may revive the famous acts which now do ſlumber in the duſt of forgetfullneſs, and to ſtir them with my pen, and print them to immortal memory, that not only every man may know what hath happened unto this our age, when, where, and in what ſort, againſt whom, by what men, but alſo that no worthy act by retchleſs ſecurity, and languiſhing ſlothfullneſs the ſiſter of oblivion, be clean put out of remembrance. Wherefore by the help of Almighty God, there will I begin to write, where the aforeſaid Writers made an end of their Hiſtories. When the outragious cruelty of *Julian* had ſucked his fill of the bleſſed Saints and Martyrs bloud, when the mad fury of *Arius* falſe and counterfeit doctrine was bridled with the ſound Canons of the *Nicene Council*, when both *Eunomius* and *Macedonius* were ſore pricked at *Boſphorus* with the power of the holy Ghoſt, and utterly foiled at the famous City of *Conſtantinople*: when the holy Church had purged her of her filth and infection, (the which ſhe lately received) and now recovered her former glory, being as it were all laid over with gliſtering gold, and gorgeouſly arraied for her lover and bridegroom: Satan the ſworn adverſary to all godlineſs, becauſe he could not away with theſe graces and benefits beſtowed from above, raiſed againſt us a ſtrange battel contrary to the courſe of nature. And when he ſaw that the idolatry of Pagans was trode in the puddle of contempt, and that the ſervile and abject opinion of *Arius* was quite baniſhed the Church, although he ſtaggered and ſhaid openly from opugning the Chriſtian faith, ſpecially ſeeing it was confirmed and fortified by ſo many ancient and godly Fathers, (for in beſieging and aſſaulting of it, his power was very much diminiſhed) ſecretly and by ſtealth he wrought his feats, he deviſed certain objections and reſolutions, and laboured to convey the errour, after his new found invention, unto the Jewiſh ſuperſtition, forgetting like a wretch as he is, that in partaking with them, he was lately foiled and overthrown. Whereas aforetime he had one adverſary, now craftily he ſeemed to reverence, and in manner to embrace the ſame: his device and endeavour was not to withdraw the Church generally from the whole faith, but to ſee whether he might poſſibly corrupt one word or ſyllable compriſed therein. Wherefore being wrapped in his own malice, he craftily went about to alter, yea, one letter, which ſeemed to appertain unto the ſenſe and underſtanding of the ſentence. But how in pronunciation he ſevered the tongue from the truth of the Word, ſo that the ſound and ſenſe of the phraſe might not joyntly laud God, and extol him with divine praiſes, moreover into what

The policy of Satan in reviving the Jewiſh opinion.

iſſue either of them did grow, and what end either of them injoyed, I will declare when I come to intreat of them: I will alſo add thereunto, what other thing ſoever may be thought worthy of memory, though therein I may ſeem to digreſs: and there will I ceaſe to write, where God of his goodneſs will have the Hiſtory ended.

Chap. II.

How Neſtorius *through the procurement of* Anaſtaſius *his diſciple, called the bleſſed mother of God, not the mother of God, but the mother of Chriſt, and therefore was counted an heretick.*

INſomuch as *Neſtorius* (who called together againſt Chriſt a ſecond Council with *Caiphas*, who builded a ſlaughter houſe of blaſphemies, where Chriſt anew is both ſlain and ſold, who ſevered and divided aſunder his natures that hung upon the croſs, and had not, as it is written, no not one bone broken throughout all the members of his body, neither his unſeamed Coat parted of ſuch as put the Lord to death) rejected the clauſe of *the mother* or *bearing of God*, framed of the holy Ghoſt, by the means of many learned and godly fathers, ſet againſt it this ſaying, *the mother* or *bearing of Chriſt*, lewdly forged of his own brain, and filled the Church of God with ſedition, civil Wars, and cruel bloud-ſhed: I think verily my Pen cannot want matter to paint and orderly to continue the Hiſtory, and ſo to proceed unto the end, if that firſt of all through the help of Chriſt the aider of all men, I begin with the blaſphemies of *Neſtorius*. The ſchiſm which then aroſe in the Church, had ſuch a beginning as followeth. *Anaſtaſius* a certain Prieſt of a corrupt and perverſe opinion, an earneſt maintainer of the Jewiſh doctrine of *Neſtorius*, and his companion in the voyage he took from *Antioch* to be Biſhop of *Conſtantinople*, when he heard the lewd reaſons and conference which *Neſtorius* had with *Theodulus* at *Mopſoveſtia* in *Cicilia*, he fell from the right faith, and (as *Theodorus* writeth of that matter in a certain Epiſtle) he preſumed in the open audience of the Church of *Conſtantinople* in the hearing of ſuch people as ſerved God devoutly, to ſay theſe words: let no man call *Mary the mother of God*: for *Mary* (ſaith he) was a woman, and it is unpoſſible that God ſhould be born of a woman. When the religious people miſliked with his reaſons, and counted, not without cauſe, of his doctrine as of blaſphemy: *Neſtorius* the ring-leader of his impiety, not only not forbad him, neither maintained the right opinion, but firſt of all confirmed his ſayings to be true, and was very earneſt in the defence of them. Wherefore after he had annexed and linked thereunto his own opinion, and device of his own brain; when he had poured into the Church of God the venome of his poiſoned doctrine, he endeavoured to eſtabliſh a far more blaſphemous ſentence to his own deſtruction. He ſaid as followeth: I verily will not call him God, who grew to mans ſtare by two moneths, three moneths, and ſo forth, even as *Socrates Scholaſticus* and the former Council held at *Epheſus*, have informed of him.

John 19. *Matth.* 27.

The fond reaſon of *Anaſtaſius*.

The blaſphemy of *Neſtorius*.

Chap. III.

What Cyril *the great wrote unto* Neſtorius *the heretick, and of the third Council of* Epheſus *whereunto* John *Biſhop of* Antioch, *and* Theodoritus *came ſhort.*

Cyril Biſhop of *Alexandria*, a man of great fame and renown, confuted the lewd opinion of *Neſtorius* in ſeveral letters, yet nevertheleſs *Neſtorius* ſtifly withſtood his confutation, yielded not one jot, neither unto *Cyril*, nor unto *Celeſtinus* Biſhop of old *Rome*, but vomited out the venome of his cankred ſtomack upon the Church, and made ſute unto *Theodoſius* the younger, who was Emperor of the Eaſt, that by his authority the firſt Council of *Epheſus* might be called together. Wherefore the Emperor wrote unto *Cyril* and to all the other overſeers and Biſhops of the Churches throughout every City, giving them to underſtand, that the day of *Pentecoſt* was preſcribed for their aſſembly, on which day the living and holy Spirit deſcended from Heaven and ſhined among us. But *Neſtorius*, by reaſon that *Epheſus* was not far from *Conſtantinople*, was there before them. *Cyril* together with his company came thither alſo before the day appointed. *John* Biſhop of *Antioch* and his company was abſent, not of ſet purpoſe, according unto their report which defend his doings, but becauſe he could not in ſo ſhort a ſpace call together the Biſhops of his Province: for many of their Cities were diſtant from *Antioch*, (of old ſo called, but now *Theopolis*) unto

The Council of *Epheſus*. *Ann. Dom.* 435.

unto a swift and stout goer twelve days journey, unto some others more; and *Ephesus* is from *Antioch* about thirty days journey. And when as *John* answered plainly, he was not able to meet them on the Sunday appointed (for so was the day called) all his Dioceſs ſtirred not a foot from home.

Chap. IV.

How Neſtorius *the heretick was depoſed by the Council of* Epheſus *in the abſence of* John *Biſhop of* Antioch.

When the day appointed for their meeting, and fifteen days over were expired, the Biſhops which aſſembled at *Epheſus*, thinking verily that the *Eaſtern* Biſhops would not come; or if peradventure they came, it would be long ere they met together; whenas *Cyril* alſo moderated the Council in ſtead of *Celeſtinus* (who, as I ſaid before governed the See of *Rome*) they called *Neſtorius* before them, and willed him to anſwer unto the crimes that were laid to his charge. And whereas the day before he promiſed to come, if the caſe ſo required; and being afterwards thrice cited to appear, made light account of his promiſe; the Biſhops that were preſent called the matter into controverſie, and began to reaſon thereof. Wherefore after that *Memnon* Biſhop of *Epheſus* had numbred the days that were paſt ſince the preſcribed time, to wit, ſeventeen: after they had read the Epiſtles of the reverend *Cyril* unto *Neſtorius*, and ſuch as he wrote unto *Cyril* again, together with the holy Epiſtle of the renowned *Celeſtinus*, ſent in like ſort unto *Neſtorius*: after that *Theodotus* Biſhop of *Ancyra*, and *Acacius* Biſhop of *Meletina*, had made relation of the blaſphemous ſentences which *Neſtorius* bolted out at *Epheſus*: and after that many notable ſayings to the juſtifying of the ſincere Faith, were uttered in that Aſſembly of holy and learned Fathers, enterlacing ſometimes the unadviſed and blaſphemous phraſes of *Neſtorius*; the holy Council pronounced this ſentence againſt *Neſtorius* in manner as followeth: *Omitting other haynous crimes of the reverend* Neſtorius; *inſomuch as he was cited and would not appear, neither to entertain the moſt holy and religious Biſhops which we had ſent unto him, we were driven of neceſſity to ſift and examine his lewd and wicked doctrine: And ſeeing we found him to have believed impiouſly, and to have taught heretically, partly by peruſing his Books and Epiſtles, and partly alſo by the blaſphemous ſentences he uttered of late in this noble City; we were moved both by the Canons of the Church, and the grave cenſure of the moſt holy Father, and our Colleague* Celeſtinus *Biſhop of* Rome (*yet not without ſhedding of many tears*) *to pronounce againſt him this ſevere and ſharp ſentence. Wherefore our Lord Jeſus Chriſt, in derogation of whoſe majeſty,* Neſtorius *ſticked not to pronounce ſuch horrible blaſphemy, hath decreed and ordained by this ſacred Aſſembly, that he ſhould both be depoſed of his Biſhoprick, and baniſhed the company of Clergie-men.*

The ſentence of the Council of *Epheſus*, pronounced againſt *Neſtorius* the heretick.

Chap. V.

How John *Biſhop of* Antioch *came five days after and depoſed* Cyril *Biſhop of* Alexandria *of his Biſhoprick, together with* Memnon *Biſhop of* Epheſus, *whom of the contrary ſide the Councel abſolved, removing* John *with his company; and in the end how that* Cyril *and* John *by the means of the Emperor* Theodoſius *Letters became friends, and ratified the deprivation of* Neſtorius.

When they had pronounced the aforeſaid moſt juſt ſentence, *John* Biſhop of *Antioch* five days after the deprivation of *Neſtorius*, came to *Epheſus*, together with the Prieſts and Biſhops of his Dioceſs, called together his Clergy, and depoſed both *Cyril* and *Memnon*. Afterwards when *Cyril* and *Memnon* had exhibited ſupplications unto the Council aſſembled with them (though *Socrates* peradventure unacquainted with the circumſtance report it otherwiſe) *John* was called of them to render an account why he depoſed the Biſhops, and being cited thrice, came not at all. Then *Cyril* and *Memnon* were abſolved, and *John* with his Clergy excommunicated and deprived of all prieſtly authority. But when *Theodoſius* (who at the firſt miſliked with the depoſing of *Neſtorius*, yet afterwards underſtanding fully of his blaſphemous opinion, conſented thereunto) had ſent his gracious and godly Letters unto *Cyril* of *Alexandria*, and to *John* of *Antioch*, they became friends and ratified the ſentence pronounced againſt *Neſtorius*.

Variance between *Cyril* Biſhop of *Alexandria*, and *John* Biſhop of *Antioch*.

Chap. VI.

The coming of Paulus *Biſhop of* Emiſa *into* Alexandria, *and the Commendation which* Cyril *gave unto him, and to the Epiſtle of* John.

ABout the ſame time, when *Paulus* Biſhop of *Emiſa* came to *Alexandria*, and prononnced in the Church the Sermon, which at this day is extant in the world, and beareth his name; *Cyril* Biſhop of *Alexandria*, extolled the Epiſtle which *John* had ſent unto him, and wrote back again as followeth: *Let the Heavens rejoyce, and let the earth be glad: the mid-wall of rancor is battered down: the boiling choller, which bereaved the minds of quietneſs, is purged from among us, and all the occaſion of diſcord and diſſention is baniſhed away: for our Saviour Jeſus Chriſt hath granted peace unto the Churches under Heaven, and the moſt virtuous and holy Emperors have perſwaded, yea and compelled us thereunto: who, by imitating with great zeal, the godly ſteps of their Anceſtors, do firmly retain in their minds the true and ſincere Faith, providing with ſingular care for the proſit and furtherance of the holy Church: ſo that thereby they purchaſe unto themſelves an immortal fame, and ſet forth the glory of their imperial Scepter, whom the Lord of Hoſts doth ſo liberally reward, and ſo bountifully recompence with divine graces and beneſits, that they are wont not only to foil the enemies, but always to win of them the renowned Garland of Victory. Neither is it poſſible that God ſhould lie, which ſaith, As truly as I live, I do glorifie them which glorifie me. But when the Lord* Paulus *our Brother, and moſt godly fellow Biſhop came to* Alexandria, *I was wonderfully glad, for I could not otherwiſe chuſe, becauſe that he being a notable man, became a mean, labouring in preaching beyond the reach of his ſtrength, to the end he might overcome the envy of Satan, couple together in love the looſe and ſevered members of the Church, and reduce our Church, in like ſort with yours, unto peace and unity.* Immediately after he wrote as followeth: *Now I am fully perſwaded that the quarrel which aroſe in the Church was fond, and began upon light occaſion; inſomuch as my moſt virtuous Lord* Paulus *the Biſhop brought Letters unto me, comprizing a ſound and ſincere profeſſation of the Faith, which he avouched to have been written of your Holineſs, and of the moſt godly Biſhops which are of your Province.* The form and phraſes of *Cyrils* Epiſtle were as is aforeſaid; but touching the clauſe which ſignified *the mother of God*, there was written as followeth: *When he had peruſed the godly ſentences and clauſes within contained, and perceived plainly that you were of one mind and opinion with us (that there is but one Lord, one Faith, and one Baptiſm) we rendred unto God divine praiſes, who is the conſerver of the whole world: and preſently we conceived exceeding joy; ſeeing that as well your Churches as ours, being driven thereunto partly by the force and power of the holy Scriptures, and partly alſo by tradition delivered unto us of our moſt holy Fathers, do imbrace one faith and opinion.* Whoſoever will diligently ſift out the true Hiſtories of thoſe times, ſhall eaſily attain unto the knowledge of the aforeſaid.

The Epiſtle of *Cyril* Biſhop of *Alexandria* unto *John* Biſhop of *Antioch*.

Chap. VII.

Of many things which Neſtorius *reported in writing of himſelf: and how in the end his tongue which uttered blaſphemy, was eaten up of Worms in the Iſle* Oaſis, *where he departed this life.*

HOw *Neſtorius* was exiled, what afterwards became of him, the manner of his end, and the puniſhments he endured for his blaſphemous opinion, are not laid down in writing of ſuch as delivered his life unto the world: all which in proceſſe and continuance of time would quite have been forgotten, and not once remembred, had not I by meer chance lighted on a certain Pamphlet written by *Neſtorius* himſelf, where the aforeſaid are rehearſed at large. Wherefore *Neſtorius* the father of blaſphemy builded not upon the ſure and ſetled foundation, but upon the ſand, which according unto the Parable of our Saviour, is ſubject to ſpeedy ruine and overthrow; beſides ſundry other ſhifts, whereby he labored to defend his blaſphemous ſentences, he wrote unto ſuch as charged him with the raiſing of raſh and unadviſed novelties, and with his fond requeſt for the ſummoning of the Council at *Epheſus*, that he was driven of neceſſity to do as he did, ſeeing the Church was divided, and that the one ſide affirmed *Mary* was to be called *the mother of man*; the other *the mother of God*. *I* (ſaid he) *of my part do ſpeak unfeinedly, to the end I might not erre in either ſide, by affirming*

Mat. 7.

Neſtorius the hereticke excuſeth his blaſphemous opinion in theſe words.

affirming either that he was not mortal and subject to death; or of the other side, by saying he was not immortal, have devised that Mary *should be called the mother of Christ.* Furthermore in the aforesaid Pamphlet of his, first of all he declareth how *Theodosius* ratified not his deprivation, because of the entire love and affection he bare towards him: again, after that certain Bishops of either side were sent in imbassage from *Ephesus* unto *Theodosius* the Emperor (for so the Emperor had willed) that he had licence given him to return unto his Monastery, being before the gates of *Antioch* which now is called *Theopolis*; the name whereof *Nestorius* hath not laid down, yet as I learn, it was called *Euprepius* Monastery: and sure I am it stood before the gates of *Antioch* not two furlongs off. *Nestorius* reporteth that he made there his abode the term of four years, that he was highly reverenced, that he received many presents, and afterwards that by the commandment of *Theodosius* he was banished thence into *Oasis*. But the chiefest thing of all he quite overskipped. Neither forsook he his blasphemy, though he lived there, so that *John* Bishop of *Antioch* gave of him this sentence in the open face of the world; to wit, that *Nestorius was to be banished for ever*. Moreover *Nestorius* wrote subtilly another Pamphlet unto a certain *Egyptian*, where at large, by occasion of his banishment into *Oasis*, he discourseth of the aforesaid matters. But the plagues and punishments which lighted upon him, for the blasphemy he had conceived (seeing there is nothing so secret, but the Majesty of God seeth it) we may easily gather out of the Letters which he wrote unto the Governor of *Thebais*, for there we may see though he escaped the hand of man, yet the vengeance of God overtook him, led him like a bondslave, and cast him into a lamentable plight. When as he deserved far greater punishment, being set at liberty of the people *Blemmyes* in *Lybbia*, and *Theodosius* having ordained by his Edicts he should return; as he wandred from one place into another about the farthest part of *Thebais*, bruising and beating himself to the ground, he enjoyed such an end, as was correspondent to the life that went before, and shewed himself at his end a second *Arius*, whereby it is evident and known for certain unto the whole world, what recompence is set for such as bolt out horrible blasphemies, to the derogation of the Divinity of Christ. For both *Arius* and *Nestorius* blasphemed him alike; the one affirming he was a Creature, the other taking him for Man. Whereas *Nestorius* complaineth that the Acts of the *Ephesine* Council were established not as right and reason required, but after the subtil and injurious fetches of *Cyril*, who went about to work him mischief; I would gladly learn of him, wherefore it came to passe, seeing *Theodosius* loved him so entirely (as he said) that he was constrained to go from one Countrey to another, without any compassion, enjoyned to endure such grievous banishment, and happened upon so unfortunate an end? Or what other thing was it than the divine censure laid down by *Cyril*, together with the Priests of his Assembly, seeing both of them now are departed this life, and as it pleased an *Heathen* Philosopher to say, He is ever honoured with heart and good will, where there is no just cause to the contrary.) *Nestorius* is adjudged the author of blasphemy, and the sworn enemy of God; but *Cyril* is highly commended for one that preached the Word of God faithfully, and for an earnest maintainer of the true and sincere Doctrine. But lest we be charged with forgery and feigning of crimes, let us hear *Nestorius* himself, who can instruct us farther herein. Go to *Nestorius*, let me hear thee repeat some part of the Epistle which thou wrotest of late unto the Governor of *Thebais* touching the sacred Canons of the *Ephesine* Council. *I was constrained* (saith he) *by the Emperors Edict to depart into* Oasis, *otherwise called* Ibis. Again after a few lines, he saith: *When the aforesaid* Oasis *was taken of the* Barbarians, *and all destroyed with fire, sword and slaughter; of a sudden the* Barbarians *pitied my case, why and wherefore I know not, and set me at liberty, charging me with dreadfull threats, that with all speed I should get me out of that Countrey: For they said, the people* Mazici *after my departure were like immediately to take the City. I came therefore into Thebais, together with certain captives whom the Barbarians brought in my company: what their meaning was I could not learn. Last of all, such as came in my company, got them to their own home, and I with great pain to* Panopolis. *I feared greatly lest any quarrelled with me, or picked occasion to molest me, for that I was a captive, or charged me that I was a fugitive, another while hanging over* (malicious mouths are never to seek slanders) *to the end they should find out deceit they might bring me into trouble and vexation: wherefore I humbly request your Honour, that as the Law hath provided, you will have care of my captivity, and that you suffer no prisoner and banished man to fall into the hands of wicked parties, lest the posterity in time to come deem you unjust, and found on this lamentable saying: Better it were to be led captive of*

God from above plagued the heretick *Nestorius*.

Nestorius the heretick in his first Epistle unto the Governor of *Thebais*.

Barbarians, *than to flie for ſuccour unto the Empire of* Rome. Again, with ſolemn proteſtations he requeſted as followeth: *My ſute is that by your permiſſion it may be lawfull for me here to make mine abode, whereunto I came from* Oaſis, *when the* Barbarians *ſet me at liberty, that now at length I may enjoy what God hath appointed for me.* In the ſecond Epiſtle which *Neſtorius* wrote unto the aforeſaid Governor, there was written as followeth: *Theſe Letters which I write unto your noble mind, if ye accept of them as a token of my love and hearty good will towards you, or as an admonition of a Father ſent unto his Son; I beſeech you weigh the contents thereof; matter there is great ſtore comprized in as few words as poſſible I could.* Oaſis, *otherwiſe called* Ibis, *was lately over-run and deſtroyed by a great multitude of* Nomades. And a little after: *Which thing being thus brought to paſſe; your Honour gave commandment (I wot not what moved you thereunto) that certain* Barbarian *ſouldiers ſhould bring me from* Panopolis *to* Elephantina, *an Iſle ſituated in the fartheſt part of* Thebais, *and thither was I violently haled of them, after a lamentable ſort. But as I was overcome with the long journey, and now altogether wearied; again I heard from you by word of mouth, that I ſhould return to* Panopolis. *Wherefore being feeble and faint by reaſon of the great vexations which befell unto me in that weariſom and tedious voyage, my body being waſted with ſickneſſe, and weakned with age and gray hair, the fleſh of my hands being ſhrunk, and the ribs broken in my ſides: I came the ſecond time to* Panopolis, *and there partly with misfortune, and partly with the pains of the bruiſed wounds, I was ready to yield up the Ghoſt. After all this, your Lordſhip gave forth a commandment in writing, by virtue whereof I was fain to remove from* Panopolis *unto a certain Country that bordered thereupon. But whileſt that now at length I hoped the Edicts publiſhed againſt me, would have an end, and waited the pleaſure of the moſt virtuous and puiſſant Emperors touching my exile and miſery; unlooked for, there enſued (I ſpeak unfeignedly) a cruel commandment, that now I ſhould be baniſhed the fourth time.* Again after a few lines: *Be content, I beſeech you with theſe circumſtances: let it ſuffice for one body to have endured ſuch change of baniſhment: ceaſe now I humbly requeſt your Honour from injuring me any longer, refer the ſentence which is to be given of me unto the moſt puiſſant Emperors, let me have juſtice, it appertaineth unto them to deal with me according unto their pleaſure; take theſe mine advices as proceeding from a fatherly affection unto you, as my loving ſon. If you preſently take the matter in dudgeon as you have heretofore, go on a Gods name, if reaſon cannot bridle your rage.* Thus doubted not *Neſtorius* with letters as with fiſt and foot, to kick as well againſt the Emperors as their Magiſtrates, and to revile them all to nought; neither could he be brought to modeſt behaviour for all his woe and miſery. His end and departure out of this life, I learned of a certain Writer to have been as followeth, to wit, his tongue to have been eaten up of worms, and ſo by the juſt judgment of God, to have paſſed from theſe bodily to ghoſtly, from theſe temporal to eternal puniſhments.

Neſtorius the heretick, Epiſt. ſecond unto the Governor of *Thebais.*

Neſtorius the railing heretick, had his tongue eaten up of worms, and ſo died.

Chap. VIII.

How Maximianus *ſucceeded* Neſtorius *in the See of* Conſtantinople, *after him* Proclus, *and after* Proclus, Flavianus.

Neſtorius. Maximianus. Proclus. Flavianus.

When wicked *Neſtorius* had departed this life, *Maximianus* ſucceeded him in the Biſhoprick of the famous City of *Conſtantinople*; in whoſe dayes the Church of God enjoyed peace and tranquillity. After his deceaſe *Proclus* governed the See, who when he had run the race of his mortal life, left the room unto *Flavianus.*

Chap. IX.

Of Eutyches *the infortunate heretick, how he was depoſed of* Flavianus *Biſhop of* Conſtantinople, *and of the Council which aſſembled there, and depoſed him.*

A Provincial Council held at *Conſtantinople.*

In the days of *Flavianus*, the poiſoned hereſie of *Eutyches* ſprang up, which cauſed a Provincial Council to be ſummoned at *Conſtantinople*, where *Euſebius* Biſhop of *Dorylæum* being an eloquent Rhetorician called for the Records, and firſt of all convinced the blaſphemy of *Neſtorius.* When *Eutyches* was ſent for and come, he was found in reaſoning to maintain the aforeſaid error. For I confeſs (ſaith he) that our Lord conſiſted of two natures before

before the divinity was coupled with the humanity, but after the uniting of them, I affirm, that he had but one nature: he said moreover, that the body of the Lord was not of the same substance with ours. Wherefore he was degraded: yet at his humble suit unto *Theodosius* (for he said that *Flavianus* had forged records against him) the first Council of *Constantinople* was called together of the bordering Bishops, to sit upon that matter: where not only the Council, but also divers other Bishops sifted out the doings of *Flavianus*. There the records being found true, were confirmed, and a second Council summoned to meet at *Ephesus*.

Chap. X.

How by the means of Dioscorus *Bishop of* Alexandria *and* Chrysaphius, *it came to passe that a wicked Council was called together at* Ephesus, *where* Eutyches *the heretick was restored to his former degree.*

Dioscorus who succeeded *Cyril* in the Bishoprick of *Alexandria*, was appointed moderator of this Council (*Chrysaphius* Governor of the Palace, had craftily brought this about, to the end, the hatred he bare unto *Flavianus* might be set on fire) thither also came *Juvenalis* Bishop of *Jerusalem*, who sometime governed the See of *Ephesus*, together with many Priests of his train. *Domnus* who succeeded *John* in the Church of *Antioch*, met them, *Julius* also the substitute of *Leo* Bishop of old *Rome*. Besides these, *Flavianus* was present together with his Province. *Theodosius* commanded *Elpidius* as followeth: Such as in times past gave sentence of *Eutyches* the most virtuous Abbot, good leave have they to be present at the Council, but let them be quiet, and their voices suspended: my will is, that they wait for the general and common sentence of the most holy fathers, seeing that such things as were aforetime decided by them, are now called into controversie. To be short, *Dioscorus* together with such Bishops as were of his opinion in this Council, restored *Eutyches* unto his former dignity, as it appeareth more at large in the acts of the said Council. As for *Flavianus* and *Eusebius* Bishop of *Dorylæum*, they were deposed of their Bishopricks. The same Council excommunicated also and deprived *Ibas* Bishop of *Edessa*, *Daniel* Bishop of *Carra*, *Irenæus* Bishop of *Tyrus*, and *Aquilinus* Bishop of *Biblus*. They laid down moreover certain decrees against *Sophronius* Bishop of *Constantinople*: They removed *Theodoritus* Bishop of *Cyrestes*, and *Domnus* Bishop of *Antioch*, of whom what became afterwards I do not learn. And thus was the second Council of *Ephesus* broken up.

An heretical Council held at *Ephesus*, *Ergo*, a Council can and doth erre.

Chap. XI.

The Apology of Evagrius *touching the variety of opinions among the Christians, and of the ridiculous vanity of the Heathen gods.*

I Would have none of all the Ethnicks which dote over their idolatrical service, to deride us Christians, because the later Bishops have abrogated the sentence of their predecessors, and seem alwaies to add something unto the form of our faith. For we of our part, though we sift out with great care the long sufferance of God, which may neither in word be expressed, nor in deed be found out: yet are we so affectionated, though we lean either to this side or to that side, that we alwaies honour it, and extol it above all other things. Neither was there any one of all the heretikes among the Christians, that of set purpose at any time would utter blasphemy, and fall of his own accord to revile the Majesty of God; but rather perswaded himself in avouching this or that opinion, that therein he was of a sounder doctrine than the fathers that went before him. As touching the grounds and principles of Christian Religion which alwaies ought inviolably to be retained, we are all of one opinion. For the God-head which we adore, is the Trinity, and the persons whom we so highly praise, are in unity: The Word of God also was begotten before the foundations of the world were laid, and we believe that in these later dayes he took flesh, because of the favour and compassion he had on the work of his own hand. If in case that novelties be found out as touching other matters, they come to passe freely of mans own accord, seeing it pleaseth God so to dispose of them, and to grant them liberty to think as it pleaseth them best; to the end, the holy Catholick and Apostolick Church may reform what is found amisse, determine of both sides, guide unto true godlinesse, and direct her self according unto the plain Character of sound and sincere Doctrine. And therefore it was said of the Apostle: *It must needs be that heresies do reign among you, that they which are perfect among you may be known.* 1 Cor. 11. 19.

Herein

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Herein verily we have to wonder at the ſecret wiſdom of God, which ſaith thus unto S^t *Paul*, 2 *Cor.* 12. *My ſtrength is made perfect in weakneſs.* For look what the things be which divide the members of the Church of God, even out of the ſame, ſound doctrine is culled our, void of all reprehenſion, poliſhed more curiouſly, and laid up more ſafely: the Catholick Church increaſeth thereby more and more every day, and is extolled in manner unto the ſkies. But the Ethnicks favourers and fosterers of errors, which imploy no labour and induſtry for the ſifting out of the truth in God, neither to underſtand of his care and providence over mankind, theſe men, I ſay, do aboliſh both their old decrees, and their new-found conſtitutions; ſometimes by inventing new gods one after another, ſome other times by conſecrating for gods their vain imaginations, and the fond affections of their minds, attributing unto them the names of gods: and to be ſhort, by fathering upon the gods the practiſing of ſuch things, to the end, their intemperate deſires may eſcape unpuniſhed. And therefore truly it cometh to paſs, that he which The wantonneſs of *Jupiter*. is honoured of them for the chief God the Father, to wit, of God and man, being transformed into the ſhape of an Eagle, ſnatched away through wantonnes a *Phrygian* boy, delivered him a cup in reward of the filthy hainous offence, licenſed him for love ſake to begin unto him, to the end, either of them joyntly with the *Nectar* might ſuck ſhame and reproach. The ſame god committed infinite other wickednesſes, very odious to the ſeeming of the vulgar ſort of people. For by taking upon him the form of every unreaſonable creature, he became both male and female, and though his womb bare no burthen, yet they ſay he cauſed by the act of venery, that ſuch a thing ſeemed to have been done by him contrary to nature. They ſay that *Bacchus* the ſon of *Jupiter* was an Hermophrodite. *Bacchus* was his ſon, and that he was alſo *Androgynus*, both man and woman, a great ſlander to both ſexes, a ring-leader of drunkennes, quaffing, ſurfeting, vomiting, and all the miſchief that enſueth thereof. They report of this *Ægiochus* and thundering *Jove* another hainous act, that he murthered his father, which crime ought ſeverely to be puniſhed of all the Nations under heaven. For *Saturn* which begat him to his own deſtruction, is ſaid by him to have been thruſt out of his kingdom. What ſhall I ſpeak of the whoredom and lechery that reigneth among the gods, where they appoint *Venus Cypria* begotten in the ſhell of a Fiſh to be the chief author thereof, which deteſteth chaſtity as an hainous and horrible offence, delighteth in all lecherous and beaſtly acts, and will be pacified with ſuch ſacrifices. With whom when *Mars* had committed adultery, and *Vulcan* her husband taking him in his ſnares, *Mars* and *Venus* were brought forth doing the deed, to paſtime and recreate the gods. Who is it that will not contemn with laughter their *Phalli*, *Ithyphalli*, *Phallogogia*, the miſ-ſhapen and deformed *Priapus*, the god *Pan* honoured for his filthy member, and the myſteries celebrated in *Eleuſis*, yet to be commended for this one thing, that the Sun beheld not their ſhameſull acts; for they were done in the night ſeaſon. But leaving theſe foul ſacrifices and ſacrificers, let us return where we left, and paint forth unto the poſterity that which remaineth of *Theodoſius* reign.

Chap. XII.

How Theodoſius *the Emperor condemned the hereſie of* Neſtorious.

Cod. de ſum. trin. & fid. cath. tit. 1. l. 3. ſancimus. THeodoſius laid down a godly decree which is found in the Code of *Juſtinian*, the third law of the firſt title, where he condemned *Naſtorius* for ever, and pronounced him to be held for accurſed, being moved thereunto no doubt by the inſtinct of the holy Ghoſt: nevertheleſs *Neſtorius* himſelf bragged that the Emperor bare him entire and ſingular good will. For thus he writeth: *We decree moreover, that whoſoever do imbrace the wicked opinion of* Neſtorius, *and give ear unto his lewd doctrine, if they be Biſhops, that they be baniſhed the holy Churches: if lay perſons, that they be accurſed.* There are other laws of his made in the behalf of our religion to be ſeen extant, which plainly ſet forth his fervent mind and earneſt zeal to the furtherance of the Chriſtian faith.

Chap. XIII.

Of Symeon *a religious man which lived in a pillar.*

Symeon an anchorite. *Domnus* Biſhop of *Antioch.* IN thoſe dayes there was of great fame and renown one *Symeon*, a godly man and much ſpoken of: he was the firſt that taught to dwell in a pillar, and made therein his lodging ſcarce two cubits wide. At that time *Domnus* was Biſhop of *Antioch*, who coming unto

Symeon

Symeon wondred at his mansion and trade of life, desired of him very earnestly to understand the secrecy and mysteries thereof. They went both in together, consecrated the immaculate body of Christ, and became partakers of the lively communion. This *Symeon* being in the flesh, imitated in life the trade of the Angelicall powers, withdrew himself from worldly affairs, forced nature, which of her self leaneth downwards, and followed after lofty things, being placed as it were in the midst between heaven and earth, he sought conference with God, he praised him together with the Angels, he lifted the prayers of men up from the earth unto heaven, and offered them to God, he brought the goodness of God from heaven to earth, and made the world partaker thereof. His life is written by one which saw him with his eyes, also by *Theodoritus* Bishop of *Cyres*, who among other things omitted this one History, which I have found recorded among the inhabitants of the holy desart, and learned of them for certainty. When this *Symeon*, who lived on earth as an Angel, and in the flesh much like a Citizen of the heavenly *Jerusalem*, had begun this trade of life both strange, and such as the world was not before acquainted withall, the religious men of the desart sent a messenger unto him for to demand of him what he meant by that newfound and unknown kind of life, and wherefore he forsook the wonted trade, the steps and traces of the Saints which went before, and devised to himself a forrain and unknown way: they exhort him moreover by their messenger to come down from his lodging, and to follow the holy fathers which were his predecessors. They had moreover commanded their messenger, that if he saw him yield and come down, he should licence him to go on still on his own way (they perswaded themselves that his obedience would declare, whether God had guided him to lead such a life, and to take upon him in this world so weighty a combat for to chastise his carkass) but if he stubbornly resisted, if he were froward and wilfull, not yielding with all speed unto their counsell and advice, he should pull him down with a vengeance. When the messenger that came to him, exhorted him as the fathers had willed, and saw that immediatly he began to rise, yeilding unto their exhortation; he permitted him to proceed on and continue as he began, saying unto him as followeth: Be of good chear, and behave thy self manfully, thy mansion no doubt is ordained of God. These things, though other writers have omitted them, yet have I thought them worthy the penning unto the knowledge of the posterity. The grace of God being resiant in the closet of his brest, he was so fervent that he wrote freely unto the Emperor *Theodosius*, who had made a law, that the *Jews* inhabiting *Antioch*, should enjoy again such Synagogues, as the Christians had taken from them, rebuking him so sharply, (for he feared only God, who was his Emperor) that *Theodosius* for to please the Christians, called in his proclamations, deposed the Magistrate which put in his head the restoring of the Synagogues, entreated this holy man and celestiall Martyr to pray for him unto God, and to make him partaker of his blessing. This *Symeon* leading so austere a life, continued his mortall race six and fifty years. For he lived nine years in the Monastery, where he was trained up in the divine precepts of virtuous life: and in *Mandria*, (so was the place called) seven and forty years: ten of these he spent in a very narrow room: seven in a straighter pillar, and thirty years in a pillar of forty cubits. After his decease his holy corps was brought to *Antioch*, in the reign of *Leo* the Emperor, *Martianus* being Bishop of *Antioch*: unto that time *Ardaburius* Captain of the Eastern Garrison remained in *Mandria*, together with his power, keeping the corps of holy *Symeon*, lest the bordering Cities should by force carry it away. Wherefore the corps of holy *Symeon* is brought to *Antioch*, after the working of many miracles by the way: the which *Leo* the Emperor afterwards requested of the people of *Antioch*: but the *Antiochians* of the other side made humble suit unto the Emperor, in such sort as followeth: *Insomuch as our City is not environed with wals* (the Emperors furious rage had overwhelmed them to the ground) *we have transported hither (O Emperor) the holy corps of* Symeon, *that it may be both unto us, and to our City instead of a fortified wall.* *Leo* being thus entreated of them, yielded unto their request, and granted them their suit. Many parts of his carkass were reserved unto these our dayes: I my self saw his skull, at what time *Gregory* a man of great renown Bishop of that Church, and *Philippicus* required that the reliques of the Saints, for the speedier expedition of his martiall affairs in the East, should be sent unto him. And that which was greatly to be marvelled at, the hair of his head was not worn away, but remained whole, as if he had been alive, and conversant among men. The skinne of his forehead being only shrunk into wrinkles and withered, yet was not consumed:

The spirit of *Simeon* was tryed by obedience.

It is not a dead corps, but the living GOD that is protector of towns and countries.

conſumed: many alſo of his teeth being not pulled out by the hands of the faithfull, declared unto the world, the ſhape and ſtature of holy *Simeon*. Moreover, there was laid up the iron chain which hung about his neck, and with it the corps ſo much renowned of all men, for enduring ſuch great hardneſs and miſery, was honoured with divine praiſes. All which circumſtances, both for mine own profit and the commodity of the Reader, I would reheaſe at large, were it not that *Theodoritus* (as I ſaid before) had ſufficiently diſcourſed of them.

Chap. XIV.

Of the Starre that was ſeen in the porch of Simeons *pillar, the which* Evagrius *together with many others ſaw.*

NOw I am about to write a certain thing which I ſaw with mine own eyes. I was wonderfull deſirous to ſee the Church of holy *Simeon*: it ſtands at the furtheſt from *Theopolis*, that is, *Antioch*, 300 furlongs, ſet upon the top of a hill. The countrymen call that place *Mandria*, borrowing the name as I ſuppoſe, of the ſevere diſcipline and auſtere trade of life exerciſed by *Simeon*: the hill riſeth in height about 20 furlongs. The building of the Church is after the manner of a croſs, notably ſet forth with porches fourſquare. The porches have pillars annexed unto them finely wrought of free-ſtone, which lift up the roof on high, and that very artificially. The entry that is to the midſt of the temple is wide open, and very cunningly wrought, where the aforeſaid pillar of 40 cubits ſtands, in the which the earthly and corporeal Angel led an heavenly life. The porches have as it were latiſes on high, the which they call windows, falling both towards the entry and porches themſelves. At the left hand of the pillar in one of the latiſes, I my ſelf, together with many countrymen aſſembled together, and compaſſing the pillar, ſaw a ſtar of a wonderfull bigneſs, running and wandring hither and thither, throughout the chinks and cleft latiſes, twinkling in the eyes of the beholders: neither that once, twice, or thrice, but oftner, and the ſame oftentimes fading and vaniſhing away, afterwards immediatly appearing again; the which is commonly ſeen on this Saints holiday. There are which report (and verily we are to believe the miracle, partly, for their credit which teſtifie the ſame, and partly alſo for that which we ſaw our ſelves) that they ſaw the very ſhape of his perſon, hovering here and there, with a long beard and a * hat on his head, after his wonted manner. Such men as travel that way may eaſily go in and ſee all, and ſometimes they ride about the pillar. There is a porter which continually watcheth the porches of the Church, that no woman enter in (the cauſe I do not learn:) but if any draw nigh, they ſtand without and behold the miracle. For one of the porches ſtandeth over againſt the bright ſtar.

* The Greek word is *Tiara*, the attire of *Perſian* women. *Jerom. ad Fabiol.* calleth it *Galerum*, a hat. The word is alſo taken for a Mitre or Crown.

Chap. XV.

Of Iſidorus *the* Peluſian, *and* Syneſius *Biſhop of* Cyrene.

Iſidorus.

UNder the reign of the ſame Emperor there flouriſhed one *Iſidorus*, the fame of whoſe ſayings and doings is ſpread far and nigh, and riſe in every mans mouth; he ſo tamed the fleſh with continual toil and labour, and ſo fed the mind with myſtical and heavenly doctrine, that he led on earth the life of an Angel, and commended unto the world the lively and expreſs form of the monaſtical and contemplative trade of living. He wrote beſide many other notable works of his great labour and ſtudy, one unto *Cyril*: whereby we gather that he lived at one time with the renowned *Cyril*. Now that I have run over theſe things after my ſlender ability, let us not forget *Syneſius* Biſhop of *Cyrene*, that the excellency of his virtues may ſet forth the ſimplicity of our ſtile. This *Syneſius* was ſo eloquent a man, and ſo profound a Philoſopher, that he was had in great admiration of ſuch Chriſtians as judged of him without partiality, reſpecting neither the venome of malice, neither the vain flattery of friendſhip; Wherefore they perſwade him to be baptized, and to take upon him the Prieſtly function, though he admitted not the article of the reſurrection, neither would be brought to believe the ſame: hoping of him very charitably, that theſe things would follow after his other virtues, and that the grace of God would ſuffer nothing to want in him that appertained unto his ſouls health and ſalvation. Which hope of theirs

Syneſius.

was

was not fruſtrate. For how excellent he proved, both the learned Epiſtles he wrote after the receiving of Prieſthood, and the Book which he dedicated unto *Theodoſius*, with other notable monuments of his induſtry, do declare.

Chap. XVI.

How Ignatius *was tranſlated by* Theodoſius *from* Rome, *and buried at* Antioch.

THe bigger ſort of holy *Ignatius* bones, which the beaſts left undevoured (after the bleſſed Martyr, as *John* the Rhetorician with others do accord, had according unto his deſire enjoyed the bowels of beaſts, inſtead of his reſting grave at *Rome* in the *Amphitheater*) were tranſlated into the Church-yard at *Antioch*, in the reign of *Theodoſius*, which was a long time after his martyrdom. For it was Almighty God (no doubt) that inſpired *Theodoſius* with that good motion, highly for to reverence that godly Martyr, and to conſecrate the temple where of old devils were honoured (called the temple of the goddeſs *Fortune*) unto *Ignatius* the holy Martyr. That which of old was dedicated unto *Fortune*, is now become a ſanctuary, and a famous temple to celebrate the memory of *Ignatius*, whoſe holy bones were carried in a chariot with great ſolemnity, and buried within the temple. For which cauſe there is a holy day kept with great joy even at this day, the which *Gregory* the Biſhop hath ſet forth with greater magnificence. Theſe things came there to paſs in this ſort, becauſe God would have the memorial of his Saints celebrated there with honour and reverence. For that wicked and ungodly tirant *Julian* then ruling the Empire, enquiring of the oracle of *Apollo* (who prophecied in *Daphnis*, and received utterance from the fountain called *Caſtalia*) who then had no power to open his mouth (for holy *Babilas* the Martyr, whoſe corps were hard by interred, had tyed his jaws together) *Julian* I ſay againſt his will, and as it were forced thereunto, tranſlated very honourably the corps of *Babilas*, and builded a goodly Church, which ſtands at this day without the gates of *Antioch*: this he did, to the end the devils afterwards might accompliſh their wonted treacheries, as it is ſaid they promiſed before unto *Julian*: but this came to paſs through the providence of God, partly that the force and virtue of Martyrs might be ſeen of all men, and partly alſo that the holy bones of this bleſſed Martyr, ſhould be buried in hallowed ground, and beautified with ſo gorgeous a building.

Chap. XVII.

Of Attilas *King of* Scythia, *how he deſtroyed both the Eaſtern and Weſtern parts of the world: of the great earthquake and ſtrange wonders that were ſeen in the world.*

IN thoſe dayes there was wars raiſed by *Attilas* King of *Scythia*, which as this day it much ſpoken of: but *Priſcus Rhetor* declareth at large with flowing ſtile, how he invaded both East and Weſt, how many, and what great Cities he won, and how nobly he behaved himſelf unto the final end of his frail life. Furthermore, in the time of the aforeſaid *Theodoſius* reign, there was a marvellous great earthquake, the ſtrangeneſs whereof exceeded all the wonderfull earthquakes that ever were before, which went in manner throughout the whole world: ſo that many turrets within the palace were overthrown to the ground: the long wall of *Cherroneſis* came to ruine: the earth opened and ſwallowed up in her gulphs many villages: many wofull miſchanſes befell unto mankind both by ſea and by land: many well-ſprings were dried up: again, where fountains were never ſeen before, it flowed out: many trees were plucked up by the roots: the vallies became high mountains: the Sea threw out fiſhes for dead: many Iſlands were drowned; the Sea overrunning the banks, and overflowing the countries: many ſhips that had gone in the main Seas were ſeen on ground; the Sea falling back, not yielding his wonted ſtreams, many countries through *Bithynia*, *Helleſpont*, and both the *Phrygais*, endured ſuch calamities, that they were utterly undone. This miſery endured too too long, yet did it not proceed with ſuch vehement annoyance as it began; for it fell and ſlacked by little and little, untill at length all was ended. *An. Dom.* 451. Some other ſay, 455.

Chap. XVIII.

The buildings of Antioch, *and the founders thereof.*

Memnonius. *Zoilus.* *Calixtus.* *Anatholius.*

About the ſame time *Memnonius*, *Zoilus*, and *Calixtus*, great patrons of the true piety and Chriſtian profeſſion, were ſent from *Theodoſius* the Emperor to govern the noble City of *Antioch*. Of which number *Memnonius* builded from the ground with gorgeous and goodly workmanſhip, the place which we call *Pſephium*, leaving in the midſt a court open to the tempered air under heaven. *Zoilus* erected the princely Porch ſo called unto this day, and curiouſly wrought, which is towards the South ſide of the Palace, called *Ruffine*. Moreover, *Calixtus* founded a goodly monument which both of old and of late days is called *Calixtus* porch, afore the ſhire-hall and the judgment-ſeats, over againſt the market, and the Princely houſe where the Captains of the Garriſons are wont to lye. After all theſe, *Anatolius* Preſident of the Emperors power in the Eaſt, being ſent thither, built the tower which beareth his name, and ſet it out with ſundry kinds of buildings. Though theſe things ſeem from the purpoſe, yet in mine opinion of them is profitable for the ſtudious Reader.

Chap. XIX.

Of ſundry battels that were fought both in Italy *and* Perſia, *in the time of* Theodoſius *the Emperor.*

While *Theodoſius* was Emperor, there was great ſedition throughout *Europe*, yea, when *Valentinianus* governed the *Roman* Dominions: all which *Theodoſius* with great power of horſemen and footmen by ſea and by land ſuppreſſed. And ſo quelled the haughtineſs and furious rage of the *Perſian* bloud, whoſe King was *Iſdigerdes* the Father of *Bararanes*, or (as *Socrates* writeth) *Bararanes* himſelf: for when they had ſent Legats unto him to intreat for peace, he granted it, the which continued unto the twelfth year of *Anaſtaſius* reign: which things are alſo mentioned by other Writers, partly compendiouſly gathered by *Euſtathius Syrus* out of *Epiphanius*, who in like ſort ſheweth how *Amida* was taken. It is reported moreover, that then *Claudian* and *Cyrus* the famous Poets did flowriſh: and that *Cyrus* was made chief Preſident (which our anceſtors do term the head officer of the hall) and then appointed general Captain of the *Roman* power in the Weſt Dominions, when *Carthage* was won of the *Vandals*, and *Genzerichus* Captain of the *Barbarian* hoſt.

Claudian the Poet.
Cyrus the Poet and Preſident.

Chap. XX.

Of Eudocia *the Empreſs, and her daughter* Eudoxia, *of her voyage to* Jeruſalem, *and the picture wherewith the people of* Antioch *did honour her.*

Theodoſius through the procurement of *Pulcheria*, the Empreſs being his ſiſter, maried *Eudocia*, born in *Athens*, and of a goodly beauty (after ſhe had been baptized in the Chriſtian faith) on whom he begat a daughter by name *Eudoxia*. When ſhe came to ripeneſs of years, and was marriageable, *Valentinianus* the Emperor took her to wife, brought her from *Conſtantinople* to old *Rome*. *Eudoxia* went afterwards to the holy City of Chriſt, who is God: where, in the Oration ſhe made unto the people about the latter end ſhe rehearſed this verſe:

My birth I boaſt of you began, your blood in me doth brag.

whereby ſhe ſignified, that the inhabitants of that City came from *Greece*. But if any man be deſirous to know more exquiſitely the truth of theſe things, let him repair unto *Strabo* the Geographer, *Phlegon*, *Diodorus Siculus*, *Arianus*, *Piſander* the Poet, *Ulpianus*, *Libanius* and *Julian* the renowned Rhetoricians, where they are diſcourſed of at large. Afterwards when ſhe came to *Antioch*, the people of the City erected her picture of braſs very artificially wrought in honour of her, which is as yet to be ſeen. It was through her procurement that *Theodoſius* became a benefactor of *Antioch*, that he enlarged their City, and lengthned their wall unto the gate which bringeth to *Daphne* in the ſuburbs, as it is of every man to be ſeen. For the foundation of the old wals are at this day to be ſeen, whereupon the new building was laid, and lead us as

it

it were by the hand unto the gate. There be some which write, that the wals were enlarged by the elder *Theodosius*, and that he gave 200 pounds to repair the bath of *Valens*, which was burned on the one side.

CHAP. XXI.

How Eudocia *did many worthy acts at* Jerusalem, *and of the divers trade in life, and diet of the religious men in* Palæstina.

Eudocia went twice from *Constantinople* to *Jerusalem*. And although I purpose to leave for such as have written her life (who in mine opinion have not reported the truth) wherefore, upon what occasion, and to what end she did it: yet it is known well enough, that during her abode in that holy City of Christ, she wrought many worthy acts to the setting forth of the glory of God. For she founded religious houses, and made the street commonly called *The great Causey*: in which, though the manner of religious houses living be divers, yet their rule and discipline tends to one end, and the same very godly. For, some of them live in a society, enjoying not one jot of the things which commonly allure and carry away the minds of mortall men after worldly affairs: as much as to say, they have no gold: but what have I said, gold? Nay, they have not a rag of their own to cover the bare, neither food to satisfie nature. For the cloak or coat which one now weareth, another in a while after puts on the same: so that the garments of all seemed to be one mans, and ones cloathing in common to all. Moreover, they all had but one table, not furnished with dainties, or other kind of food whatsoever, but only with herbs, roots, and pulse: and so much only as sufficed nature, and preserved life. Furthermore in prayers only, which they poured joyntly unto God, they spent day and night: they so wasted their bodies, and mortified themselves, that they seemed as dead men, lying unburied upon the face of the earth. Some of them do more than their Decrees and Statutes do enjoyn them: for they fast the space of two dayes, yea, and three dayes also. There are of them which abstain five dayes and over, and scarce then do take as much food as sufficeth nature. Other some follow another rule and order of living, far otherwise than the former men: for they shut up themselves severally in little cabins, which are of such height and breadth, that they cannot stand straight upright, neither bow themselves downward at their pleasure. Of which number some, as the *Apostle* saith, live all the dayes of their lives in caves and dens, together with bruit beasts, and pray unto God in certain secret and unknown dens of the earth. But some of them have found out another kind of life, which exceedeth all patient sufferance. For the men and women hide themselves in the dry desart, which scaldeth with scorching heat, covering only such members as are of necessity constrained to serve nature: the other part of the body they yield all bare, both unto the parching heat of the Summer, and pinching cold of Winter, contemning either of them alike. These men moreover laying aside such nourishments as other men used, fed upon green grass, and were called forragers or pasturers, and lived only upon that: so that in process of time, they became as beasts, and differed from men both in bodily shape and behaviour of mind. If peradventure they see men, immediately they run away: and if any pursue after them, either their feet with swiftness carry them away, or they hide themselves in such hollow places of the earth, where others cannot come unto them. Another thing yet will I rehearse, which though it seemeth to pass all the rest, I had almost forgotten. Although there be not many in number of this sort, yet some there are who being void, through virtuous disposition, and free from all perturbations of the mind, come abroad into mens company, mingle themselves with the thronging multitudes, and fain they are mad; and so they tread vain glory under foot, which the soul (according unto the saying of wise *Plato*) useth to shake off as the last cover of shame and reproach. They take so little delight in feeding of themselves, and therein use such austere discipline, that if necessity constrain them to hoast at tipling houses, or in the stews, they neither reject the place, nor cover their faces, neither there at blush at all. Moreover they bathe themselves very oft, and most commonly they are conversant with women, and bathe together: and so they seem void of all carnall affections, as if they had brought nature captive unto them: insomuch that they cannot be led neither with the wanton looks, nor with the toying and daliance, neither with the amorous clipping and embracing of a woman, to the naturall motion of venery. But with men, they

It behooved then that these *Monks* should be of one size.

Heb. 11.

The *Monks* of *Palæstina* became as beasts.

I Monks did

Moderation to purpose

they are as men, and with women they live like women: and though they refuſe not the company of both ſexes, yet know they only the uſe of one. To be ſhort, in this moſt holy and divine kind of life, virtue had preſcribed laws for nature, and made peculiar decrees for her ſelf, to wit: that not one of them all have their full of neceſſaries: for by their law they muſt hunger and third, and thereafter attire themſelves as neceſſity conſtraineth. Their order is ſo meaſured with ſuch ſingular commendation, and their diet ſo moderate, that if they fall into the contrary part, and far different from the other, they feel in themſelves no change at all. Contrarieties are ſo tempered in them, the grace of God maketh ſuch a commixtion of things differing, and again diſſolveth the ſame: that life and death, two things in nature and effect, far ſet one againſt the other, ſeem to joyn hands together, and dwell in them: and look wherein perturbations do reign in others, in them they are pluckt up by the roots, and lye for dead: and where continuall prayer is to be made, there they ſeem of ripe years, ſtrong bodies, and ſtrength invincible. Theſe men live both wayes, partly as it were by ſhaking off the fleſh, they ſeem to live for ever: partly again by companying with men, and applying medicines unto their bodies, they call to God for mercy, and perform ſuch devout ſervice as may fitly agree with the former life. Yet want they no neceſſaries, neither are they bound to one place: for all may hear alike, and company alike: they uſe often, yea continuall kneeling, again weariſome ſtanding: only deſire refreſheth age, and the voluntary weakneſs they brought themſelves unto. They are champions, without fleſh on their backs, they are wraſtlers, yet have they no blood in their faces, who though inſtead of dainties and ſet dinners, they uſe ſolemn faſting; yet had they rather take nothing, if in ſo doing they could poſſibly live, then cram themſelves with delicates. And again, if it ſo fall out, that a ſtranger come among them, though it be very early in the morning, they entertain him very courteouſly, offering him both meat and drink: ſo that they deviſe another kind of faſting, that is to eat by compulſion, and in ſo doing, men have them in great admiration; who though they want many things to the ſuſtentation of nature, yet are they contented with little, being enemies to their own will, and to nature. They reſemble in their doings, the will and pleaſure of their elders, in bridling the allurements of fleſhly luſt, the ſoul hath the maſtery, and performeth ſuch things as are pleaſing and acceptable unto God with great diſcretion and diligence: but in the mean while, happy are they, and happier when they depart hence: for they bend thither all their might, and haſten to enjoy their wiſhed deſires.

Chap. XXII.

What things Eudocia *the Empreſs repaired in* Palæſtina, *and the founding of Saint* Stephans *Church.*

The wife of *Theodoſius* had conference with many of thoſe kind of men we ſpake of before, and founded (as I have likewiſe made mention) many ſuch religious houſes: ſhe repaired the wals of *Jeruſalem*, and made them far more beautifull than they were before: ſhe founded alſo a goodly Church in remembrance of *Stephen* the firſt Deacon and Martyr, not a furlong off the City *Jeruſalem*, where ſhe was buried, after her departure into immortall bliſs. *Theodoſius* alſo (as ſome think) before the deceaſe of *Eudocia*, departed to reſt when he had reigned here on earth 38 years. In his room ſucceeded *Martianus*, a man renowned in all things, whoſe famous acts while he governed in the Eaſt, we will lay down, by the help of God in the Second Book following.

Theodoſius junior died *Anno Dom.* 450.

The End of the Firſt Book of *Evagrius Scholaſticus.*

THE

THE SECOND BOOK OF THE ECCLESIASTICAL HISTORY OF *EVAGRIUS SCHOLASTICUS.*

Chap. I.

Of Martianus *the Emperor, and the ſignes which foreſhewed his reign.*

IN the firſt Book going before we have diſcourſed of the acts done in the reign of *Theodoſius* the Emperor of famous memory: now it remaineth we take pen in hand and plainly ſet forth unto poſterity the virtues of the renowned *Martianus* the noble and puiſſant Emperor of *Rome*, his country, his parentage, and how he attained unto the *Roman* Empire. In obſerving this method, we ſhall be able the ſooner to contrive every of his famous acts in their fit and convenient place. *Patriſcus Rhetor*, with many others have written at large of the life of *Martianus*. By birth he was of *Thracia*, the ſon of a valiant Captain, who having a mind to his fathers trade of life, got him ſtraight to *Philippopolis*, and there was entertained in the number of ſuch as exerciſed themſelves in the feats of arms. It fell out in his voyage as he took his journey thitherwards, that he ſaw in the way a dead corps whom death had newly bereaved of his life. He ſtood ſtill and was amazed thereat (for as he was virtuouſly inclined every way, ſo was he prone to compaſſion) and continued there ſo long, until he had finiſhed all things whatſoever belonged unto the funeral. But when ſuch as dwelled in compaſs had ſeen his doings, they made relation thereof unto the Magiſtrates of *Philippopolis*. They laid hands upon *Martianus*, and charged him with the murder. But when ſigns and conjectures prevailed more with the Magiſtrates, than the truth or the proteſtation of *Martianus*, denying that ever he had murdered the man: and when *Martianus* was now ready to endure the penalty of an homicide, upon a ſudden unlooked for (God no doubt of his goodneſs providing for him the beſt) the author of that hainous act was found, confeſſed the fact, was immediatly executed, and *Martianus* proved innocent. Being thus wonderfully delivered out of trouble, he got him unto a certain garriſon not far off, and requeſted they would entertain him among them, and regiſter his name in their catalogue. They had the man in admiration, and prognoſticated of him by certain gueſſes, that he would prove a worthy man: received him with willing minds, entred his name in their Book: neither placed they him in the loweſt room as a late comer, after their law and cuſtome: but preferred him to an honourable office, the which one whoſe name was *Auguſtus*, enjoyed before him, was lately deceaſed, and intitled him, *Martianus Auguſtus*, ſo that together with his preferment he received the Imperial title (for the Emperors are called *Auguſti*) before he was proclaimed Emperor. Neither truly could the name reſt in him without the dignity, neither again did the Imperial title require any other name to expreſs the honour thereof, ſo that the ſelf ſame name was both proper and appellative, and being once ſounded, it gave forth the ſignification, both of the dignity and the borrowed name. Another thing moreover hapned, which foreſhewed unto *Martianus* the Imperial ſcepter. When together with *Aſpar* he warred againſt the *Vandals*: *Aſpar* being overcome of them, *Martianus* with many others, was taken and brought with other captives into a plain green, where *Genzerichus* would needs ſee them alive. Being brought together, *Genzerichus* as he ſate in an upper room took great delight in beholding the number of captives. The captives continued in the green as long as every one of themſelves liſted: for *Genzerichus* had commanded their keepers to knock off their ſhackles. Wherefore as they all ſpent the time diverſly, *Martianus* laid him down on the ground, & took a nap in the hot ſun, which burned more vehemently than the ſeaſon and time of the year did require. As he ſlept an eagle flew over him, ſet her ſelf between him and the ſun, ſpread abroad her wings, ſhadowed him as if it had been a cloud, and in ſo doing, eaſed him greatly: ſo that *Genzerichus* wondring at the circumſtance, conjectured aright of the things that were to befall him: he called *Martianus* unto him, reſtored him his liberty, and bound him with an oath, if ever he came to be Emperor, that he would joyn in league with the *Vandals*, and never make war againſt

gainſt them, the which (as *Procopius* writeth) *Martianus* performed indeed. But omitting ſuch things as may ſeem impertinent, let us return unto the Hiſtory. This *Martianus* as he excelled in piety towards God, ſo he paſſed in juſtice towards his ſubjects. He deemed that to be riches, not which conſiſted in treaſure and raiſing of tribute, but only that which ſupplyed the want of the needy, and yielded a ſafe and a ſecure life unto ſuch as enjoyed great poſſeſſions. He was a terror unto his people, not in puniſhing offenders, but in threatning, leſt at any time they ſhould offend: and therefore the Empire was unto him no inheritance, but the reward of virtue, the which he obtained with the general conſent of all, both Senators, ſubjects and all ſorts of people: *Pulcheria* the Empreſs perſwading them to do no leſs, whom he entertained in his palace as an Empreſs, yet knew her not as a man knoweth his wife: for ſhe continued a virgin unto her laſt hour. Theſe things were done before that *Valentinianus* the *Roman* Emperor ratified the election of *Martianus*, who afterwards underſtanding of his virtuous diſpoſition, condeſcended thereto. *Martianus* laboured with all might poſſible that all men joyntly ſhould laud God, and that thoſe tongues whoſe languages impiety had confounded, ſhould devoutly now at length agree together, and ſound out with harmony and conſent, the praiſe of the living God.

Chap. II.

Of the Council of Chalcedon, *and the occaſion why it was ſummoned.*

Martianus therefore being of the diſpoſition mentioned before, there came unto him Legats from *Leo* Biſhop of old *Rome*, ſignifying that *Dioſcorus* had made light of the decree which *Leo* had laid down in the ſecond Council of *Epheſus*, agreeable with the true and right faith: there came others alſo reporting what injuries and contumelies *Dioſcorus* had done unto them, requeſting that a Council might be called together for the hearing of their cauſes. The which ſure as chief of all others, *Euſebius* Biſhop of *Dorilæum* made unto the Emperor, and followed it hard, opening unto him how that both he and *Flavianus* were depoſed of their Biſhopricks through the fraud and wiles of *Chryſaphius* one ſometime of *Theodoſius* guard: that *Flavianus* (at what time *Chryſaphius* ſent unto him requiring gold for his admiſſion unto the Biſhoprick) ſent unto him the holy veſſels of the Church, for to make him throughly aſhamed of his demand: and that *Chryſaphius* wallowed alike in the heretical puddle and blaſphemous impiety of *Eutyches*. He certified him moreover that *Flavianus* was lamentably ſlain by the procurement of *Dioſcorus*, who thruſt him violently out of the Church, and diſdainfully trode on him with his feet. The Council of *Chalcedon* was ſummoned for the hearing of the aforeſaid accuſations. Legats and Poſts were ſent into every Province, the holy Clergy was called together by letters containing grave and godly matter, firſt of all to meet at *Nice*, ſo that *Leo* Biſhop of *Rome* wrote unto them by *Paſcaſianus*, *Lucentius* and others whom he ſent thither to ſupply his room, in ſuch ſort as followeth: *Unto the Biſhops aſſembled at* Nice, Leo *ſendeth greeting*: afterwards at *Chalcedon* a City in *Bithynia*, where *Neſtorius* was cited to appear, as *Zachary Rhetor* doth favourably report of him. But it is plain it could not be ſo: for *Neſtorius* was commanded under pain of being accurſed, not to ſhew his face in the Council. The which thing alſo *Euſtathius* Biſhop of *Berytum* writeth plainly in the letters which he ſent to *John* the Biſhop, and to another *John* the Prieſt, touching the Canons laid down by that Council. His words are theſe: *There came to the Council ſuch as diligently ſearched for the reliques of* Neſtorius, *and with open mouths they exclaimed upon the Council: what reaſon and conſcience is there that holy men ſhould be accurſed? So that the Emperor was greatly incenſed againſt them, and commanded his guard they ſhould ſend them packing.* Wherefore I cannot ſee how *Neſtorius* after he had deceaſed, ſhould be called to the Council.

Euſtathius *Ep. ad* Joh.

Chap. III.

The deſcription of the temple of the holy Martyr Euphemia *within the City of* Chalcedon, *and the miracles wrought therein.*

THe Biſhops from every place met in the holy temple of *Euphemia* the Martyr, which ſtands in *Chalcedon* a City of *Bithynia*. This temple lyeth from *Boſphorus* little more than two furlongs ſituated in a very pleaſant ſoil, riſing upward by little and little ſteep-wiſe; ſo that ſuch as frequent this Martyrs temple, may eaſily mount up by little and little without wearineſs, and in they come unawares, yea, into the body of the Church. Being there, and looking downwards, as out of a watch-tower, they ſee all the fields underneath

neath them, as even ground and plain valles, flourishing with green grass, loden with corn and covered with goodly woods of all sorts, very delectable to behold: moreover they see high hils and craggy rocks, rising prettily by degrees up into the skies: divers sorts of seas, some yielding a blewish and skie colour, by reason of the clear weather playing as it were calmly and gently with the shores, while the adjoyning regions are void of tempest, some other tossed with buffering blasts of wind, and raging storms, hurling up pibble stones, foming out filthy and paltry weeds, casting shel-fish upon the banks with whirling waves. Furthermore this temple stands right over against *Constantinople*, so that the beholding of so worthy and so noble a City, brings unto it great majesty: this temple is of three sorts of goodly and large building, the first lying wide open with a long porch receiving the tempered air of the sky, born up with goodly pillars on every side. The second in length and breadth like unto the former, adorned likewise with little pillars differing only in height, and raised top. On the North side of which second building there is a round Isle, and a great window unto the East: the pillars within are cunningly wrought archwise, of the same stuff, and one bigness after the form of a circle. Underneath these, there is a loft overcast with the like roof, where it is lawfull for every one to pray unto the Martyr, and to be present at the holy mysteries. Within the Isle Eastwards, there is a Vestery artificially builded, where the reliques of the holy Martyrs are chested in a long coffin cunningly made of silver, the which some men for the length thereof do call *Longe*, as if the proper name were so. The miracles wrought at certain times by this blessed Martyr are known I am sure of every Christian. For oftentimes either she appeareth unto the Bishops in their sleep, which orderly succeed in the government of that Church, or sheweth her self unto some other that are of great fame for their virtuous life and godliness, charging them to celebrate a feast in that Church of dainty and delicate food. The which thing being signified unto the Emperors, unto the chief Priest and whole City, all run thither, both Prince, Priest, and people to be made partakers of the mysteries. After all this, in the sight of the whole assembly, the Bishop of *Constantinople* accompanied with his Clergy entreth into the vestery, where the corps of this holy Martyr (above named) was interred. There is on the left hand of this coffin and chested corps, as it were a little wicket very strongly made of little lattises, through the which they use to let down a long iron with a spunge eyed about the end, they dip and soke it round about in the dead corps, afterwards pull up the spunge all imbrued with congealed drops of blood. The people seeing this, worship God immediatly, and magnifie his holy name. There are so many drops of congealed blood drawn up, that they suffice the religious Emperors, the whole assembly of Priests gathered there together, and all the flocking multitude, not onely to participate thereof themselves, but also to send to the other faithfull throughout the world, that full fain would be partakers with them. But the congealed drops continue still the same, neither doth the holy blood change the hew or colour thereof at all. All which things are not to be seen at any certain, special, or appointed time, but thereafter as the Bishop of that place is in life, and as it agreeth with his virtues. For they report, when any singular man of godly disposition is chosen Bishop of that Church, that then most commonly this miracle is to be seen: but when a lewd person is crept in to enjoy the room, then these things very seldom come to pass. Another thing yet I will rehearse, which is stayed and hindred neither by time nor by occasion, neither maketh any difference between faithfull and infidel, but sheweth it self alike unto all men. When any cometh into the vestry, where the corps of the holy Martyr is chested, he is so ravished with such fragrant odors, that all other perfumes in comparison of that, seem worth nothing. For it is like, neither the sweet smelling flowers gathered in the green medows, neither any other redolent savour whatsoever, neither such as is made of pleasant oyls: but it is strange, and passing all the rest, breathing out of the Martyrs dead body.

Chap. IV.

Of the things handled and decided by the Council of Chalcedon, *how after they had deposed* Dioscorus *Bishop of* Alexandria, *they restored* Theodoritus *and* Ibas *to their Bishopricks.*

IN the aforesaid place described of us at large the Council of Bishops met together, where *Paschasinus* and *Lucentius* Bishops, and *Bonifac* a Priest, Legats (as I said before) of *Leo* Bishop of old *Rome*: *Anatolius* Bishop of *Constantinople*: *Dioscorus* Bishop of *Alexandria*: *Maximus*

Maximus Biſhop of *Antioch*, and *Juvenalis* Biſhop of *Jeruſalem*, with the Prieſts of their ſeveral Provinces were preſent. There ſate with them the chief Senators, unto whom the ſubſtitutes of *Leo* ſaid, that *Dioſcorus* ought not to ſit with them in the Council, that *Leo* their Biſhop had charged them no leſs, and if they would not yield unto it, that they would leave the Church and bid them farewell. When the Senators demanded what crimes *Dioſcorus* was to be charged withall, their anſwer was, that he who contrary to all right and honeſty, played the part of a Judge, was to abide the ſentence of judgement himſelf for the cenſure he had pronounced of others. Theſe things being ſpoken, and *Dioſcorus* alſo being appointed to ſtand in the midſt, *Euſebius* Biſhop of *Dorylæum* requeſted that the ſupplication he had ſent unto the Emperor, might be openly read in their hearing, and withall he added theſe words: *I proteſt unto you, that* Dioſcorus *hath injured me not a little, he hath alſo brought our religion into great infamy, he procured the death of* Flavianus *the Biſhop, and wrongfully depoſed him together with me. Cauſe I beſeech you my ſupplication to be read.* When he had made an end of ſpeaking, his ſupplication was read, containing ſuch a form as followeth.

The humble ſupplication of Euſebius *Biſhop of* Dorylæum *exhibited unto the moſt virtuous Emperors, requeſting he may be heard pleading both for himſelf, and in the behalf of the Catholick faith, and for* Flavianus *Biſhop of* Conſtantinople.

The ſupplication of *Euſebius* Biſhop of *Dorylæum*, exhibited unto *Valentinianus* and *Martianus* the Emperors, and now read at the Council of *Chalcedon*.

IT behoveth your Majeſties (moſt noble and puiſſant Emperors) to provide carefully for the quietneſs of all your loving ſubjects, yet when all others ſuſtain injuries, ever to uphold and aſſiſt the ſacred Senate of Prieſt-hood. And herein verily the divine Godhead which granted unto you the rule and domination of the whole world is truly honoured. Wherefore ſeeing the Chriſtian faith, and we our ſelves alſo have been oppreſſed, and diverſly moleſted with extream wrong by Dioſcorus *the moſt reverend Biſhop of the moſt noble City of* Alexandria: *we are come unto your wonted clemency, moſt humbly to crave juſtice at your hands. The occaſion of our complaint is as followeth: In the Council lately held at the famous City of* Epheſus, *(I would to God it had never been called together, then had it not brought into the whole world ſuch horrible miſchief and hurliburly) the aforeſaid* Dioſcorus *who trode right and reaſon under foot, who ſet the fear of God farre out of his ſight, who maintained an abſurd opinion with* Eutyches *that vain and hereticall varlet, who of a long while revealed not unto many the venome of his cankred ſtomack, yet bewrayed himſelf in proceſs of time, partly by occaſion of the crimes we laid to* Eutyches *his charge, and partly alſo by occaſion of the ſentence which* Flavianus *the Biſhop of worthy memory pronounced againſt him; gathered together a great multitude of ſeditious perſons, raiſed with his money no ſmall power, laboured as much as lay in him to overthrow the Catholick religion and godly faith of the ancient Fathers, and to eſtabliſh the blaſphemous opinion of* Eutyches *the* Monk, *whoſe opinion was ever condemned of the holy Fathers from the Apoſtles time unto this day. Wherefore ſeeing the hainous offences he committed both impudently to the derogation of the Chriſtian faith, and uncharitably againſt us, be of no ſmall importance: we are moſt humbly to crave upon our bare knees of your Graces, and to requeſt that by virtue of your authority, the moſt reverend Biſhop* Dioſcorus *may be enjoyned to anſwer unto ſuch crimes as we have laid to his charge, to wit, unto ſuch pralliſes of his, and records as he brought forth againſt us in the holy Council, whereby we ſhall be able plainly to prove that he is eſtranged from the Catholick faith: that he maintaineth an opinion which is nothing elſe but blaſphemie it ſelf: that he both depoſed us unjuſtly, and injured us diverſly beſides. We beſeech you moreover, to vouchſafe the ſending of your gracious letters unto the holy and generall Councill of the moſt godly Biſhops, to the end both our doings and his, may indifferently be heard, and that your Highneſſes may be certified again of all that is handled by the Council, hoping that therein we ſhall pleaſe our immortall head Chriſt Jeſus. If we obtain (moſt holy Emperors) this humble ſuit at your Majeſties hands, we will not ceaſe day and night to pray for the proſperous ſtate of your Empire, and the continuance of your reign.* After theſe things, the acts of the ſecond Council of *Epheſus* were openly read at the requeſt both of *Dioſcorus* and *Euſebius*; the ſubtle diſputation and exquiſite diſcourſe thereof both written of many others, and alſo laid down among the acts of the Council of *Chalcedon*, if I ſhould here pen for the Reader (who peradventure will be deſirous to underſtand the finall

nall end of their doings) without doubt I should seem to poste him over with delayes: I will therefore refer it to the end of this Book, where as many as will have all things (after the common saying) at their fingers ends, may both read all, and carefully commit the whole to memory. But now let us proceed on in the things which we have chiefly purposed to handle that is to say, how *Dioscorus* bewrayed himself, partly by rejecting the Epistle of *Leo* Bishop of old *Rome*, and partly also by deposing *Flavianus* Bishop of new *Rome*; all which he did in one day, and craftily devised that the Bishops which assembled together, should subscribe unto a blank, wherein afterwards he caused the depravation of *Flavianus* to be written. When these things were done, the Senators decreed as followeth.

The censure of the Senrtors in the Council of Chalcedon.

The next day after, when the Council advised themselves somewhat better, who do perceive that they reasoned more exquisitely of the true and Catholick faith. Wherefore seeing that Flavianus *the Bishop of worthy memory, and* Eusebius *the most reverend Bishop of* Dorylæum, *were found not to have erred in the faith, after we had searched the Acts and Decrees of the Council, and also by the report of such as were chief in the Council, and therefore unjustly to have been deposed, (for they confessed themselves foully deceived, and wrongfully to have deprived* Flavianus *and* Eusebius *) it seemeth good unto us, and no doubt God approveth the same, that* Dioscorus *the most reverend Bishop of* Alexandria, *(if it so please our Lord the Emperor)* Juvenalis *the most reverend Bishop of* Jerusalem, Tealassius *the most reverend Bishop of* Cæsarea *in* Cappadocia, Eusebius *the most reverend Bishop of* Armenia, Eustathius *the most reverend Bishop of* Berytus, *and* Basilius *the most reverend Bishop of* Seleucia *in* Isauria, *(who were then of authority and chief of the Council) should be punished alike, deposed of their Bishopricks, by the censure and judgement of the Council, as the Canons of the Church do require, and be at the Emperors pleasure.* Immediately there were other bills exhibited against *Dioscorus*, both of the crimes he had committed, and the money he had received: but when *Dioscorus*, being called the second and the third time of the Council, sent fained excuses for himself, and came not: the Legats of *Leo* Bishop of old *Rome*, stood up in the Council, and said as followeth: *The hainous offences which* Dioscorus *late Bishop of the noble City of* Alexandria *committed against the Canons of the Councils, and the Ecclesiasticall discipline, are throughly known of us all, partly by sifting out such things as were heard in the former Session, and partly also by examining such things as we decided this day. And that we may omit many other things, this man of his own authority, contrary to the Canon of the Church, received* Eutyches *into the communion, an heretick of the same opinion with him, and one that was justly deposed by his own propper Bishop, to wit, the most holy Father, and our Bishop* Flavianus: *and this he did before he shewed his face in the Council, which he held with the most holy Bishops at* Ephesus. *But the Apostolick See pardoned the Bishops, because they were constrained against their wills to do that which they did: who yielded themselves unto this present hour, both to* Leo, *the most holy Bishop, and to the whole sacred and generall assembly of Bishops: and therefore as men of one opinion with him, he received them into the communion. As for this* Dioscorus, *he ceaseth not as yet to glory of the things for the which he ought to mourn, lament, and lye goveling upon the ground in sackcloth and ashes. Not only this, but also he forbade the reading of the holy* Pope Leo *his Epistle written unto* Flavianus *of godly memory, yea, being oft entreated of the Legats, nay, when he himself had promised with an oath he would procure it to be read. The default in not reading of which Epistle, hath been both an offence and hinderance unto the holy Churches under heaven. Although he was privy to such lewd practises, yet have we assembled together, to the end we might deal somewhat favourably both with him for all his former lewdness, and also in like sort with the other godly Bishops which were not of equall authority with him in judgment. But seeing that his later misdemeanure exceeded his former impiety (for he sticked not to excommunicate* Leo *the most holy and most religious* Archbishop of Rome: *moreover, when shamefull bills were exhibited against him, and he himself being cited once, twice, and the third time, as the Canon of the Church hath commanded, by the godly Bishops, to appear before the Council; yet would he not come, for his own conscience accused him: but entertained contrary unto Law, such as were justly deposed by divers Councils, and set at naught sundry constitutions of the Church, condemning as it were himself with his own doings:) Therefore seeing these are found to be his later practises,* Leo *the most holy Archbishop of great and old* Rome, *by us and this sacred assembly, together with the most blessed Apostle Saint* Peter, *who is the*

rock

The acts and decrees of the Council held at *Chalcedon.*

rock, the ground of the Catholick Church, the foundation of the true faith, bereaved him of all dignity that belonged to a Biſhop, and deprived him of the Prieſtly function. Wherefore let this holy Council give the ſentence of Dioſcorus *(of whom we have hitherto ſpoken) according unto the Canons of the Church.* When theſe things were ratified by the Council, and certain other things decided, the Biſhops that were depoſed with *Dioſcorus*, at the requeſt of the Council, and the conſent of the Emperor, were reſtored to their Biſhopricks: again when they had annexed certain things unto their former conſtitutions, the Council pronounceth

John 14. ſuch a ſentence as followeth: *Our Lord and Saviour Jeſus Chriſt going about to confirm his Diſciples in the knowledge of the faith, ſaid unto them: my peace I give you, my peace I bequeath unto you, to the end, none ſhould vary from his neighbour in ſacred religion, but that all with one mouth and mind ſhould acknowledge the word of truth.* Immediately after, when they had read the Creed eſtabliſhed by the Council of *Nice*, with the form of faith agreed upon by a hundred and fifty godly fathers, aſſembled at *Conſtantinople*, they proceed on in theſe words:

A commendation of the Nicene Creed. *That divine and holy Creed containing the abundance of the grace and ſpirit of God, is ſufficient both to bring men unto a perfect knowledge of the faith, and alſo unto a ſure confirmation of the ſame. For it inſtructeth us moſt exquiſitely in ſuch things as we muſt neceſſarily know concerning the Father, the Son, and the holy Ghoſt; and ſetteth forth after the plaineſt manner, the incarnation of our Lord Jeſus, for them that with faith will embrace it. But ſeeing that certain lewd and godleſs perſons, endeavouring with their erroneous opinions to root out true religion,*

Againſt *Neſtorius.* *have brought into the world many vain fantaſies of their idle brains; of which number ſome were not afraid to corrupt the true underſtanding and the myſtery of the manhood, which our Lord Jeſus took for our ſakes, and to deny* the mother, *or* bearing of God, *which is attributed*

Againſt *Eutyches.* *unto the Virgin* Mary: *otherſome fained very fondly, that the divinity and the humanity conſiſted of one nature, confounding both with a certain imaginative commixion of natures, and affirming with horrible blaſphemy, that in the ſaid concluſion, the divine nature of the only begotten was patible. Therefore this great and generall Council preſently aſſembled together, being*

The Nicene Creed is confirmed. *deſirous with all might to ſtop every gap, and to cut off all occaſion of deviliſh devices wrought to the overthrow of the truth, decreeth that the faith which we received of the fathers, is inviolably to be retained: and therefore commandeth above all other forms of faith, that the Creed*

Againſt *Macedonius* opinion, the Creed of the Council held at *Conſtantinople* is ratified. *delivered unto us of three hundred and eighteen godly fathers is firmly to be believed. Moreover, to the end the enemies of the holy Ghoſt may utterly be foiled, it ratifieth the doctrine, afterwards eſtabliſhed touching the ſubſtance of the holy Ghoſt, by a hundred and fifty godly Biſhops, which met at the Princely City of* Conſtantinople: *the which eſſence theſe fathers made manifeſt unto the whole world, not by adding any thing of their own, as if the Canons of the Nicene Council were unperfect: but that they might declare by manifeſt teſtimonies of holy Scripture, what their own opinion was of the holy Ghoſt againſt ſuch as denied the Godhead thereof. Furthermore, to the confutation of ſuch as doubted not to pervert the myſtery of our Lords incarnation,*

The Synodical Epiſtles of *Cyril* approved. *affirming both impiouſly and blaſphemouſly, that he which was born of the holy Virgin, was but only man: this holy Council approveth the Synodicall Epiſtles of holy* Cyril *Biſhop of* Alexandria, *written unto* Neſtorius *and to the Biſhops of the Eaſtern Churches, partly to refell the mad and frantick opinion of* Neſtorius, *and partly alſo for to inſtruct ſuch as are godly diſpoſed, and labour to attain unto the true underſtanding of the holy Creed. Again this Council annexeth thereunto, not without good conſideration, the Epiſtle of* Leo *the moſt holy Arch-*

The Epiſtle of *Leo* to *Flavianus* allowed. *Biſhop of old* Rome, *which he wrote unto* Flavianus *the moſt holy Archbiſhop, for the removing and rooting out of the Church of God the fanaticall opinion of* Eutyches, *as a worthy tract agreeing with the confeſſion of* Peter *that great Apoſtle, and as it were a ſtrong pillar and fortreſs to uphold the true and ſincere doctrine againſt all erroneous opinions. For he valiantly encountreth with ſuch as endeavour to divide the myſtery of the incarnation into two ſons: he excommunicateth ſuch as dare preſume to ſay, that the divinity of the only begotten is patible: he manfully withſtandeth ſuch as confound or make a commixion of both natures in Chriſt: he rat-*

The Creed of the Council held at *Chalcedon.* *leth ſick brains and frantick fools, who affirm, that the ſhape of a ſervant which he took of us, was of a celeſtiall, or ſome other kind of ſubſtance: laſt of all, he accurſeth ſuch as vainly have fained that before the cupling of the natures, there were two, but after the uniting of them, that there was but one only nature in the Lord. Wherefore treading one trace, and imitating the faith of the holy fathers which went before us, we confeſs one, and the ſame Sonne our Lord Jeſus Chriſt, and with one generall conſent we ſay, that he is perfect God, and perfect man, true God and true man, of a reaſonable ſoul and humane fleſh ſubſiſting: of one ſubſtance with the father*

father according unto his divinity, but of one ſubſtance with us according unto his humanity: like unto us in all things, ſin only excepted: begotten of the father before all worlds, according to his Godhead, but born in theſe latter dayes for our ſakes and for our ſalvation, of the Virgin Mary, *and the mother of God, according unto his manhood: one and the ſame* Jeſus Chriſt, *the Son, the Lord, the only begotten: of two natures, known without confounding of them, without mutation, without diviſion, without ſeparation: the diſtinction of natures not taken away notwithſtanding the uniting of them, but the propriety of both natures wholly retained and coupled together in one perſon, or as the Grecians ſay, in one* ὑπόστασις, *that is ſubſiſtency: not ſevered and parted into two perſons, but one and the ſelf ſame only begotten Son, God the Word, and the Lord* Jeſus Chriſt, *even as the Prophets of old, and Chriſt himſelf afterwards have inſtructed us of him, and the ſame hath the Creed of the Fathers delivered unto us. Seeing we have ſifted out the truth of theſe things with great care and diligence, the ſacred and generall Councel hath decreed, that it ſhall be lawfull for no man either to alledge, or to write, or to frame, or to believe, or to teach any other faith. Moreover this Councel commandeth ſuch as preſume to deviſe any other faith, or to bring forth, or to teach, or to publiſh any other Creed unto ſuch as turn either from Paganiſm, or to Judaiſm, or from any other ſect whatſoever, unto the knowledge of the truth; if they be Biſhops, that they be depoſed of their Biſhop-like dignities: if Prieſts, that they be degraded: if Monks and lay-people, that they ſhould be accurſed.* After the reading of theſe Decrees, *Martianus* the Emperor, who was preſent at the Councel of *Chalcedon*, having alſo made there an Oration, returned to *Conſtantinople*. *Juvenalis* and *Maximus*, *Theodoritus* and *Ibas*, who had been depoſed, were reſtored to their Biſhopricks. Other things there were handled by the Councel, which ſhall be laid down (as I ſaid before) in the end of this Book. They decreed beſides all the aforeſaid, that the Biſhops ſeat of *new Rome*, that is *Conſtantinople*, becauſe ſhe enjoyed the ſecond honour after *old Rome*, ſhould be chief in honour above all other Cities.

Conſtantinople the ſecond Patriarchiſhip.

CHAP. V.

Of the ſedition raiſed at Alexandria *about the election of* Proterius, *and in like ſort at* Jeruſalem.

AFter that *Dioſcorus* was exiled into *Gangrena*, a City of *Paphlagonia*, *Proterius* by the generall conſent of the Councel, was choſen Biſhop of *Alexandria*. Being inſtalled in the ſeat, there aroſe among the people through heat of contention, a wonderfull great tumult and uproar. For as it falleth out in ſuch hurlyburlies, ſome would needs call home *Dioſcorus*, ſome others very earneſtly cleaved unto *Proterius*, ſo that there enſued thereof great ſlaughter and bloodſhed. For *Priſcus* the Rhetorician writeth how the Lieutenant of *Thebais* came then to *Alexandria*, ſaw all the people on an uproar, and ſet upon the Magiſtrates, how they threw ſtones at the garriſon which endeavoured to keep the peace, how of force they made the ſouldiers fly unto the Temple, of old called *Seraphis*; how the people ran thither, ranſacked the Temple, and burned the ſouldiers quick. That the Emperor underſtanding hereof, ſent thither immediately two thouſand choſen ſouldiers: who having wind and weather at will, arrived at *Alexandria* the ſixth day after. Again when the ſouldiers raviſhed the wives, and defloured the daughters of the citizens inhabiting *Alexandria*, that the latter skirmiſh and combate exceeded the former in cruelty. After all this how the people aſſembled together at *Circus* where their ſhows were ſolemnized, and there to have requeſted *Florus*, who was captain of the garriſon and governour of their City in civil affairs, that he would reſtore unto them the priviledged corn which he had deprived them of, their baths, their ſolemn ſhows, and other things whatſoever were taken from them, becauſe of their inſurrections and tumults. The aforeſaid author reporteth, that *Florus* appeaſed their wrath with his preſence and gentle exhortation, and reſtored peace for a while. But in the mean ſpace the Monks which inhabited the deſerts adjoyning unto *Jeruſalem*, could not ſettle quietneſs within their breſts. For ſome of them which had been at the Councel, and diſſented from the Decrees, came to *Paleſtina*, complained of the form of faith delivered by the Councel, and laboured to ſtir up other Monks to fiery ſedition. But when *Juvenalis* returned from the Councel to his Biſhoprick, and was compelled by ſuch adverſaries as laboured to bring him into the contrary opinion, to confute and deteſt his own religion, and

Proterius Biſhop of *Alexandria.*

A lamentable ſedition at *Alexandria* about the election of a Biſhop.

had fled unto the City where the Emperor made his abode: they that impugned and reviled the Counſel of *Chalcedon* (as I ſaid before) gathered themſelves together, made an election upon *Eaſter* day, choſe *Theodoſius* to their Biſhop, who was the ringleader of all the miſchief that was raiſed in the Counſel, and the firſt that certified them of the Canons and Decrees thereof: concerning whom not long after the Monks of *Paleſtina* wrote unto *Aleiſon*, how that he was convicted of hainous crimes by his own Biſhop, and expulſed the Monaſtery, and how that continuing a while at *Alexandria* he cleaved to *Dioſcorus*, was whipped for ſeditiion, ſet upon a Camel as malefactors are uſed, and carried throughout the City. Unto this *Theodoſius* there came many out of the Cities of *Paleſtina*, requeſting him to appoint them Biſhops, of which number *Petrus* the *Iberian* was made Biſhop of *Majuma* hard by *Gaza*. When the truth of theſe treacheries came to light, *Martianus* the Emperor commanded, firſt of all that *Theodoſius* ſhould be brought unto him with power of armed ſouldiers; ſecondly, he ſent thither *Juvenalis*, to the end he ſhould reform the diſordered ſtate of the Church, and reduce all to peace and quietneſs; moreover he commanded him to depoſe as many as *Theodoſius* had preferred to the Prieſtly function. After the return of *Juvenalis* unto *Jeruſalem*, many grievous calamities and miſchievous devices, ſuch as moſt commonly (through the inſtigation of the envious devil, and Satan the ſworn enemy to God and man) are wont to raign in the minds of mortall men, enſued by means of the contrary factions. For the devil by changing of one letter and lewd interpreting thereof, brought to paſs that it ſhould be pronounced either way for to eſtabliſh a contrary opinion: the which ſentence as divers do think, is ſo repugnant, and inferreth ſuch contradictory ſence and meaning, that the one ſeemeth utterly to ſubvert and overthrow the other. For he that confeſſeth Chriſt to be IN two natures, ſaith no leſs but that he conſiſteth OF two natures; for by granting that Chriſt is both IN divinity and humanity, is to confeſs that he conſiſteth OF divinity and humanity. He again that ſaith that Chriſt conſiſteth OF two natures, affirmeth plainly that he is IN two natures, for by avouching that he conſiſteth of divinity and humanity, he teſtifieth him to be in divinity and humanity: yet not by converſion of the fleſh into the Godhead (whoſe unity was inexplicable) neither of the Godhead into fleſh: ſo that when we ſay OF TWO, we underſtand withall IN TWO, and by ſaying IN TWO, we mean OF TWO, not parting the one from the other. For it is moſt plain, that the whole not only conſiſteth of the parts, but that the whole is underſtood in the parts; yet for all that, ſome men be of the opinion that they are far ſevered aſunder, becauſe their minds and heads are ſo occupied before, or elſe becauſe they maintain ſome ſtiff opinion concerning God, and ſelf-will; that they had rather endure any kind of death, than yeeld unto the plain and manifeſt truth. By occaſion of this ſubtilty of Satan, the aforeſaid miſchiefs enſued. But ſo much of theſe things in this ſort.

The behaviour of *Theodoſius* a roguing Monk.

The Æquivocall fallacy of the devil lay in whole two ſyllables ἐν & ἐκ.

Chap. VI.

Of the great neceſſity of rain, of famine and peſtilence, and how that in certain places (hardly to be believed) the earth brought forth of her own accord.

Searcity of rain
Famine.
Peſtilence.
Swelling.
Inflammation.
A Cough.

ABout that time there was ſuch ſcarcity of rain in both *Phrygiaes*, *Galatia*, *Cappadocia*, and *Cilicia*, that men wanting neceſſaries received poyſoned nouriſhment, and deadly food: upon this there aroſe a great peſtilence, and men after change and alteration of diet, began to ſicken, their bodies ſwelled, the inflammation was ſo great that it made them ſtark blind, they had withall ſuch a cough that they died thereof the third day. Although there could no medicine be had, neither remedy be found for this peſtilence, yet by the providence of Almighty God, the famine was aſſwaged to ſuch as were left alive: for it is reported that in that dear and barren year there came down food from the air, no otherwiſe than *Manna* of old unto the *Iſraelites*, and the year following the earth of her own accord brought forth fruit. Neither was only this miſery rife throughout *Paleſtina*, but alſo ſundry calamities raigned in many and infinite other regions.

Chap. VII.

How Valentinianus *the Emperor was ſlain,* Rome *taken and ranſacked.*

Valentinianus Emperor of *Rome* was ſlain.

WHile the aforeſaid calamities raigned in the Eaſt, *Aetius* was lamentably put to death at old *Rome*. *Valentinianus* alſo Emperor of the Weſt parts of the world, was ſlain together with *Heraclius*, by certain ſouldiers of *Aetius*, through the treaſon

treaſon of *Maximus*, who aſpired unto the Empire, and therefore wrought their deſtruction, becauſe the wife of *Maximus* had been raviſhed by *Valentinianus*, and forced to commit adultery. This *Maximus* married *Eudoxia* the wife of *Valentinianus* againſt her will. She (neither without good cauſe) took this as a great contumely and reproach, deviſed every way how to revenge her husbands death (for as ſhe was a woman, ſo exceeding outragious for ſtaining the purity of her veſſel, of an intractable mind, her chaſtity being ſpoiled, ſpecially by ſuch an one whoſe cruelty bereaved her husband of his life) ſhe ſends to *Libya* unto *Genzerichus*, makes him fair promiſes, puts him in good hope of proſperous ſucceſſes, requeſts him that unlooked for he would invade the Empire of *Rome*, and promiſed to yeeld all into his hands. This being compaſſed, *Rome* is taken. *Genzerichus* being a *Barbarian*, of behaviour unconſtant, and of little truſt, gave no credit unto her words, ſet the city on fire, carried away the ſpoil, took *Eudoxia* with her two daughters, returned, got him to *Libya*, and married *Eudoxia* the elder daughter to his ſon *Honoricus*. But he ſent *Placidia* the younger daughter, together with *Eudoxia* her mother, accompanied with a princely train unto *Martianus*, hoping thereby to mitigate his wrath and diſpleaſure: for he was offended not a little at the burning of *Rome*, and the abuſing of *Valentinianus* the Emperors daughters. *Martianus* afterwards gave *Placidia* to wife unto *Olybrius*, a noble man and a Senator of *Rome*, who when the city was taken, fled to *Conſtantinople*. After the death of *Maximus*, *Avitus* was Emperor of *Rome* the ſpace of eight moneths: when the plague had diſpatched him, *Majorinus* the year following took the government of the Empire: again when *Rhecimerus* a *Roman* Captain had procured through treaſon the death of *Majorinus*, *Severus* became Emperor of *Rome* the ſpace of three years.

Rome was taken by *Genzerichus* King of the *Vandals*.

Maximus.
Avitus.
Majorinus.
Severus.
An. Dom. 458.

CHAP. VIII.

The death of Martianus *the Emperor, and the raign of* Leo: *and how the hereticall faction within* Alexandria *ſlew* Proterius *their Biſhop, and choſe in his room* Timotheus Ælurus.

WHile *Severus* continued his raign in the Empire of *Rome*, *Martianus* having governed only ſeven years, changed his Kingdome, departed to a far more excellent habitation, and left unto his ſucceſſors a princely example of rule. The people of *Alexandria* underſtanding of his death, renewed their ſpite with a far greater rage and fury againſt *Proterius* The people are wont upon light and trifling occaſions to raiſe tumults and ſedition, but ſpecially at *Alexandria*: who boldening themſelves with their great multitude, being in very deed but raſcals and abjects, take upon them like blind bayards great enterpriſes. And therefore they ſay that every *Jack-ſtraw* (if it ſo pleaſe him) may give the onſet, ſet the city all on an uproar, draw the people here and there at his pleaſure, inſomuch that they are not aſhamed (as *Herodotus* writeth of *Amaſis*) to fight divers times with their ſhadows, and for matters of no importance at all. In ſuch things this is their diſpoſition, but in other matters not ſo. The people of *Alexandria* watching the abſence of *Dionyſius* captain of the garriſon, and his abode in the upper parts of *Ægypt*, conſented together, and choſe *Timotheus* ſirnamed *Ælurus* to be their Biſhop, who lately had been a Monk, but now one of the Prieſts of *Alexandria*: and after they had brought him into the great Church called *Cæſars*, they proclaim him their Biſhop, though *Proterius* as yet lived and executed the Prieſtly function. *Euſebius* Biſhop of *Peluſium*, and *Peter* the *Iberian* Biſhop of *Majuma* were preſent at the election of *Timothy*, which things are rehearſed by the hiſtoriographer, who wrote the life of *Peter*, where alſo he reporteth that *Proterius* was ſlain, not of the people, but by a ſoldier. For when *Dionyſius* being driven with the rumour of the horrible practices committed there, came in poſt haſt to *Alexandria* for to quench the fiery flame of ſedition; certain citizens (as it was credibly informed unto *Leo* the Emperor) through the perſwaſion of *Timothy*, ran *Proterius* thorow with a naked ſword as he paſſed by, and fled towards the holy font, tied him with a rope, and trailed him to the *four porches* for all men to gaze at him, and there with ſhouting and laughter they reveal the murthering of *Proterius*. Afterwards they drew his carkaſs throughout the city, and burned it to aſhes, neither abſtained they (like ſavage and bruit beaſts as they were) from taſting of his bowels, even as it is manifeſt unto the whole world by the complaint, which the Biſhops throughout *Ægypt*, with all the

Martianus the Emperor died. *An. Dom.* 458.

Timotheus Ælurus Biſhop of *Alexandria*.

The lamentable death of *Proterius* the godly Archbiſhop of *Alexandria*.

Clergy of *Alexandria* beholding the circumſtances with their eyes, made (as I ſaid before) unto *Leo* the ſucceſſor of *Martianus* in the Empire of *Rome*, written in manner as followeth.

Unto Leo, *the vertuous, religious, victorious by the teſtimony of God himſelf, and triumphant Emperor; the complaint made by all the Biſhops throughout your Province of* Ægypt, *and by the Clergy of your chiefeſt and moſt holy Church of* Alexandria.

SEeing the divine and celeſtiall grace of God (moſt holy Emperor) hath ordained your Highneſs as a jewell and treaſure for mortall men: you ceaſe not (we ſpeak unfeignedly) immediately and next after God, continually to provide for the ſafety and profit of the Commonweal. In a while after they ſay, *When the peace which raigned among the godly people, both here with us, and within the City of* Alexandria, *was removed out of the Church of God,* Timotheus *then being a Prieſt, immediately after the Councel of* Chalcedon *was diſſolved, only with four or five Biſhops, together with a few Monks, fell from the faith, and divided himſelf from the Catholick Church. Theſe his companions were infected with the pernicious doctrine of* Apollinarius, *and the peſtilent error of* Timothy *himſelf: all they were then depoſed of their Prieſtly dignity (according unto the Canon of the Church) both by* Proterius *of worthy memory, and the Councel of Biſhops held in* Ægypt, *and alſo exiled by the Emperors, whoſe diſpleaſure they had procured.* Again after a few lines. *The ſame* Timothy, *at what time* Martianus *the Emperor of famous memory, changed this frail life for bliſsfull reſt in the celeſtiall Paradiſe, ſticked not moſt impudently to revile him with railing and opprobrious ſpeeches, as if he had been ſubject to no law: he ſtaggered not, like a ſhameleſs caitiff, at accurſing the ſacred and generall aſſembly of Biſhops which met at* Chalcedon: *he led after him a rabble of thoſe that make ſale of all things, and ſeditious people: he ſet up himſelf againſt the holy Canons, the Decrees of the Church, the Common wealth and laws: he intruded himſelf into the holy Church of God, which had both a Paſtor and a teacher, to wit, our moſt holy Father and Archbiſhop* Proterius, *as he celebrated the wonted myſteries, and offered up the ſacrifice of prayer unto Chriſt Jeſus the Saviour of us all, for your holy Empire, and for your Chriſtian and religious Pallace.* Again they ſay: *The next day after as* Proterius *the moſt holy Father executed (as the manner is) the function of a Biſhop,* Timotheus *took unto him two Biſhops depoſed of their dignities, with ſome baniſhed Prieſts, as we ſaid before, and was conſecrated Biſhop by two of them, whenas none of all the Catholick Biſhops throughout the Province of* Ægypt *(as the uſe is in conſecrating the Biſhop of* Alexandria*) was preſent: and ſo took poſſeſſion (as he perſwaded himſelf) of the Archbiſhops chair: but verily it was nothing elſe ſave*
Rom. 12. *plain whoredome againſt the Spouſe of Chriſt, and the Church of God, which had an husband of her own, that celebrated therein the holy myſteries, and governed the ſame according unto the Canons of the Church.* When they had enterlaced a few lines, they went on as followeth. *Bleſſed* Proterius *could do no other than (as it is written) give place unto wrath: and to the end he might eſcape the fury of ſuch as ran headlong to diſpatch him out of the way, he made his refuge unto the reverent Font: the which place of all others, yea the Barbarians and brutiſh people being altogether ignorant of the vertue and grace which iſſueth thence, are loth to prophane. Yet theſe men purpoſing to perform in deed, that which from the beginning they had deviſed for* Timothy, *ſaved not the life of* Proterius, *no not in theſe priviledged places of the Temple: reverenced not the religious place: honoured not the time (for it was on the high feaſt of Eaſter) ſtood in no awe of holy Prieſthood, which is a mediation between God and man: ſlew him being innocent, and diſpatched with him ſix others for company. They brought with them the wounded carkaſs, drew it throughout the City, they ſet it out piteouſly to be ſcorned at, they cruelly rent with the laſh of the whip the ſenſleſs corps, they unjoynted the members throughout the body, neither refrained they (after the manner of bruit beaſts) from taſting of his bowels, whom they lately took for a Mediator between God and man. Laſt of all, that which remained they burned to aſhes, ſcattering and hurling into the air the aſhes thereof, exceeding therein the ſavageneſs and cruelty of bruit beaſts. The author and ringleader of all theſe miſchiefs was* Timotheus. *Zachary* who diſcourſed in like ſort of theſe things, being perſwaded as it is like with the letters of *Timothy* which he wrote unto *Leo*, reporteth many other things to have happened, and that through the miſdemeanour of *Proterius*, who made much ado (as he ſaith) and great troubles in *Alexandria*: and that the people wrought not all thoſe miſchiefs, but certain

certain desperate souldiers, and that the Emperor *Leo* sent thither *Stelas* to chastise them for their lewdness.

CHAP. IX.

How Leo *the Emperor wrote letters throughout the world, for to understand what was best for him to do, touching the election of* Timotheus Ælurus, *and the Councell of* Chalcedon.

Leo the Emperor when he had demanded the advice of the Bishops throughout the *Roman* Common-weal, and other godly men likewise that were renowned for monastical discipline, concerning the Councel of *Chalcedon*, and the consecration of *Timotheus* sirnamed *Ælurus*, he wrote generally unto all men, and sent withall copies of the supplications exhibited unto him, both by the favourers of *Proterius* and the faction of *Timothy*. The letters he sent every where contained such a form as followeth.

The copy of the godly letters of Leo *the most vertuous Emperor, unto* Anatolius *Bishop of* Constantinople, *with all other Archbishops and Bishops wheresoever.*

LEo *Emperor and* Cæsar, *vertuous, victorious, triumphant, chief Lord, most noble* Augustus, *unto* Anatolius *the Bishop sendeth greeting. It was ever our desire, that both all the most holy and Catholick Churches, and moreover the Cities subject unto the* Roman *Dominions, should enjoy peace and tranquillity, and that nothing should befall them, which might molest their quiet estate. What stir there was of late risen at* Alexandria, *we are sure thy Holiness knoweth full well; but to the end thou maist understand the whole, and the occasion of so great a tumult and hurlyburly, we have sent unto thy fatherhood the copies of the complaints and supplications exhibited unto our Highness, against* Timothy, *both by the most holy Bishops and Priests of the aforesaid City and province of* Ægypt, *after their coming unto the princely City of* Constantinople, *as also such supplications as certain citizens sent from* Timothy *out of* Alexandria *unto our camp, have delivered unto us: to this end and purpose, that thou maist perfectly know what* Timotheus *hath practised, whom the people of* Alexandria, *the worthiest personages, the citizens and shipmasters requested to be their Bishop, and what other things were contained in the supplications, and moreover touching the Councel of* Chalcedon, *a corzy unto divers mens consciences, as the complaints here within inclosed do declare. Wherefore our will is, that thy Holiness do assemble all the religious and Catholick Bishops, which presently remain in this princely City, and with them, all the sacred Senate of Clergy men (for our principall care is to deliver* Alexandria *from tumults and sedition to peace and quietness) that after the sifting and exquisite handling of all controversies, we may learn what your opinion is of the aforesaid* Timothy, *and the Councel held at* Chalcedon; *laying aside all fear of man, all spite and favour, having only the fear of Almighty God fixed before your eyes (you remember I am sure, that for these things you shall render an account before the Majesty of God) that we being certified by your letters of all the premisses, may publish such an Edict as shall be agreeable unto the same.* These were his letters unto *Anatolius*. The Emperor wrote other letters differing very little in stile from the aforesaid, both unto other Bishops, and unto other famous men, who then (as I said before) led a poor life, and had not wherewithall to maintain themselves, of which number was *Simeon* (above-mentioned) the first that ever made his abode in a pillar, and found out that kind of mansion: the rest were *Baradatus* and *James*, learned men of *Syria*.

Simeon. *Baradatus.* *James.*

CHAP. X.

The censures and answers of divers Bishops, and of holy Simeon, *unto the aforesaid letters of the Emperor.*

FIrst of all, *Leo* Bishop of old *Rome* wrote in defence of the Councel of *Chalcedon*, and disallowed the election of *Timothy*, as an act contrary to the Canons of the Church: the which Epistle of *Leo*, the Emperor sent by one of his trusty messengers unto *Timothy* Bishop of *Alexandria*: to whom *Timothy* wrote back again, reprehending both the Councel of *Chalcedon*, and the Epistle of *Leo*. The copy of these Epistles is to be seen in the letters

Leo Bishop of *Rome.*

which *Leo* the Emperor wrote generally unto all men, but I omitted them, leſt I ſhould weary the Reader with interlacing too many of ſuch kind of writings. Moreover other Biſhops in like ſort maintained very earneſtly the Canons of the Councel of *Chalcedon*, and condemned with one voice the conſecration of *Timothy*. But *Amphilochius* Biſhop of *Sida* alone of all the other Biſhops wrote an Epiſtle unto the Emperor, wherein he inveyed bitterly at the election of *Timothy*, yet approved not the Councel of *Chalcedon*: which things are laid down in writing by *Zachary Rhetor*, together with the Epiſtle of *Amphilochius*. *Simeon* alſo a man of worthy memory, wrote touching the aforeſaid controverſies two Epiſtles, one unto *Leo* the Emperor, another unto *Baſilius* Biſhop of *Antioch*: of both which, the Epiſtle written unto *Baſilius* being but very brief, I think beſt to lay down for the loving Reader, it was as followeth. *Unto the moſt religious, moſt holy and dearly beloved of God, my Lord* Baſil *the Archbiſhop*, Simeon *an humble ſinner ſendeth greeting in the Lord. Now we may very well ſay: Bleſſed be God, which hath not turned away our petition, neither withdrawn his mercy from us miſerable ſinners. When I had peruſed the letters which your Holineſs ſent unto me, I fell into an admiration of the ſingular care and piety of our moſt holy Emperor, revealed and made manifeſt unto the world, by the affection he bare not only unto the holy fathers, but alſo by the zeal he ſhewed unto the faith confirmed by them. But this cometh not of our ſelves, it is as the holy Apoſtle writeth, the gift of God, who by the means of your prayers granted unto him ſo prompt and willing a mind.* Again after a few lines he ſaith: *Wherefore I, being an abject and vile creature, as it were the untimely birth of the Monks, ſignified unto our Emperor what I my ſelf thought of the Creed, laid down by the ſix hundred and thirty holy fathers, which aſſembled at* Chalcedon, *affirming that I held with that faith publiſhed no doubt by the inſtinct and motion of the holy Ghoſt. For if our Saviour be in the midſt of two or three gathered together in his name, how can he chooſe but be preſent at the aſſembly of ſo many holy fathers, ſeeing the holy Ghoſt hath been with them from the beginning?* After this again: *Wherefore be of good chear, and defend ſtoutly the true faith, in ſuch ſort as Jeſus the ſon of* Nave *ſervant of the Lord of hoſts, governed and defended the people of* Iſrael. *I beſeech you ſalute from me all the Clergy of your Province, with the holy and faithfull people.*

Timotheus Ælurus the hereticall Biſhop of *Alexandria*.
Amphilochius Biſhop of *Sida*
The Epiſtle of *Simeon* that dwelled in a pillar unto *Baſilius* Archbiſhop of *Antioch*.

Chap. XI.

The baniſhment of Timotheus Ælurus *Biſhop of* Alexandria, *and the election of* Timotheus Salofaciolus: *of* Gennadius *and* Acacius *Biſhops of* Conſtantinople.

After the things aforeſaid, *Timotheus* ſirnamed *Ælurus* was baniſhed *Alexandria*, and enjoyned to make his abode at *Gangrena*: wherefore the people of *Alexandria* choſe *Timotheus* (whom ſome called *Baſilicus*, ſome other *Salofaciolus*) to ſucceed *Proterius* in the Biſhoprick. When *Anatolius* had departed this life, *Gennadius* governed the Biſhoprick of the princely City of *Conſtantinople*: after him ſucceeded *Acacius* Maſter of the Hoſpital or Colledge of Orphans.

Timotheus Ælurus.
Timotheus Salofaciolus.
Anatolius.
Gennadius.
Acacius.

Chap. XII.

Of the earthquake which happened at Antioch *three hundred fourty ſeven year, after that which was in the time of* Trajan.

An. Dom. 455. In the ſecond year of *Leo* the Emperors Raign, there was ſuch a marvellous great earthquake and ſhaking of the foundations at *Antioch*, that it cannot ſufficiently be deſcribed. Before it began, certain people that were born within the City waxed mad, raved above meaſure, and ſeemed unto us farre to exceed all furious rage of brutiſh fierceneſs and cruelty, as a preamble fore-running ſo great a calamity. This grievous earthquake happened in the five hundred and ſixth year after the City was called *Antioch*, the fourteenth day of the Moneth *Gorpiaus*, after the *Romans*, *September*, about the fourth hour of the night, three hundred fourty ſeven years being expired after the earthquake under *Trajan*. That earthquake was an hundred fifty and nine years after the granting of the Charter and incorporation of the City: but this fell in the Raign of *Leo*, the five hundred and ſixth year, as the Hiſtoriographers who diligently deſcribed the circumſtances thereof have left us in writing. It turned upſide-down in manner all the buildings of this new City, being well peopled, without

without a waſt corner, or ruinous piece of building, but all adorned and gorgeouſly ſet forth by the bountifulneſs of the Emperors, contending among themſelves ſucceſſively who ſhould paſs other. Moreover as ye go in, the firſt and ſecond lodgings of the Palace were overthrown, the reſt ſtanding up with the bath adjoyning thereunto, which bath aforetime ſerved to no uſe, yet then of neceſſity by reaſon the other baths went to ruine, ſupplied their want, and ſtood the City in great ſtead. The portly gates of the Palace, the place called the *four porches*, the utter turrets and galleries nigh the gates where their ſtage-playes were kept, and ſome porches that came out thence, ſome part of the baths of *Trajan*, *Severus* and *Adrian*, the adjoyning *Oſtracina*, together with the porches, and *Nymphæum* were turned down to the ground; all which *John Rhetor* hath largely diſcourſed of. He ſaith further, That in conſideration of the premiſſes, the Emperor forgave the City a thouſand talents of gold of the tribute which they paid him, and releaſed ſuch citizens as ſuſtained loſs, of their rent; laſt of all, that he took upon him, to repair the publick-edifices.

CHAP. XIII.

Of the fire that raged at Conſtantinople.

THere fell moreover at *Conſtantinople* a calamity not much unlike the former, nay farre more grievous, it began in that part of the City which lay to the Sea, and is called the *Ox-ſtreet*. The report goeth that a deſpiteſull and wicked devil in the form of a woman, or a poor woman through the inſtigation of the devil (both is reported) went about the time of candle-lighting, with a candle in her hand, unto the market for to buy ſome ſalt fiſh, left her candle upon a ſtall and went away. That the flame of the candle took hold on towe, made an exceeding great fire, conſumed in a moment the building that ſtood in the market place, it took hold alſo of the houſes that were next, not only ſuch as eaſily might be ſet on fire, but alſo the ſtony buildings, and burned them to aſhes. They ſay this fire laſted the ſpace of four dayes, no man was able to quench it, it flaſhed throughout the midſt of the City, conſumed from the North part to the South end all houſes, five furlongs in length and fourteen in breadth, left no building either publick or private, no pillars, no ſtony arches or vaults in all that time, and in all that compaſs unburned to the foundation, but to have pierced the flint ſtone and hard mettall, as if it had been ſtubble or ſtraw. On the North part of the City where the haven lyeth, this lamentable deſtruction reached from the *Ox-ſtreet* (ſo is the place called) unto the old Temple of *Apollo*: in the South-ſide from the haven of *Julian* unto the Temple of *Concorde*: in the midſt of the City from *Conſtantines* market unto the market of *Taurus*, a pitifull ſhew and dreadfull to behold. The goodly places and gorgeous high buildings that had been within the City, the coſtly carved timber yeelding heretofore great majeſty unto the eye of man, both publick and private, were then become like craggy hils and rocks that no man could paſs through, confuſed heaps of filth, and all kind of ſtuff full of deformity, that the owners themſelves could not diſcern the bounds of their poſſeſſion, nor ſay this or that place ſtood thus before the fire conſumed them.

CHAP. XIV.

Of ſundry calamities that raigned in divers Countries.

ABout the ſame time, when the *Scythian* war waged with the *Romans*, which inhabited the Eaſtern parts of the Empire, waxed hot; *Thracia*, *Helleſpontus*, and *Ionia* were wonderfully ſhaken with earthquakes: no leſs were the fifty Iſles called *Cyclades*, in the See *Ægæum*, *Cnidos* in *Caria* and *Coo*, ſo that many of their buildings were overthrown to the grounnd. *Priſcus* moreover writeth, that there fell at *Conſtantinople* and in *Bithynia* ſuch ſtorms of rain and water, that for the ſpace of three or four dayes it poured down like whole ſtreams and flouds, beat down the hils and mountains with the violence thereof, and made them plain valleys: that the villages were all on flote, and in danger of drowning: that in the lake *Boan* not far from *Nicomedia*, by reaſon of the filth and kind of baggage which the water brought thither, there were ſeen Iſlands. But theſe things came to paſs in a while after.

CHAP.

Chap. XV.

The marriage of Zeno *and* Ariadne.

Leo the Emperor gave *Ariadne* his daughter to *Zeno*, made him his ſon in law, who of a child was called *Aricmeſus*, yet being married he got that name of a nobleman of *Iſauria*, that had been of great honour and renown. How this *Zeno* attained unto great eſtimation, and upon what occaſion *Leo* preferred him before all other, *Euſtathius Syrus* hath left us in writing.

Chap. XVI.

Of Anthemius *that became Emperor of* Rome, *and alſo of ſuch as ſucceeded him.*

Anthemius. *Anthemius* at the requeſt of the *Roman* Embaſſadors inhabiting the Weſt (which were ſent in Embaſſage unto *Leo* the Emperor, abiding at *Conſtantinople*) was ſent to be Emperor of *Rome*, to whom *Martianus* the Emperor had given his daughter in marriage. *Baſiliſcus* alſo the brother of *Berina* the wife of *Leo* was made captain over a great army of choſen ſouldiers, and ſent againſt *Genzerichus*: all which circumſtances *Priſcus Rhetor* hath exquiſitely handled, and not only theſe things, but alſo how *Leo* conſpired the death of *Aſpar*, whom he himſelf had made Emperor, as the reward of honour he advanced him unto, and ſlew with him alſo his ſons, *Ardaburius* whom he had made *Cæſar*, and *Patricius*, to the end he might ſcorn at the inſolency and ignorance of *Aſpar* their father. When *Anthemius* who go verned the Empire of *Rome* five years, was ſlain, *Olymbrius* was by *Rhecimerus* proclaimed Emperor: after the diſpatching of him, *Glycerius* was created Emperor, he raigned five years and was depoſed by *Nepos*, who ſtept in his room, and made *Glycerius* Biſhop of *Rome* at *Salone* a City in *Dalmacia*. *Oreſtes* put *Nepos* beſide the Empire: after *Oreſtes*, his ſon *Romulus* ſirnamed *Auguſtulus* was the laſt Emperor of *Rome*, of the thouſand three hundred years after the raign of *Romulus*. When he departed this life, *Odoacer* governed the *Roman* Common-weal, who refuſed the name of an Emperor, and would have himſelf to be called a King.

Olymbrius.
Glycerius.
Nepos.
Oreſtes.
Romulus.
Auguſtulus.
Odoacer.

Chap. XVII.

The death of Leo *the Emperor, of young* Leo *that came after him, likewiſe of* Zeno *his father and ſucceſſor.*

An. Dom. 475. About that time, *Leo* the Emperor having raigned ſeventeen years, depoſed himſelf of the Imperial ſcepter at *Conſtantinople*, and placed *Leo* that was of tender years, the ſon of *Ariadne* his daughter, and of *Zeno* in the Empire. After him came *Zeno* the father of *Leo* the younger to be Emperor, the ſon in law of *Leo* the elder, and this he obtained through the procurement of *Berina* the wife of *Leo* the elder: in a while after when young *Leo* had departed this life, *Zeno* raigned alone. But all whatſoever he did during his raign, or what other men did againſt him, and what things happened in his dayes, we purpoſe by the help of God to diſcourſe in the next Book following.

Chap. XVIII.

The tranſlator unto the Reader. *A ſummary recitall of all the acts of the Councel held at* Chalcedon, *briefly handled before by* Evagrius *in the* 4th *Chapter of this* 2d *Book, where he promiſed to refer the Reader for further knowledge unto the end of this* 2d *Book, and now he performeth it with a large and ample diſcourſe. Marvell not at all, gentle Reader, though he repeat here certain things which he laid down before. As I find them in the Greek, ſo thou haſt them in Engliſh: He beginneth thus.*

Paſcaſianus and *Lucentius* Biſhops, and *Boniface* Prieſt, ſupplyed in this Councel the abſence of *Leo* Biſhop of old *Rome*: *Anatolius* alſo Biſhop of *Conſtantinople*, *Dioſcorus* Biſhop of *Alexandria*, *Maximus* Biſhop of *Antioch*, *Juvenalis* Biſhop of *Jeruſalem*, with their ſeverall Clergy, were preſent at the Councel. There ſate with them the chief Senators, unto whom the ſubſtitutes of *Leo* ſaid, that *Dioſcorus* ought not to ſit in the Councel with them, that *Leo* their Biſhop had charged them no leſs, and if they would not yeeld unto it, that they would leave the Church and bid them farewell. When the Senators demanded what crimes *Dioſcorus* was to be charged withall? Their anſwer was, that he who contrary

to

to all right and honesty played the part of a Judge, was to abide the sentence of judgement himself, for the censure he had pronounced of others. These things being spoken, and *Dioscorus* also being appointed to stand in the midst, *Eusebius* Bishop of *Dorilæum* requested, that the supplication he had sent unto the Emperor might be openly read in their hearing, and withal he added these words: *I protest unto you that* Dioscorus *hath injured me not a little, he hath also brought our religion into great infamy, he procured the death of* Flavianus *the Bishop, and wrongfully deposed him together with me. Cause I beseech you, my supplication to be read.* When he had made an end of speaking, his supplication was read, containing such a form as followeth.

The humble supplication of Eusebius *Bishop of* Dorilæum, *exhibited unto the most vertuous Emperors, requesting he may be heard pleading both for himself, for the Catholick faith, and for* Flavianus *Bishop of* Constantinople.

The supplication of *Eusebius* Bishop of *Dorilæum*, exhibited unto *Valentinianus* and *Martianus* the Emperors.

It behoveth your Majesties (most noble and puissant Emperors) to provide carefully for the quietness of all your loving subjects, and to defend from suffering injuries both all other men, and especially the sacred Senate of priesthood. And herein verily the divine Godhead, which granted unto you the rule and domination of the whole world, is truly honoured. Wherefore seeing the Christian faith, and we our selves also have been oppressed and diversly molested with extream wrong by Dioscorus, *the most reverend Bishop of the most noble City of* Alexandria, *we are come unto your wonted clemency, most humbly to crave justice at your hands. The occasion of our complaint is as followeth. In the Councel lately held at the famous city of* Ephesus (*I would to God it had never been called together, then had it not brought into the whole world such horrible mischief and hurlyburly*) *the aforesaid* Dioscorus *who trod right and reason under foot, who set the fear of God far out of his sight, who maintained one and the same absurd opinion, with* Eutyches *that vain and hereticall varlet, who of a long while revealed not unto many the venome of his cankred stomack, yet bewrayed himself in process of time, partly by occasion of the crimes we laid to* Eutyches *his charge, and partly also by occasion of the sentence, which* Flavianus *the Bishop of worthy memory pronounced against him; gathered together a great multitude of seditious persons, raised with his money no small power, laboured as much as lay in him to overthrow the Catholick religion, and godly faith of the ancient fathers, and to establish the blasphemous opinion of* Eutyches *the Monk, whose opinion was ever condemned of the holy fathers, from the Apostles times unto this day. Wherefore seeing the hainous offences he committed, both impudently to the derogation of the Christian faith, and uncharitably against us, be of no small importance; we are most humbly to crave upon our bare knees of your Graces, and to request that by vertue of your authority, the most reverend Bishop* Dioscorus *may be enjoyned to answer unto such crimes, as we have laid to his charge, to wit, unto such practices of his, and records, as he brought forth against us in the holy Councel, whereby we shall be able plainly to prove that he is estranged from the Catholick faith, that he maintaineth an opinion which is nothing else but blasphemy it self: that he both deposed us unjustly, and injured us diversly besides. We beseech you moreover to vouchsafe the sending of your gracious letters, unto the holy and generall Councel of the most godly Bishops, to the end both our doings and his may indifferently be heard, and that your Highness may be certified again of all that is handled by the Councel, hoping that therein we shall please our immortall head Christ Jesus. If we may obtain (most holy Emperors) this our humble suit at your Majesties hands, we will not cease day and night to pray for the prosperous state of your Empire, and the continuance of your raign.* The Canons concluded upon by the Bishops in the second Councel of *Ephesus*, were openly read at the request as well of *Dioscorus* as of *Eusebius*, where it appeareth that the Epistle of *Leo* was not read at all, yea though some had spoken of it again, and again. *Dioscorus* being demanded why it was not read, answered for himself, that he had moved the Bishops, and that oftentimes to do it: *Juvenalis* Bishop of *Jerusalem*, and *Thalassius* Bishop of *Cæsarea* in *Cappadocia*, who together with *Dioscorus* challenged unto themselves authority in the Councel of *Chalcedon*, required that all should be read and revealed. *Juvenalis* avouched and said plainly, that the Emperor admonished *Dioscorus* by his letters to read the Epistle of *Leo*, yet afterward that there was not a word spoken of it. *Thalassius* pleaded in like sort for himself, that he hindred not the reading of it, and that he had not so much authority of himself, as to command the reading of it. Wherefore the acts of the Councel being read, some

ſome of the Biſhops eſpied therein certain fained and counterfeit hands, and among the reſt, *Steven* Biſhop of *Epheſus* was demanded of the Councel, who they were that ſubſcribed with exceptions? he made anſwer that *Julian* (who afterwards was made Biſhop of *Lebidum*) and *Criſpinus* had done ſo: nevertheleſs that ſuch as ſubſcribed at the requeſt of *Dioſcorus*, ſuffered it not ſo to ſtand, but wrung the fingers of ſuch as wrote, and directed their pens, to their great ſhame and infamy. In the end *Steven* confeſſed that the deprivation of *Flavianus*, was ratified with ſubſcriptions the ſame day. For *Acacius* Biſhop of *Ariarathia* compelled all the Biſhops by force, and made them of neceſſity to ſubſcribe unto a blank, moleſting them infinitely with ſouldiers, who ſtood by with naked ſwords ready to diſpatch them, if they yeelded not. Again they read another accuſation, whereunto *Theodorus* Biſhop of *Claudinopolis* made anſwer, that there was no ſuch thing ſpoken. As they proceeded on ſtill in reading the acts of the Councel, where any thing was motioned which concerned *Eutyches*, and ſuch as affirmed, that the fleſh of God our Lord and Saviour *Jeſus Chriſt* came down from heaven, they brought forth the records of the Councel, where *Euſebius* had anſwered, that *Eutyches* had ſaid indeed from heaven, but not to have added whence he took it: that *Diogenes* Biſhop of *Cyzicum* urged him at that time, in this ſort, *Tell us then, whence took he fleſh?* But that they were not ſuffered to reaſon further thereof. After all this they brought forth the records. Then *Baſilius* Biſhop of *Seleucia* in *Iſauria* ſaid, I adore our one Lord *Jeſus Chriſt* the Son of God, only God the word, who after his incarnation, and the uniting together of the divinity and humanity, is thought to conſiſt in two natures. The Biſhops of *Ægypt* cryed out againſt this in ſuch ſort as followeth, *Let no man divide him into parts that cannot be parted. We muſt ſay there is one Son, not two Sons.* Then the Biſhops of the Eaſt cryed, *Curſed be he that parteth Chriſt, curſed be he that divideth him.* The ſame records did teſtifie, that *Eutyches* being asked whether he thought that Chriſt had two natures; made anſwer that according unto his knowledge, before the conjunction of his divinity and humanity together, Chriſt conſiſted of two natures, but after the uniting of them to have had in him but one nature. And that *Baſil* ſaid then: if he confeſs not that there were two natures after the conjunction of the natures, which can be neither ſeparated, nor confounded, then bringeth he in both a confuſion and a commixtion: but if he ſay that the divinity being incarnate put on humanity, and ſo underſtand the incarnation in ſuch ſort as *Cyril* doth, then ſaith he no other than we do. For the divinity which was with the Father is one thing, and the humanity which he took of his Mother is another thing. When the Councel demanded of them, why they had ſubſcribed to depoſe *Flavianus*; the records do declare that the Biſhops of the Eaſt cryed out, *We have all done amiſs, and therefore we all crave pardon.* Again, going forwards in peruſing of the records, it appeared the Biſhops were asked why they admitted not *Euſebius* into their company and conference, when he requeſted it of them; whereunto *Dioſcorus* anſwered, that *Elpidius* brought letters to warn them, and that he proved unto them how *Theodoſius* the Emperor charged them, they ſhould not permit him to come into the Councel; the acts do witneſs that *Juvenalis* made the ſame anſwer. *Thalaſſius* ſaid, that ſuch things as the Emperors had condemned, were of no force and authority after the condemnation, neither was this any defence of the faith. Whereupon the records do declare, that *Dioſcorus* reprehended their doings with theſe and ſuch other like words, I pray you what manner of Canons are now obſerved? When *Theodoritus* came in among them, it is reported the Senate ſhould ſay, that he came in for an accuſer: and that *Dioſcorus* anſwered, he was to take the room of a Biſhop. The Senate then replied, that both *Euſebius* and *Theodoritus* were to ſtand in the room of accuſers, no otherwiſe than *Dioſcorus* was to ſtand at the bar, and to be arraigned. All the acts of the ſecond Councel held at *Epheſus* were read, and the ſentence which they had pronounced againſt *Flavianus* and *Euſebius*, untill they came to a certain clauſe, at the hearing whereof, *Hilarius* the Biſhop began to ſpeak. The Biſhops of the Eaſt, and ſuch as were of their ſide, cryed, *Let* Dioſcorus *be accurſed. In the very ſame hour Chriſt deprived* Dioſcorus, *when* Dioſcorus *depoſed* Flavianus. *O holy Lord, we beſeech thee chaſtiſe thou him, and thou, O Catholick Emperor, be revenged on him: God grant* Leo *may live many years, God ſend the Patriarch a long life.* Laſt of all when the acts were read, which declared that all the Biſhops aſſembled at *Epheſus*, had ſubſcribed unto the deprivation of *Flavianus* and *Euſebius*; the moſt ſage and worthy Senators ſay as followeth, *The next day after when the Councel adviſed themſelves ſomewhat better, we perceive that they reaſoned more exquiſitely of the true and Catholick faith. Wherefore ſeeing that* Flavianus *the Biſhop of worthy*

The hereſie of *Eutyches*.

The Biſhops of the Eaſt crieth thus againſt *Dioſcorus*.

worthy memory, and Eusebius the most reverend Bishop of Dorilæum, were found not to have erred in the faith, after we had searched the acts and decrees of the Councel, and also by the report of such as were chief in the Councel, and therefore unjustly to have been deposed (for they confessed themselves fondly deceived, and wrongfully to have deprived Flavianus and Eusebius.) It seemeth good unto us, and no doubt God approveth the same, that Dioscorus the most reverend Bishop of Alexandria (if it so please our Lord the Emperor) Juvenalis the most reverend Bishop of Jerusalem, Thalassius the most reverend Bishop of Cæsarea in Cappadocia, Eusebius the most reverend Bishop of Armenia, Eustathius the most reverend Bishop of Berytus, and Basilius the most reverend Bishop of Seleucia, in Isauria (who were then of authority and chief of the Councel) should be punished alike, deposed of their Bishopricks, by the censure and judgement of the Councel, as the Canons of the Church do require, and be at the Emperors pleasure. When their sentence was read, the Bishops of the East cryed, *That judgement is just:* Then the Bishops of *Illyrium* said with loud voices, *We have all done amiss, and therefore we all crave pardon.* And when the Bishops of the East cryed again, *That sentence is just, Christ deposed the murtherer, Christ revengeth the quarrell of the martyrs*; the Senators commanded, that every one of the Bishops then present should write his faith severally: perswading themselves of a surety, that the most holy Emperor believed according unto the form of faith published at *Nice*, by three hundred and eighteen Fathers, and agreeable unto the Creed framed at *Constantinople*, by a hundred and fifty Bishops, and no otherwise than the Epistles of the holy Fathers, *Gregory*, *Basil*, *Hilary*, *Athanasius*, *Ambrosius*, and the two Epistles of *Cyril*, read in the first Councel of *Ephesus*, have directed him: and that *Leo* the most reverend Bishop of old *Rome*, deposed *Eutyches* for the contrary. After the breaking up of this Session in such sort as you hear, when the holy Bishops had met again and sate together, *Eusebius* Bishop of *Dorilæum* exhibited unto them bills of complaint, both in his own name and in the person of *Flavianus*, where he charged *Dioscorus* that he maintained the same heresie and opinion with *Eutyches*, and that he had deposed them of their Priesthood. He added moreover that *Dioscorus* had falsified the records, by laying down certain words which were not at all uttered in the Councel then assembled together: that through wiles and craft he had procured blanks for them to subscribe unto. He made suit unto them again, that all the acts and Canons of the second Councel held at *Ephesus*, by their sentence and authority might be abrogated: that they would restore them unto their Priestly function: that they would accurse the detestable doctrine of *Eutyches*, and last of all he requested that after the reading of the records, his adversary might be brought before the Councel. When this was granted, *Actius* the head notary stood up and said, that he had been with *Dioscorus* as with the rest, and that *Dioscorus* had answered him, that his keepers would not license him to come unto the Councel. It was said moreover that *Dioscorus* was sought for before the Councel sate, and could not be found, and that *Anatolius* Bishop of *Constantinople* should answer, he should both be warned and come unto the Councel. This being done, such as were sent unto him returned, bringing word from *Dioscorus*, My keepers will not let me come, if they will license me let them speak: but when the messengers replied, that they were sent not unto the masters of the ward, but unto him, the report goeth he answered thus, I am ready to come unto the holy and generall Councel, but I am stayed. *Himerius* added unto these sayings, how at their return from *Dioscorus*, *Boetius* met by the way the master of the holy offices, and that Bishops accompanied him again as he went unto *Dioscorus*, and that they had brought with them in paper some part of their conference, the which notes being read, declared that *Dioscorus* made them this answer, *When that I ponder this matter with my self, and perceive how available it is for me, take this answer: seeing the most reverend Bishops which sit in the Councel have decreed many things, after the often conferences they had with several men, and that I now am called to the second sitting, for to revoke such things as were spoken of before: my request is, that the most reverend Bishops and holy Senate, which were present at the first Session, be now also at the second, that the same things may now the second time be exquisitely handled.* The records do declare that *Acacius* replied unto him again in this sort, *The holy and worthy Councel hath not therefore commanded your Holiness to come unto them, to the end such things as were decided in the presence of the most reverend Bishops and holy Senate, should be called in again, but sent us purposely unto you, that you should come unto the Councel, and that your Holiness should not be absent from them.* *Dioscorus* said unto him again as it is recorded, *You told me already that* Eusebius *gave up unto the Councel bills of complaint; well, I request you once again,*

The Senators gave their sentence in these words.

Where it appeareth that lay-men were of great authority in the Councels.

The frivolous answer of Dioscorus.

Acacius.

again, that my cauſe may throughly be known and examined in preſence of the Preſidents and Senate. After the recitall of other things to and fro, with other circumſtances, they ſent again unto *Dioſcorus*, requeſting him to be preſent at the Councel, who wrote his anſwer in paper, afterwards they returned and read it thus before the Councel. *I ſignified of late unto your Holineſs that I was ſick, therefore I crave that the moſt worthy Preſidents and holy Senate, will be preſent at the handling and deciding of my cauſes. And becauſe my ſickneſs encreaſeth, therefore I defer my coming.* The records do declare that *Cecropius* hearing that anſwer, ſaid thus unto *Dioſcorus*, Why ſir, hitherto ye made no mention of ſickneſs, and will ye now be ſick? ye ſhould have ſatisfied the Canons of the Church. *Dioſcorus* turned unto him, I told you (ſaith he) once already that the Preſidents ſhall be there for me. With this *Ruffinus* Biſhop of *Samoſata* ſaid unto *Dioſcorus*, look whatſoever is called into controverſie, it is decided according unto the Canons of the Church, and therefore he that cometh unto the Councel, may ſpeak freely what pleaſeth him. *Dioſcorus* being therein perſwaded, *Juvenalis* and *Thalaſſius* came thither. *Euſtathius* uttered ſuch things as were to no purpoſe, whereunto as it is recorded, *Dioſcorus* made anſwer, and requeſted of the moſt religious Emperor, that the Preſidents and ſuch as had given judgement with him in the Councel, ſhould be ſent for thither. The meſſengers that were ſent unto him, anſwered him again, that *Euſebius* complained upon him alone, and that it needed not according unto his motion, to cite all to appear. *Dioſcorus* replied, that by right as many as were Judges with him in the Councel ſhould be preſent, that *Euſebius* had no private action againſt him, but only an accuſation againſt ſuch things as they had all decided and judged. When the Legats urged him with the ſame, *Dioſcorus* anſwered, *I told ye once what ye may truſt to, I know not what I ſhould tell you again.* After relation of the aforeſaid, *Euſebius* Biſhop of *Dorilaum* proteſted that he charged no man with ought ſave *Dioſcorus* alone, and requeſted that *Dioſcorus* might be called the third time. *Aetius* interrupted him and ſaid, that there came of late unto the Councel certain men of *Alexandria* (as they named themſelves) of the Clergy, together with ſome of the Laity, and preferred bills of complaint againſt *Dioſcorus*, and as they ſtood at the Church-doors where the Councel ſate, there to have made an exclamation: that firſt of all *Theodorus* Deacon of *Alexandria*, gave up unto the Councel a bill of inditement, after him *Iſchyrianus* Deacon of the ſame Church; there followed him *Athanaſius* the Prieſt, *Cyrils* brothers ſon, and that laſt of all *Sophronius* charged him with blaſphemy, bribery, and extortion. *Dioſcorus* being called the third time, and came not, the Legats brought the Councel his anſwer in theſe words, *I have anſwered your Holineſs ſo ſufficiently already, that I have now no more to ſay unto you.* When the Legats dealt earneſtly with him for to come, he would give them no other anſwer. Then *Paſcaſianus* ſaid, *Dioſcorus* is now the third time cited to appear and comes not, no doubt his own conſcience doth accuſe him; what deſerveth he I pray you? All the Biſhops made anſwer, that he incurred the danger of the Canons of the Church. *Proterius* Biſhop of *Smyrna* ſaid, when holy *Flavianus* was ſlain through his procurement, he was not puniſhed according to his deſerts. Laſt of all the Legats of *Leo* Archbiſhop of *Rome*, ſpake in the Councel as followeth, *The hainous offences which* Dioſcorus *late Biſhop of the noble City of* Alexandria, *committed againſt the Canons of Councels, and the Eccleſiaſtical Diſcipline, are throughly known of us all, partly by ſifting out ſuch things as were heard in the former Seſſion, and partly alſo by examining ſuch things as were decided this day. And that we may omit many other things, this man of his own authority contrary to the Canon of the Church, received* Eutyches *into the Communion, an heretick of the ſame opinion with him, and one that was juſtly depoſed by his own proper Biſhop, to wit, the moſt holy father and our Biſhop* Flavianus: *and this he did before he ſhewed his face in the Councel, which he held with the moſt holy Biſhops at* Epheſus. *But the Apoſtolick See pardoned the Biſhops, becauſe they were conſtrained againſt their wills to do that which they did: who yeelded themſelves unto this preſent hour both to* Leo *the moſt holy Biſhop, and to the whole ſacred and generall aſſembly of Biſhops, and therefore as men of one opinion with him, he received them into the Communion. As for this* Dioſcorus, *he ceaſeth not as yet to glory of the things for the which he ought to mourn, lament, and lye groveling upon the ground in ſackcloth and aſhes. Not only this, but alſo he forbad the reading of holy Pope* Leo *his Epiſtle, written unto* Flavianus *of godly memory, yea being oft entreated of the Legats, nay when he himſelf had promiſed with an oath that he would procure it to be read. The default in not reading of which Epiſtle, hath been an offence and hinderance unto the holy Churches under heaven. And though he was privy to ſuch lewd practices, yet have we aſſembled.*

The conditions of *Dioſcorus*.

The ſubſtitutes of [illegible] Biſhop o[illegible] gave this ſentence againſt *Dioſcorus* in the Counceil of *Chalcedon*.

assembled together, to the end we might deal somewhat favourably both with him for all his former lewdnesse, and also in like sort with the other godly Bishops which were not of equal authority with him in judgment. But seeing his latter misdemeanour exceeded his former impiety (for he sticked not to excommunicate Leo *the most holy and most religious Archbishop of* Rome: *but also when the shamefull bils were exhibited against him, and he himself being cited once, twice, and the third time, as the Canon of the Church hath commanded, by the godly Bishops, to appear before the Council, yet would he not come, for his own conscience accused him, but entertained contrary unto Law such as were justly deposed by divers Councils, and set at nought sundry constitutions of the Church, condemning as it were himself with his own doings) seeing I say these are found to be his latter practices,* Leo *the most holy Archbishop of great and old* Rome, *by us, and this sacred Assembly, together with the most blessed Apostle* S^t Peter, *who is the Rock, the ground of the Catholick Church, and the foundation of the true Faith, bereaved him of all dignity that belongeth to a Bishop, and deprived him of the priestly function. Wherefore let the holy Council give the sentence of* Dioscorus *(of whom we have hitherto spoken) according unto the Canons of the Church.* When *Anatolius, Maximus,* with the rest of the Bishops (those only excepted whom the Senators had deposed with *Dioscorus*) had confirmed the aforesaid sentence, the Council certified *Martianus* the Emperor of their Decrees, and sent a deprivation unto *Dioscorus* in such sort as followeth. *Because thou hast despised the holy Canons of the Church: Because thou hast not obeyed this holy and general Council: Because thou art moreover convinced of many other hainous crimes: Because thou being thrice called of this famous Assembly, to answer unto such things as were laid unto thy charge, camest not; know that for all the aforesaid, thou art deposed by this holy and general Council, the* 13^th *day of this present* October, *of thy Bishoprick, and bereaved of all Ecclesiastical right and title.* These things being registred and sent also unto the godly Bishops of the most holy Church of *Alexandria,* and the Decree against *Dioscorus* openly proclaimed, that Session brake up, and so ended. But afterwards they sate again, and first they answered the Senators, who had desired to be satisfied as touching the true and right Faith: next they affirmed, that there was nothing to be done concerning *Eutyches,* for the Bishop of *Rome* had made a final end and conclusion thereof, and therein they were all agreed. Moreover when all the Bishops seemed very willing, and the Senators exhorted every Patriarch, that one or other of every their small Provinces should stand up, to the end the opinions of them all might throughly be known, *Florentius* Bishop of *Sardis* craved their favour, that with advice, and after deliberation taken, they might attain unto the truth; and *Cecropius* Bishop of *Sebastopolis* said: *The Faith is most notably set forth by three hundred and eighteen holy Fathers, confirmed afterwards by the godly Fathers,* Athanasius, Cyril, Celestinus, Hilarius, Basil *and* Gregory, *and now again approved by most holy* Leo. *Wherefore our request is, that the Creed of the three hundred holy Fathers, and of the most holy* Leo *may be read.* Being read, all the Council cried: *This is the Faith of the true Professors, we are all of this Faith. This is the faith of Pope* Leo, *this is the faith of* Cyril, *thus hath the Pope interpreted.* Again when they had reasoned among themselves for the reading of the Faith which the hundred and fifty holy Fathers published in the Council held at *Constantinople,* it was also read. Then the whole Council cried again: *This is the Faith of the true Professors, thus we do all believe.* After the finishing of all the premisses, *Aetius* the Archdeacon said, I have here at hand the Epistle of holy *Cyril,* written unto *Nestorius,* the which all the Bishops in the Council held at *Ephesus* confirmed with their several Subscriptions: I have here also another Epistle of the same *Cyril,* written unto *John* Bishop of *Antioch,* and confirmed likewise, will it please you to give them the hearing? When every one had spoken his pleasure of them, they were both read. We have thought good presently to lay down here some portion of the former, it was read as followeth.

S^t *Paul* saith, that Christ is the rock and foundation to build upon, 1 *Cor.* 1. 10.

The deprivation of *Dioscorus* Archbishop of *Alexandria.*

Cecropius.

Unto Neſtorius *the moſt reverend, and his moſt holy Collegue,*
Cyril, *ſendeth greeting.*

Cyril Archbiſhop of *Alexandria* unto *Neſtorius* Archbiſhop of *Conſtantinople*, and an hereticke.

THere are, as I am given to underſtand, certain men which labour, and that very often, altogether to diſcredit me with your Holineſſe: this they do ſpecially when they ſee worthy men and Magiſtrates oftentimes meeting together, ſuppoſing peradventure that you will be pleaſed with hearing ſuch things. Again after a few lines he ſaith: *The holy and famous Council affirmeth,* That he which is naturally begotten of God the Father, is the only begotten Son, true God of true God, light of light, by whom the Father made all things, that he came down from Heaven, that he was incarnate and made man: that he ſuffered, roſe again the third day, and aſcended into the Heavens. *It behoved us to yeeld and condeſcend unto theſe Articles, unto this Doctrine, and to ſearch out with all the gifts we have, what is meant by being incarnate, and what is underſtood by ſaying that the Word of God became fleſh. For we do not ſay, that the Word of God by changing the nature thereof became fleſh, neither by converſion into whole man, which conſiſteth of body and ſoul: but this rather, that the Word according unto the ſubſiſtency or being thereof, coupling unto it ſelf living fleſh, endued with a reaſonable ſoul, became man: in ſuch ſort as may neither be expreſſed in word, nor conceived by thought, and that he was called the ſon of man, not according unto will only, or in that it ſo pleaſed his goodneſs, neither only by taking upon him the perſon, or becauſe contrary natures were coupled together in true unity: but that one Chriſt, and one Son conſiſted of two natures: not that the difference of natures was taken away by the reaſon of unity, but that the Divinity and Humanity after an unſpeakable and ſecret coupling and meeting together, made one Lord, Chriſt, and the Son.* After the enterlacing of certain other things, he annexed thereunto, as followeth: *Becauſe he came of a woman, and coupled mans nature unto himſelf according unto his ſubſiſtency, and that for our ſake, and for our ſalvation, therefore is he ſaid to have been born after the fleſh: For he was not firſt of all (after the common generation) born of the Virgin* Mary, *and then the Word of God entred into him: but was coupled with the fleſh in the matrix, and is ſaid to have been born after the fleſh, as one that made the birth of his fleſh proper to himſelf. In like ſort we ſay, that he ſuffered, and roſe again, not that God the Word ſuffered in his own nature, either ſtripes, or the print of nails, or other vexations (for the Godhead being without body is impatible) but that the body being made proper unto him ſuffered, and ſo is he ſaid to have ſuffered theſe things for our ſakes. For there was in the body which ſuffered, that which could not ſuffer.* But ſo much out of the firſt Epiſtle. Touching the ſecond, we laid down a good part thereof in the firſt book of our Eccleſiaſtical Hiſtory, which went before, in the Epiſtle of *John* Biſhop of *Antioch*, where ſuch a proteſtation is laid down as followeth, and confirmed with the teſtimony of *Cyril*. *We confeſſe that the holy Virgin is the mother of God, becauſe God the Word took fleſh and manhood of her, and coupled unto himſelf by the conception, the temple which he took of her. Neither are we ignorant that godly men inſpired from above, have partly affirmed, that the phraſes which concerned the Lord, and were laid down by the Evangeliſts and Apoſtles, were uttered of one perſon. And partly divided them into ſeverall portions, as written of two natures, and partly alſo confeſſed that they were divine, and ſpoken only of the Divinity of Chriſt.* Unto this of *John*, *Cyril* addeth of his own: *When we had peruſed theſe your godly ſentences and clauſes within contained, and perceived plainly that you were of one mind and opinion with us, (for there is but one Lord, one faith, one baptiſm) we rendred unto God divine praiſes, who is the conſerver of the whole world: and preſently we conceive exceeding joy, ſeeing that as well your Churches as ours being driven thereunto, partly by the force and power of the holy Scriptures, and partly alſo by tradition delivered unto us of our moſt holy Fathers, do imbrace one faith and opinion.* After the reading of theſe Epiſtles, they that were in the Council cried in this ſort: *We all are of that Faith: Leo the Pope believed ſo: curſed be he that divideth Chriſt, that confoundeth his natures: this is the faith of Archbiſhop* Leo: *thus believeth* Leo, Leo *and* Anatolius *are of this faith. We are all of this faith:* Cyril *is of this faith. Let* Cyril *never be forgotten. Let the Epiſtles of* Cyril *be ever had in memory. This is our opinion, thus we both have believed and do believe. Thus doth Archbiſhop* Leo *believe, thus hath he written.* They reaſoned a while whether the Epiſtle of *Leo* ſhould be read, in the end they read it with the interpretation annexed thereunto, which is extant among the Acts of the Council. When the reading was ended, and the Biſhops had cried: *This is*

The words of *John* Biſhop of *Antioch*.

Cyril unto *John* Biſhop of *Antioch*.

the

he faith of the Fathers, this is the faith of the Apostles, we are all of this faith, the true professors are of this faith, cursed be he which believeth not thus, Peter *in the person of* Leo *said thus, thus have the Apostles taught,* Leo *hath godly and truly taught these things,* Cyril *hath taught thus,* Leo *and* Cyril *have taught alike, cursed be he which holdeth not this faith, this is the true faith, this is the opinion of the true professors, this is the faith of the Fathers: why were not these things read in the Council of* Ephesus *what meant* Dioscorus *to conceal these things?* When the Bishops had made an end of crying in this sort, the records of the Council do declare that when this parcel of *Leo* his Epistle was read, *It was to pay the ransome of our nature that the God-head was joyned with the patible nature, to the end one and the same Mediator of God and man, the man Christ Jesus (the which thing was fitly applied unto our sores and maladies) might die of the one nature, and not the other:* When this I say was read, and the Bishops of *Illyrium* and *Palæstina* had doubted of the sense and meaning of the words, *Aetius* Archdeacon of the most holy Church of *Constantinople* alledged openly the opinion of *Cyril* out of his own words, as followeth: *Because his proper body through the goodnesse of God. as* S^t^ Paul *writeth, tasted of death for us all, therefore is he said to have died for us: not that he suffered death touching his nature (for to say or think so, is meer madnesse) but that in such sort, as I said before, his flesh tasted of death.* Again out of the Epistle of *Leo* they read thus: *Both natures accompanied together, do that which is proper to either of them: the Word bringeth to passe such things as belong unto the Word, the body worketh such things as appertain unto the body, the one worketh miracles, the other sustaineth reproaches.* Again when the Bishops of *Illyrium* and *Palæstina* doubted also of this sentence, the same *Aetius* read the words of *Cyril*, as followeth: *Some phrases of holy Scripture which concern the Lord do best agree with his Divine Nature, some other with his humane Nature, and some other the middle between both, affirming that the Son of God is together both God and man.* After all this, when they doubted again of another part of the aforesaid Epistle of *Leo* the Bishop, which was read in this sort: *Although in very deed there is one person of God and man in the Lord Jesus Christ: yet there is one thing wherein either of them doth participate in contumely, and another thing wherein they both communicate in glory. It is of us that his humanity is inferiour to the Father, and of the Father it is that his Divinity is equal with the Father.* *Theodoritus* remembred himself that *Cyril* had written the same thing almost in the same words: *When he was made man, he laid not aside his propriety, but continued as he was: and the one nature dwelled in the other, that is, the Divine Nature in the humane.* These things being expounded, when the worthy Senators had demanded if any among them doubted any further, all made answer, that they were fully resolved. After this *Atticus* Bishop of *Nicopolis* repuested they might all have a day given them to deliberate, to the end they might with firm and setled minds establish such things as were pleasing unto God, and agreeable with the Doctrine of the Fathers: He craved moreover the Epistle which *Cyril* wrote unto *Nestorius*, wherein he had exhorted him to yeeld unto the twelve points of Faith that were confirmed of all the Bishops. The Presidents conferred of this matter among themselves, and granted them five days to deliberate, that then they should come together with *Anatolius* Bishop of *Constantinople*: this being done, they all agreed, and said with one voice: *We believe thus, we all believe thus. as* Leo *believeth so believe we, there is not one of us that doubteth, we have all subscribed.* Unto these things they replied again in this sort. It is not needfull that all should come together, but insomuch it seemeth very expedient that such as waver and are not as yet resolved may be confirmed, let the most reverend Bishop *Anatolius* appoint whom he shall think good of them that have already subscribed, to satisfie and confirm the rest. After this the Council said: We crave of the Fathers that the Presidents and chief of this Council do intreat the Emperor and the Empresse for us, we have all done amisse, let us be pardoned. The Clergy of the Church of *Constantinople* cried: Few do cry, we hear not the whole Council speak. Then the Bishops of the East lifted up their voices, saying: *Let the* Ægyptian *be deposed.* And when the Bishops of *Illyrium* requested the same, the Clergy of *Constantinople* cried: *Let* Dioscorus *be banished, let the* Ægyptian *be exiled, let the heretick be sent away, Christ hath deprived* Dioscorus. Again the Bishops of *Illyrium*, and such as were of their side cried: *We have all offended, we beseech you pardon us. Rid the Council of* Dioscorus, *away with* Dioscorus *out of the Churches.* After they had tossed these and other such like things to and fro, they rose up. The next Session following, when the Senate had reasoned among themselves about the publishing of their Acts and Decrees, *Constantine* the Secretary read out of a schrole as followeth: *The next day after when the Council*

The words of *Leo* Bishop of *Rome.*

The words of *Cyril.* Heb. 1. *Leo.*

Cyril.

Leo.

Cyril.

The ſentence of the Senators is laid down by *Evagrius* now the third time.

had better adviſed themſelves, we do perceive they reaſoned more exquiſitely of the true and Catholick Faith. Wherefore ſeeing that Flavianus *the Biſhop of worthy memory, and* Euſebius *the moſt reverend Biſhop of* Dorylæum, *were found not to have erred in the faith, after we had ſearched the Acts and Decrees of the Council, and alſo by the report of ſuch as were chief in the Council, and therefore unjuſtly to have been depoſed (for they confeſſed themſelves foully deceived, and wrongfully to have deprived* Flavianus *and* Euſebius) *it ſeemeth good unto us, and we doubt God approveth the ſame, that* Dioſcorus *the moſt reverend Biſhop of* Alexandria *(if it ſo pleaſe our Lord the Emperor)* Juvenalis *the moſt reverend Biſhop of* Jeruſalem, Thalaſſius *the moſt reverend Biſhop of* Cæſaria *in* Cappadocia, Euſebius *the moſt reverend Biſhop of* Armenia, Euſtathius *the moſt reverend Biſhop of* Berytus, *and* Baſilius *the moſt reverend Biſhop of* Seleucia *in* Iſauria *(who were then of authority and chief of the Council) ſhould be puniſhed alike, depoſed of their Biſhopricks, by the cenſure and judgment of the Council, as the Canons of the Church do require, and be at the Emperors pleaſure.* After other things were read, the Biſhops then preſent being demanded, whether the Epiſtles of *Leo* were agreeable with the Faith of the three hundred and eighteen holy Fathers aſſembled of old at *Nice* in *Bithynia*, and with the Creed of the three hundred and fifty Fathers in the Council held at *Conſtantinople*? *Anatolius* Biſhop of *Conſtantinople* with all the Aſſembly made anſwer, that the Epiſtle of *Leo* was no other than the Faith of the aforeſaid Fathers, and ſubſcribed unto it. Immediatly the Council cried: *We are all content, we do all allow the ſame, we are all of one Faith, we are all of one opinion, we do all believe ſo. Thus have the Fathers which are preſent in the Council believed, thus have they ſubſcribed. God grant the Emperor a long life, God grant the Empreſſe a long life, God grant the Fathers of the Council many years, God preſerve the lives of ſuch as are of one Faith and opinion with the Council. We wiſh the Emperor many years, we wiſh them that hold with the Council many years. God ſend the Emperor to ſee many years. We have ſubſcribed unto the Faith, this is the opinion of* Leo, *this is our opinion.* Laſt of all they ſaid: *Concerning theſe things we have ſent unto the moſt holy and our religious Lord the Emperor, and now we wait for his Highneſſe anſwer.* Again when ſome told them in this ſort: Your reverence and wiſdoms have to render an account unto God for *Dioſcorus*, whom you have depoſed unknown unto the Emperors moſt excellent Majeſty, unknown unto us in like ſort, and for all the things you have complained of, and for the Acts of this Council, they cried: *God hath deprived* Dioſcorus, Dioſcorus *is juſtly depoſed, Chriſt hath deprived* Dioſcorus. After all this, when the Preſidents had brought forth *Martianus* the Emperors anſwer, where he had ſignified unto them his pleaſure touching the Biſhops that were depoſed, the Biſhops requeſted and ſaid: We pray you as many as be of one opinion, as many as hold with the Council, as many as ſubſcribed in the Council unto the Epiſtle of *Leo*, come into the Council. Immediatly they came, and down they ſate. The ſupplications which the Biſhops of *Egypt* had exhibited unto *Martianus* the Emperor were read, which beſide ſundry other things contained in them as followeth: *We believe as the three hundred and eighteen Biſhops which met at the Council of* Nice *have delivered unto us, and we hold with the faith of holy* Athanaſius *and holy* Cyril, *accurſing every hereſie both of* Arius, Eunomius, Manes, Neſtorius, *and of them which ſay, that the fleſh of our Lord came down from Heaven, and was not taken of the Virgin* Mary *and mother of God, which continued always a Virgin, and that the ſame is like unto our fleſh in all things, ſin only excepted.* Then all that were in the Council cried: Why have not theſe men accurſed the opinion of *Eutyches*? let them ſubſcribe unto the Epiſtle of *Leo*, and let them accurſe *Eutyches* with his hereſie, let them condeſcend unto the Epiſtle of *Leo*: peradventure they go about to deceive and beguile us. The Biſhops of *Egypt* made anſwer, that their Province had many Biſhops, and that they would not take upon them to anſwer for ſuch as were abſent: they requeſted of the Council to ſtay for their Archbiſhop, that according unto their manner and cuſtom, they may uphold his cenſure and opinion. They ſaid moreover, that if they would decide ought afore their Metropolitane were elected, the Biſhops of *Egypt* would make an inſurrection againſt them. When they had oft intreated, and the Council withſtood them, motion was made that the Biſhops of *Egypt* ſhould have time untill their Archbiſhop were choſen. Next the ſupplications of certain Monks were brought forth, the ſumme whereof was, that not one of them would take pen in hand to ſubſcribe, before the general Aſſembly met, which the Emperor had determined to call together, and before they underſtood their Decrees. With the reading thereof *Diogenes* Biſhop of *Cyzicum* remembred that *Barſumas* was one of them which made an inſurrection and murthered

The Epiſtle of *Leo* is confirmed.

The Biſhops of *Egypt*.

murthered *Flavianus*, and that he had cried, kill him. And now not having his name in the ſupplication, contrary to order, to have preſumed to come unto the Council. All the Biſhops cried at this, *Barſumas hath perverted all* Syria, *and raiſed againſt us a thouſand Monks.* When it was moved that as many as were there ſhould wait the Councils pleaſure and Decree, the Monks required that their ſupplications might be read. The effect of them was, that *Dioſcorus* and the Biſhops of his opinion might be preſent at the Council. All the Council was moved with this, and cried: *Let* Dioſcorus *be accurſed, Chriſt hath depoſed* Dioſcorus, *out with theſe Monks, remove ſhame from the Council, take away force and injury, let not theſe impious and lewd ſayings come to the Emperors ears, let not the Council be diſcredited, away with infamy.* The Monks hearing this, cried of the contrary: *Take away contumely from Monaſteries.* When the Council had the ſecond time repeated the former exclamation, they conſulted that the reſt of the ſupplications were to be read, where it was ſaid that *Dioſcorus* was injuriouſly depoſed, and that it behoved them of neceſſity ſeeing the controverſie touching the Faith was to be decided, to have his preſence in the Council: and unleſſe they would do this, that they would ſhake off the duſt from their feet, and forſwear the Communion of the Biſhops that were preſent. After they had made an end of ſpeaking, *Aetius* the Archdeacon read them the Canon that concerned ſuch as divided themſelves from the Church. Again when the Monks would not give ear, neither be ruled by the moſt holy Biſhops, nor by the intreaty of *Aetius* the Archdeacon, when the one half of the Council would needs pronounce *Neſtorius* and *Eutyches* accurſed, and the other half withſtood them, the Preſidents thought good that the ſupplication of *Fauſtus* and the other Monks ſhould be read, wherein they craved of the Emperor, that the Monks which impugned the true Faith and ſincere Doctrine ſhould not be received again: for why, *Dorotheus* the Monk, called *Eutyches* a true profeſſor. Againſt whom there were ſundry points of *Eutyches* Doctrine toſſed to and fro, and diſcuſſed in preſence of the Princes. In the fifth Seſſion the Senators commanded them to ſet forth the Decrees and Canons of Religion after the plaineſt ſort. *Aſclepiades* Deacon of *Conſtantinople* read a certain Canon the which they thought beſt not to be recorded, whereunto ſome gave their conſents, and ſome other would not. When they had ſuppreſſed the contrary voices, the Senators affirmed upon *Dioſcorus* own report, that he had depoſed *Flavianus* for ſaying there were two Natures in Chriſt, and that the Decree bore witneſſe that he conſiſted of two Natures. Then replied *Anatolius*: *Dioſcorus* was not depoſed for hereſie, but becauſe he excommunicated *Leo*, and being thrice called unto the Council would not come. After this, the Senators would have the Epiſtle of *Leo* laid down among the Decrees, but the Biſhops ſaid no, it ſhould not be, they would not draw any other form, for that was perfect enough: in the end they referred that unto the Emperor, who commanded that three Biſhops of the Eaſt Churches, three out of *Pontus*, three out of *Aſia*, three out of *Thracia*, and three out of *Illyrium*, together with *Anatolius* and the ſubſtitutes of the Biſhop of *Rome*, ſhould meet at the Church, and orderly reaſon of the Faith, that either they ſhould lay down their ſeveral Creeds, or elſe know of a ſurety that he would call a Council to decide that controverſie in the Weſt. Being demanded whether they would hold with *Dioſcorus*, who affirmed, that Chriſt conſiſted of two Natures, or ſubſcribe with *Leo*, who ſaid, that there were two Natures in Chriſt, they cried, that they believed with *Leo*, and held ſuch as ſaid the contrary for *Eutychians*. The Senators replied, that *Leo* himſelf affirmed there were two Natures ſo coupled in Chriſt, that they could be neither changed, divided, nor confounded. With this ſaying they went into the Temple of *Euphemia*, accompanied with *Anatolius*, the ſubſtitutes of *Leo*, *Maximus* Biſhop of *Antioch*, *Juvenalis* Biſhop of *Jeruſalem*, *Theſſalius* Biſhop of *Caſarea* in *Cappadocia*, and many others. Being ſet, the Canon of the Council was read: *Our Lord and Saviour Jeſus Chriſt*, &c. as we have written before. After it was read, they cried: *This is the Faith of all the Fathers, we are all followers of this, we are all of this opinion.* Then ſaid the Senators: The Decrees and Canons of the Fathers are to be referred unto the Emperors moſt excellent Majeſty. *Martianus* the Emperor was preſent at the ſixth Seſſion, made an Oration of Peace and Unity unto the Biſhops, and commanded *Aetius* Archdeacon of *Conſtantinople* to read in his hearing that which was decided: whereunto they ſubſcribed every one. Then the Emperor asked them, whether the Decree was eſtabliſhed by their general conſent, they all the ſecond time anſwered, Yea. Again the Emperor made unto them two Orations, which were highly commended of them all. In the end the Canons by the means of the Emperor were confirmed,

A company of cock-brain'd and hereſical Monks would be ruled neither by Biſhops nor by council

and the See of *Chalcedon* was made an Archbiſhoprick. The Emperor moreover commanded the Biſhops to continue there three or four days, and to propoſe before the Princes and Senators what every one thought good to be decided, and that they ſhould decree that which ſeemed expedient. Then the Seſſion brake up. There were other Decrees and other Canons eſtabliſhed, and there was another Council held by *Juvenalis* and *Maximus*, where it was decreed, that the Biſhop of *Antioch* ſhould have both the *Phœniciaes* and *Arabia* annexed unto his Province, and the Biſhop of *Jeruſalem*, all the three *Palaſtinas*, the which after conſultation had both by the Preſidents and Biſhops was confirmed. *Theodoritus.* In the ninth Seſſion the cauſe of *Theodoritus* was heard, who accurſed *Neſtorius* in theſe words: *Curſed be* Neſtorius *and whoſoever beſides him denieth* Mary *the Virgin to be the mother of God, and divideth the only begotten Son into two ſons, I* (ſaith he) *have ſubſcribed unto the Canons of the Council, and the Epiſtle of Leo.* After deliberation had among themſelves, they reſtored him unto the Biſhoprick. *Ibas.* In the tenth Seſſion the ſute of *Ibas* was heard, and the ſentence which *Photius* Biſhop of *Tyrus*, and *Euſtathius* Biſhop of *Berytus* had pronounced againſt him was read, but the final end was deferred unto the next day. In the eleventh Seſſion when many Biſhops would have him reſtored, divers Biſhops were againſt it, and ſaid, that his accuſers were at the door and ready to come in. At length they read what they had decreed touching him. Yet the Senators moved the Council, that the Acts of the Council of *Epheſus* which concerned *Ibas* ſhould be read, and that all the Acts of the ſecond Council of *Epheſus* ſhould be abrogated, the creation of *Maximus* Biſhop of *Antioch* only excepted, they intreated therein the Emperor that nothing whatſoever was decreed ſince the firſt Council of *Epheſus* where holy *Cyril* Biſhop of *Alexandria* was chief, ſhould be of force, and they gave ſentence that *Maximus* ſhould enjoy his Biſhoprick. In another Seſſion *Baſianus* the Biſhop of *Epheſus* matter was called, and decreed *Baſianus.* that *Baſianus* ſhould be removed out of his Biſhoprick, and *Steven* placed in his room. In the thirteenth Seſſion *Eunomius* Biſhop of *Nicomedia* and *Anaſtaſius* Biſhop of *Nice* were called, for they contended among themſelves about their Cities. The fourteenth Seſſion was held for the hearing of *Baſianus*. Laſt of all, it was decreed, that the See of *Conſtantinople* ſhould enjoy the next prerogative after *Rome*.

The end of the ſecond Book of *Evagrius Scholaſticus*.

THE THIRD BOOK OF THE ECCLESIASTICAL HISTORY OF *EVAGRIUS SCHOLASTICUS*.

Chap. I.

How Zeno *the Emperor governed and lived.*

Zeno was Emperor, *Anno Dom.* 475.

WHen *Zeno* after the deceaſe of his ſon had attained unto the Imperial Scepter, as if he were certainly perſwaded he could not enjoy the Empire of the whole world, unleſs with outrage and riot he yeelded himſelf unto all fleſhly pleaſure whatſoever, gave himſelf at the beginning ſo much unto ſenſuality, that he left no filthy or ſhamefull act, nor hainous offence unpractiſed, but ſo wallowed in them, as if he thought it the part of a baſe mind to commit them in the dark and in ſecret: but to do them openly in the face of the whole world was a princely part, and ſuch an act as became only the Emperor. His diſpoſition herein was both leud and ſervile, for the Emperor is not to be counted of thereafter as he governeth others, but as he ruleth

ruleth and guideth himself. It behoveth him to suffer no lascivious motion to root within his breast, but valiantly to encounter with intemperancy, and to make his life a patern of virtue, or a lanthorn for his Subjects to follow after, thereby to lead them unto godly instruction. But this man gave himself over unto voluptuousnesse, and fell by little and little unto such servitude, that he could by no means be withdrawn from it: he changed oftentimes such enormities as mastered him, no otherwise than unthrifts and castaways do use, whom infinite carnal delights do lead captive, tickle their minds and sooth their senses: and that which is most dangerous, vices be so linked together, that one most commonly followeth in the neck of another. For fleshly pleasure having once taken place, observeth no mean, endeth not in good time, but by occasion of one another is kindled, one flame of fiery lust flasheth after another, untill that one have either gotten the government of himself and given vices the overthrow, and thenceforth become conqueror: or else is overcome with the tyrannical slavery of them, led by them unto the last gasp, and in the end plungeth like a wretch into the deep pit of hell.

Princes and Magistrates should be paters of godlinesse unto the subjects and common people.

Chap. II.

How the Barbarians *invaded both the East and West Countreys.*

Zeno in the beginning of his reign led such a life as I have described before. His Subjects throughout the East and West dominions were vexed out of measure, and sustained great losses: for the *Barbarians* called *Scenitæ* destroyed all places, and a great multitude of *Huns*, called of old *Massagetæ*, invaded *Thracia*, and passed over the river *Danubius* without let or stay. *Zeno* also was by force after a *Barbarian* sort bereaved of the other parts which remained of the Empire.

Chap. III.

How Basiliscus *the tyrant took armour against* Zeno, *and put the Emperor to flight.*

THis *Zeno*, when *Basiliscus* the brother of *Bernia* made preparation to take armour against him, was of so faint a courage, that he fled away, giving unto *Basiliscus* the Imperial honour and victory without any travel. (For he was so odious unto his Subjects that they detested his abominable life, for that he had no shew of a noble mind, but all luskish and lither, of a naughty condition, the which his sensuality declared, bearing rule over his cowardly mind and slothful disposition.) Wherefore this *Zeno* together with *Ariadne* his wife, whom he had with him, who also had fled away from her mother (and if there were any others that bore him good will) got him into *Isauria* where he had been brought up, and there he was besieged. Thus *Basiliscus* came to be Emperor of *Rome*, proclaimed his son *Marcus*, *Cæsar*, and laid down a platform of Government far contrary both unto the manner of *Zeno*'s reign, and such as were Emperors before him.

Chap. IV.

How Basiliscus *called* Timotheus Ælurus *Bishop of* Alexandria *home from exile, and by his perswasion sent Letters into every Coast, wherein he condemned the Council of* Chalcedon.

THis *Basiliscus* (spoken of before) at the request of certain Citizens of *Alexandria* that were sent unto him, called *Timothy* home from exile, where he had continued eighteen years, *Acacius* then being Bishop of *Constantinople*. *Timothy* after his coming to *Constantinople*, perswaded *Basiliscus* to send Letters universally unto all Priests throughout the Churches under Heaven, and therein to accurse both the acts of the Council held at *Chalcedon*, and the Decree of *Leo* as touching the Faith: the which Letters were written in this form: *The Emperor* Cæsar Basiliscus, *pious, victorious, triumphant, chief Lord, perpetual* Augustus, *and* Marcus *the most noble* Cæsar, *unto* Timothy *the most reverend and most holy Archbishop of the noble City of* Alexandria, *sendeth greeting. The Laws and Canons hitherto compiled in defence of the sincere and Apostolick Faith, by the most holy Emperors our Predecessors,*

Basiliscus the tyrant and usurper of the Imperial Crown sent

these wicked letters into all Churches, wherein he condemneth the faith of *Leo* the godly Biſhop of *Rome*, and the Canons of the holy Council held at *Chalcedon*.

Predeceſſors, who worſhipped aright the bleſſed, eternal and living Trinity, ſeeing they were godly decreed, and have ever been found wholſom for the wealth of the whole world, we will never have canceled: nay rather our will is they ſhould be publiſhed for our own proper Decrees. For we prefer piety and ſingular love towards God and our Saviour Jeſus, (who both made and advanced us to glory and renown) before all the care and travel that is imployed in worldly affairs: and we believe verily that the faſtening and knitting together of Chriſts flock in love and charity, is both a ſafety unto us our ſelves, and unto all our Subjects, unto our Empire a foundation that cannot be ſhaken, and a wall that cannot be battered and thrown down. Wherefore being moved with the inſtinct of the holy Spirit, we have determined with our ſelves to offer for a Sacrifice unto God, and our Saviour Jeſus Chriſt, the uniform conſent of the holy Church, as the firſt fruits of our Reign and Empire: and ordain that the ground and bulwark of the bleſſed life given unto men, to wit, the Creed of the three hundred and eighteen holy Fathers, of old aſſembled together in the holy Ghoſt at Nice *(in the which Faith both we and all our Anceſtors were baptized) ſhould only be kept and retained of the faithfull people throughout all the moſt holy Churches of God: for in this one Creed the ſincere Faith is ſufficiently decided, both to the overthrow of all erroneous opinions, and to the eſtabliſhing of Concord and Unity throughout the holy Churches of God. And moreover the Canons publiſhed to the confirmation of the ſame Faith, are of no leſſe force and virtue. Again we do ratifie the Faith of the hundred and fifty holy Fathers, which aſſembled in this noble City of* Conſtantinople, *and accurſed the blaſphemers of the holy Ghoſt. In like ſort we approve the Acts of the Council called at* Epheſus *againſt wicked* Neſtorius *and ſuch as afterwards imbraced his opinion. As for ſuch Decrees as diſturb the quiet eſtate of the holy Churches of God, and the peace of the whole world, to wit, the deciſion and decree of* Leo, *all the Canons of the Council held at* Chalcedon, *whatſoever they defined touching the expoſition of the Creed, interpretation, doctrine and deciding thereof, to the end a new found Faith might be eſtabliſhed contrary to the Creed of the three hundred and eighteen godly Biſhops ſpoken of before: We ordain and decree, that the moſt holy Biſhops both here and in every the ſeveral Churches whereſoever do accurſe them, and whereſoever they were found that they be burned to aſhes, for ſo the godly Emperors of famous memory* Conſtantine *and* Theodoſius junior, *who lived before our time, commanded as concerning the Hereticks Books and blaſphemous Pamphlets. We will have them ſo aboliſhed, that they be baniſhed for ever out of the one and the only Catholick, Apoſtolick and faithfull Church, as Conſtitutions which derogate from the wholſom Decrees of the three hundred and eighteen holy Fathers, which alwayes ought to be of great force and virtue, and from the Canons eſtabliſhed in the holy Ghoſt of the godly Biſhops at the Council of* Epheſus. *To be ſhort, that it be not lawfull either for Prieſt, or for people, to tranſgreſſe that moſt divine Canon of the holy Creed, but that together with all the new ſanctions publiſhed in the Council of* Chalcedon, *the hereſie alſo may be rooted out of ſuch as confeſſe not that the only Son of God was conceived by the holy Ghoſt, born of holy* Mary *the perpetual Virgin, and Mother of God, truly incarnate and made man; but that his fleſh came down from Heaven, and ſo feign it very monſtrouſly to be figurated in ſome phantaſtical ſort or other: we will and command that every erroneous opinion, at what time, in what ſort or place ſoever throughout the whole world, hath been either compaſſed, or thought upon within, or expreſſed by word without, as plauſible novelty to the overthrow of this holy Creed, be condemned for ever. And inſomuch as the Emperor is bound of duty with diligent care to provide, that by his prudent councel the Subjects, not only in time preſent, but alſo in time to come, may enjoy peace and tranquillity: we do ordain, that the moſt holy Biſhops do ſubſcribe unto theſe our gracious Letters, generally written unto all, and openly proclaimed, to the end they may thereby manifeſtly declare their ſetled mind in addicting themſelves only unto the holy Faith of the three hundred and eighteen holy Fathers, the which alſo the hundred and fifty godly Biſhops have afterwards confirmed, and after that again was ratified of the true Profeſſors and holy Fathers which met at the Princely City of* Epheſus. *For it ſeemeth good unto us, that the only Creed of the three hundred and eighteen holy Fathers, as a perfect platform of tried Faith, ſhould be followed, and by accurſing the Acts of the* Chalcedon *Council, which may be ſtumbling blocks unto the faithfull people, that they baniſh them wholly the Churches, for Canons that diſturb the whole world, and hinder the ſucceſſe of our happy Reign. Such as after the receit of theſe our gracious Letters, publiſhed as we perſwade our ſelves by the providence of God: to the end concord and unity, which is to be deſired of all men, may be eſtabliſhed in the Churches of God; do at any time go about to alledge, or name, by diſputing, teaching or writing, in any time, ſort or place,*

The office of an Emperor.

place, that Decree published in the Council of Chalcedon *contrary to the Faith, as authors of tumults and dissention in the holy Churches of God, ad unto all our loving Subjects and adversaries, moreover unto God, and the safety of our Scepter: we straitly charge and command, and that according unto the Laws made before our time by* Theodosius *the Emperor of happy memory, against such frensie and madnesse, presently annexed unto these our gracious Letters, generally directed unto all, if they be Bishops, and of the Clergy, that they be deprived of their dignity and Priesthood, if Monks or Lay-men, that they be exiled and punished with confiscation of their whole substance, and other severe penalties. For in so doing, the holy coessential Trinity, author and giver of life unto the whole world being honoured of us, with such homage and service, not only for the rooting out of such tares as we have mentioned before; but also for the true and Apostolick traditions touching the holy Creed established by us, is like to be reconciled and favourable unto us, and unto all our loving Subjects, to govern the Empire together with us, and to bring peace and quietnesse unto mankind.*

Chap. V.

How many subscribed unto the wicked Letters of Basilicus, *and condemned the Council of* Chalcedon.

Timotheus. Ælurus.

Timothy who was newly (as I said before) returned from exile, as *Zachary Rhetor* doth write, subscribed unto the aforesaid Letters of *Basilicus* universally directed unto all men. Even so did *Peter* Bishop of *Antioch* sirnamed *Cnapheus*, who was at that time at *Constantinople* together with *Timothy*. When these things were brought about in this sort, *Paulus* was chosen Archbishop of *Ephesus*. It is reported also that *Anastasius* the successor of *Juvenalis* in the See of *Jerusalem* subscribed unto those general Letters of *Basiliscus*, and that many others to the number of fifty did no lesse, I mean abrogated the Decrees of *Leo*, and the Council of *Chalcedon*. Besides all this, there is extant a supplication written unto *Basiliscus* by the Bishops of *Asia* which met together at *Ephesus*, whereof we borrowed some part, and laid it here down in such sort as followeth: *Unto the most holy and dearly beloved of Christ our puissant Lords* Basiliscus *and* Marcus *perpetual Augusti.* After a few lines this is annexed: *You have signified most holy and Christian Emperors, that you your selves, together with the faith which is both hated and diversly assaulted, were impugned.* Again a little after: *The terrible and dreadfull expectation of the day of doom, the flame of Gods heavy wrath, and your Majesties high displeasure, apprehended the adversaries immediatly, which arrogantly went about to withstand Almighty God, and to assault your confirmed Reign: who moreover do not cease diversly to afflict and molest our mean calling, but continually revile us, blaze abroad false rumors and slanders of us, to wit, that we subscribe unto your gracious and Apostolick Letters generally written unto all, not without compulsion and constraint, wherunto verily we have subscribed with most willing and prompt minds.* And again after a few lines: *Take heed that in no wise ye lay down any Decrees contrary unto your former Letters generally written, perswading your selves for most certain, that in so doing the whole world will be set on hurliburly, and the mischiefs which arose of the Council of* Chalcedon *(where there was great slaughter and bloudshed of true professers and innocent persons) in respect of after-claps shall seem but trifles.* Towards the end there was written: *We take our Saviour Christ Jesus to witnesse, that the Religion and service we owe unto God is both free and voluntary: we crave most humbly of your Majesties, that besides sundry others, specially the Bishop of* Constantinople *who is manifestly known to have wickedly behaved himself in his calling, may be condemned and deposed of his dignity, by the just Canonical and Ecclesiastical censure.* Besides all the aforesaid, *Zachary* writeth in this sort: *When the Letters of the Emperor generally directed unto all, were published abroad, the Monks of* Constantinople *being infected with the noisom sink of* Eutyches *heretical opinion, supposing now after the restoring of* Timothy, *and publishing of the Emperors Letters, they had gotten that which they looked for, to the upholding of their heresie, and hoping now they could bring their purpose to passe: got them in all the haste unto* Timothy, *and after* Timothy *(who proved, that the Word of God according unto the flesh was of one substance with us, but according unto his Divinity of one substance with the Father) had confuted them, they went home again like fools.*

Peter Cnapheus.

Paulus Anastasius.

Fifty Bishops subscribed to heresy for fear.

The flattering and heretical Bishops of *Asia* wrote thus unto *Basiliscus* the usurper.

Zacharias Rhetor.

The Monks of *Constantinople* were hereticks.

Chap.

Chap. VI.

How Timotheus Ælurus *after he had recovered the Biſhoprick of* Alexandria, *rendred unto the See of* Epheſus *the Metropolitick juriſdiction, and accurſed the Council of* Chalcedon.

THe aforeſaid *Zachary* reporteth, how that *Timothy* left *Conſtantinople*, and got him to *Epheſus*, and there reſtored *Paulus* (who was lately choſen by the Biſhops of the Province according unto the Canons of the Church, yet after depoſed) unto his former Biſhoprick. The ſaid *Timothy* moreover reſtored the See of *Epheſus* (as I ſaid before) unto her *Metropolitick* juriſdiction, that was taken away by the Council of *Chalcedon*. Thence he took ſhipping and came to *Alexandria*: there he requeſted of as many as came unto him to accurſe the Council of *Chalcedon*. There left him (as *Zacchary* writeth) ſundry of his own crue, but ſpecially *Theodotus* one of them which forſook *Theodoſius* (who then was made Biſhop of *Jeruſalem* by certain ſeditious perſons) at *Joppe*, and accompanied *Juvenalis* to *Conſtantinople*.

Chap. VII.

How Baſiliſcus *fearing himſelf in the inſurrection made by the Monks, through the perſwaſion of* Acacius, *called in his former Letters.*

AGain the aforeſaid Author writeth how *Acacius* Biſhop of *Conſtantinople* canvaſed the matter about, raiſed both Monks and people of *Conſtantinople* againſt *Baſiliſcus*, as one that was an heretick: made him deny he had written his Letters univerſally unto all men, and decree that ſuch things as he had raſhly and unadviſedly publiſhed, ſhould be called in again, and to have alſo brought to paſſe that the ſame Emperor ſent every where unto all men contrary Letters, wherein he approved the Council of *Chalcedon*. The ſame *Zachary* ſhewing himſelf very partial throughout his Hiſtory, and led very much with affection, omitted the ſaid contrary Letters. They were written as followeth.

The repealing Letters of Baſiliſcus *the Emperor.*

Baſiliſcus the uſurper is fain by reaſon of the commotion to call in his former letters laid down in the 4. chap. of this book.

THe *Emperors* Cæſars, Baſiliſcus *and* Marcus. *We charge and command that the Apoſtolick and true Faith from the beginning hitherto retained in the Church, continued unto this our preſent reign, and obſerved of us this day, be imbraced for ever: in it we were baptized, and we believe that the ſame is only to be imbraced firmly and unviolably, being imbraced to be continued throughout all the Catholick and Apoſtolick Churches under Heaven, and no other beſides this to be longer ſought for. Wherefore our will is, that the Letters generally written during our reign, either unto all men or otherwiſe howſoever, or what beſide this hath been publiſhed by us, be henceforth cancelled and aboliſhed: that* Neſtorius, Eutyches, *with all their complices, and every hereſie be accurſed: that no Council be called together, neither any Decree or reaſoning of the Faith, but that ſuch things as are already in that behalf eſtabliſhed, remain unviolable: that the Provinces whereunto the See of this royal and noble City hath the preferring of Biſhops be reſtored unto the moſt reverend and moſt holy Patriarch* Acacius, *and that the Biſhops already placed throughout the Provinces continue nevertheleſſe in their proper Sees, ſo that there may riſe thereof after their deceaſe, no prejudice at all unto the prerogative of the holy See of* Conſtantinople. *Laſt of all, let no man doubt but that this our gracious Decree is of force agreeable with the will of God.* Thus were theſe things brought about.

Chap. VIII.

How Zeno *the depoſed Emperor recovered again the Royal Scepter.*

ZEno (as it is reported) ſeeing in a viſion the holy, valiant, and renowned Martyr *Thecla*, not only provoking, but alſo promiſing to be reſtored again unto the Imperial Robes, led his Army towards *Conſtantinople*. And having allured with gifts

ſuch

ſuch as beſieged him, he thruſt *Baſiliſcus* (who had reigned two years) beſide the Scepter, took him out of the Sanctuary he had fled unto, and delivered him unto the hand of the enemy. For which cauſe *Zeno* dedicated at *Seleucia* in *Iſauria* a goodly Temple gorgeouſly builded unto the renowned Martyr *Thecla*, and beautified it with many Princely Monuments, which were preſerved unto this our age. But as for *Baſiliſcus* he ſent him away to ſuffer at *Cappadocia*, where together with wife and children he was put to death in an Inn called *Aconſon*. Immediatly after *Zeno* made a Law, whereby he abrogated the Decrees of *Baſiliſcus* the tyrant, comprized in the Letters he had generally written unto all men: baniſhed *Peter* ſirnamed *Cnapheus* out of *Antioch*, and *Paulus* Biſhop of *Epheſus*.

Chap. IX.

How after the deceaſe of Baſiliſcus, *the Biſhops of* Aſia *going about to pacifie* Acacius *who ſtomacked them for the Council of* Chalcedon, *ſent unto him their recantation.*

THe Biſhops of *Aſia* to the end they might avoid the diſpleaſure *Acacius* had conceived againſt them, acknowledged their faults, and craved pardon: ſent unto him their recantation and repentance. Wherein they proteſted, they had not ſubſcribed of their own accord, but by conſtraint and compulſion unto the general Letters of *Baſiliſcus*, and confirmed with an oath that it was even ſo, and that they believed no otherwiſe than the Council of *Chalcedon* did believe. The recantation was thus.

The Epiſtle or Recantation ſent by the Biſhops of Aſia *unto* Acacius *Biſhop of* Conſtantinople.

UNto Acacius *the moſt holy and moſt religious Patriarch of* Conſtantinople. And after a few lines: *We have ſent unto you, as it was very meet, one to ſupply our room.* In a while after this again: *By theſe our Letters we do proteſt, that not of our own accord, but by compulſion we were brought to ſubſcribe unto* Baſiliſcus *Letters: and that we have given thereunto our conſents, not in heart, but only in word. For by the grace of Almighty God who lovingly accepteth of our prayers, we believe no otherwiſe than we learned of the three hundred and fifty holy Fathers. We hold moreover with the holy Acts decreed by the godly Fathers of* Chalcedon. As for the report *Zachary Rhetor* made of theſe Biſhops, whether he ſlandered them, or whether they lied themſelves, that they had ſubſcribed againſt their wils unto *Baſiliſcus* Letters, I am not able certainly to avouch.

Chap. X.

What Biſhops there were of Antioch *about that time.*

AFter that *Peter* was baniſhed the Church of *Antioch*, *Steven* ſucceeded him in the Biſhoprick, whom the people of *Antioch* diſpatched, as *John Rhetor* declareth, with little darts much like ſharp ſpears. After his deceaſe *Calandio* governed that See, who perſwaded as many as came unto him to accurſe both *Timothy* and the general Letters *Baſiliſcus* had ſent abroad unto all Churches. *Peter. Steven. Calandio.*

Chap. XI.

How the Emperor Zeno *ſpared* Timotheus Ælurus *becauſe of his gray hair: after this* Ælurus *death* Peter Moggus *became Biſhop of* Alexandria, *he was depoſed, and* Timotheus Baſiliſcus *placed in his room.*

ZEno although he purpoſed to baniſh *Timothy Alexandria*, yet when it was told him that he was a very old man, and ready to lie in his grave, he altered his mind. *Timothy* not long after finiſhed the race of his mortal life, and immediatly the Biſhops of that Province

Peter Moggus.

Province choſe of their own head *Peter* ſirnamed *Moggus* to their Biſhop, *Zeno* hearing this was very much diſpleaſed, gave forth commandment that *Peter* ſhould die the death, called home *Timothy* the ſucceſſor of *Proterius*, who then by reaſon of a certain inſurrection made of the people, led his life at *Cannbus*. Thus *Timothy* by the Emperors commandment recovered again the Biſhoprick.

Chap. XII.

Of John *who crept to be Biſhop of* Alexandria *after the death of* Timothy, *and how the Emperor depoſed him for perjury, preferring* Petrus Moggus *to the room.*

John the Prieſt and Parſon of S^t^ *John* Baptiſts, the fore-runner of our Saviour, came through ſome mens perſwaſion to *Conſtantinople*, made ſute unto the Emperor, that (if it fell out the Biſhop of *Alexandria* departed this life in his time) he would give him the nominating of the next incumbent to ſucceed him in the Biſhoprick. *Zachary* reporteth, that the Emperor charged him, he went about to procure it unto himſelf, but to clear himſelf of this ſuſpition, he ſware and proteſted with ſolemn oaths, he would never be Biſhop if it were offered him, and ſo got him home. Wherefore the Emperor decreed, that after the death of *Timothy* he ſhould be Biſhop, whom both Clergy and Laity would elect. Shortly after *Timothy* died, *John* gave a piece of money (as *Zachary* doth write) neglected the oath he made unto the Emperor, and was choſen Biſhop of *Alexandria*. When this was known, the Emperor baniſhed him *Alexandria*, wrote by ſome mens procurement an Epiſtle unto the people of *Alexandria*, of unity and concord, and commanded that *Peter* ſhould be reſtored unto the Biſhoprick, conditionally if he ſubſcribed unto the Epiſtle, and received into the communion ſuch as held with *Proterius*.

Chap. XIII.

How Petrus Moggus *Biſhop of* Alexandria *received the Epiſtle of* Zeno, *and was reconciled unto the faction of* Proterius.

Pergamius Lieutenant of *Egypt*, took upon him the ordering of this matter according unto the mind of *Acacius* Biſhop of *Conſtantinople*: he arrived at *Alexandria*, and there he was given to underſtand that *John* had fled away: he conferred with *Peter*, exhorted him to allow of *Zeno* his Epiſtle written unto the people of *Alexandria*, and receive into the Church ſuch as diſſented from him. Whereupon *Peter* received the Epiſtle, and ſubſcribed unto it: promiſing moreover to admit his adverſary into the communion. After all this, at a ſolemn meeting within *Alexandria*, when all the people imbraced the Epiſtle of *Zeno*, entituled *of Concord*: *Peter* alſo was reconciled unto the faction of *Proterius*, made a Sermon unto the people, and read in the Church the Epiſtle of *Zeno*, which was an exhortation unto peace and unity.

Chap. XIV.

The Epiſtle which Zeno *wrote to reconcile the people of* Alexandria.

Zeno *Emperor*, Cæſar, *Pious*, *Victorious*, *Triumphant*, *chief Lord*, *perpetual* Auguſtus, *to the moſt rrverend Biſhops throughout* Alexandria, Ægypt, Lybia, *and* Pentapolis, *with the Prieſts*, *Monks and Lay-people*, *ſendeth greeting*. *Inſomuch we are certainly perſwaded that original confirmation*, *continuance*, *ſtrength and invincible fortreſſe of our Imperial Scepter*, *is only upheld by the ſincere and true Faith* (*the which three hundred and eighteen holy Fathers delivered unto us by the inſpiration of the holy Ghoſt in the Council of* Nice, *and was alſo confirmed of a hundred and fifty godly Biſhops in the Council held at* Conſtantinople) *we have laboured day and night, not only by prayer, but with all indeavour, and with publiſhing of Laws, amply and abundantly to fill with it the holy Catholick and Apoſtolick Church of God ſcattered farre and wide over the faces of the Earth, being the immortal and ſempiternal Parent of this our Reign and Principality: that the devout people of God continuing the divine peace and quietneſſe,*

may

may pour unto God the acceptable sacrifice of prayer, together with the most holy Bishops and sacred Clergie, with the governours of Monasteries and Monks themselves, for the preservation of our prosperous reign. For in case that Almighty God, and our Saviour Jesus Christ, who took flesh of the Virgin Mary the mother of God, and was born into the world, would allow of the generall praises and worship we give unto him, and receive the same with willing mind and readiness, then no doubt, not only all sorts of enemies would utterly be foyled, but also all other nations under heaven would be brought subject unto our Empire, and willingly serve us next and immediatly after God: then also peace and the profit annexed thereunto, seasonable temperature of the ayr, plenty of all sorts of fruit, with all other things required for the use of man, would abundantly be ministred. Now therefore seeing it appeareth unto all men, how both we our selves, and the Empire of Rome is preserved under the wing of the true faith, the holy governours of the Monasteries and Hermites, with other religious men, exhibited unto us supplications, exhorting us very earnestly that the most holy Churches may enjoy peace, that the members may be coupled together, which the devil, enemy to honesty, hath laboured of a long time to part asunder, being fully perswaded, that if the body of the Church, being jointly knit together in the bond of unity, encountred with him, he should quickly be overthrown. For the members being severed, it came to pass that infinite multitudes of men, now many hundred years ago departed this world, some without baptisme, some other without the communion, being void of charity (for death is inevitable:) it causeth moreover infinite slaughters and blood-shed, not only the earth, but the ayr also was infected with streams of blood issuing out of tender bowels of men. And who is he (I pray you) that riseth not for reformation and redress of these things? Wherefore we have done our endeavour for to certifie you, that not only we our selves, but all the Churches every where, have not had in times past, neither present, nor will have hereafter, neither know any other that have any other faith or doctrine than the Creed (spoken of before) delivered by three hundred and eighteen Bishops, and confirmed afterwards by an hundred and fifty Fathers. But if any man have any other Creed, we take him not to be of the Church. For we believe that through this faith only it cometh to pass that our Empire doth flourish; that the people by imbracing of the same are inspired with the holy Ghost, and washed in the sacred fountain of baptisme: it was this faith that the holy fathers in the Counsell of Ephesus subscribed unto, which deposed wicked Nestorius of the Ecclesiasticul ministery, and as many as favoured his heretical opinion. Whom we also do accurse together with Eutyches (for both of them impugned the aforesaid faith) and approve the twelve points of the faith laid down by Cyril of worthy memory, late Archbishop of the Catholick Church of Alexandria. For we confess that the only begotten Son of God our Lord Jesus Christ is truly incarnate, of one substance with the Father according unto his Divinity, and of one substance with us according unto his humanity: that he came down from heaven: that by the holy Ghost he took flesh of the Virgin Mary the mother of God: that he is one and not two. For we say that the miracles he wrought, and the vexations he endured in the flesh, belonged unto one person. We do condemn for ever such as divide, or confound his natures, or say that he had a fantastical body. For he was truly incarnate of the mother of God, without spot or blemish of sin. The Trinity remaineth nevertheless, though one person of the Trinity, to wit, God the Word, be incarnate. Wherefore seeing we learn of surety, that all the holy and Catholick Churches every where, that all the godly Presidents and Governors thereof, and that our Empire neither hath allowed, neither will retain any other Creed or form of faith, than that we spake of even now, let us jointly without any more ado be reconciled, and imbrace unity and concord. These things have we written unto you, not to innovate ought as touching the faith, but fully to satisfie you therein. We do accurse whosoever hath believed, or doth believe the contrary, either now or at other times, either in the Counsell of Chalcedon, or in any other Counsell whatsoever: but especially of all others we do accurse Nestorius, Eutyches, and their complices. Wherefore hold with your ghostly mother the Church, and celebrate therein together with us the one holy communion, according unto that one faith of the three hundred and eighteen holy fathers. For your most holy mother the Church groneth after you, and desireth to embrace you which are her natural children: moreover, she longeth to hear your sweet voices. Get ye thither in all the haste. If ye do this, ye shall not only purchase unto your selves the favour of our Lord and Saviour Christ Jesus, but also the commendation of our Highness. This Epistle being read, all the people of *Alexandria* returned unto the Catholick and Apolick Church.

Chap. XV.

How John *the depoſed Biſhop of* Alexandria, *got him to* Rome, *and procured* Simplicius *the Biſhop of* Romes *letters in his behalf unto* Zeno *touching the injuries he had ſuſtained.*

John (of whom we ſpake before) took his heels from *Alexandria* unto old *Rome*, and raiſed there a wonderfull great ſedition. For he made report that they depoſed him of his Biſhoprick, for maintaining the Decrees of *Leo* and the Council of *Chalcedon*, and that there was another placed in his room which impugned the ſame. *Simplicius* Biſhop of old *Rome* hearing of this, was wonderfully moved, and wrote in his behalf unto the Emperer *Zeno*: but *Zeno* anſwered him again, accuſed *John* of perjury, and that therefore, and for no other crime he was depoſed.

Chap. XVI.

How Calandio *Biſhop of* Antioch *was depoſed for partaking with* Ilus, Leo *and* Pampreps: *and how the Biſhops of* Conſtantinople, Jeruſalem, Antioch *and* Alexandria, *were reconciled one to the other.*

Calandio Biſhop of *Antioch*, wrote unto *Zeno* the Emperor, and unto *Acacius*, Biſhop of *Conſtantinople*, that *Peter* was not only an adulterer, but alſo had accurſed the council of *Chalcedon* at his being in *Alexandria*. Yet afterwards this *Calandio* was baniſhed into *Oaſis* for holding with *Ilus*, *Leo* and *Pampreps* againſt *Zeno*. *Peter* ſirnamed *Cnaphens*, who was Biſhop of *Antioch* before *Calandio* and *Steven*, recovered his Biſhoprick again, ſubſcribed unto *Zenos* Epiſtle *Of Concord*, and wrote ſynodall letters unto *Peter Moggus* Biſhop of *Alexandria*. *Acacius* Biſhop of *Conſtantinople*, was afterwards reconciled unto this *Peter*: *Martyrius* likewiſe Biſhop of *Jeruſalem*, wrote ſynodall letters unto him. Yet afterwards divers withdrew themſelves from *Peters* communion, and thereupon it fell out that *Peter* openly accurſed the Council of *Chalcedon*. *Acacius* Biſhop of *Conſtantinople* bearing of this, was very ſorry, wrote unto divers of his friends for to underſtand the truth: *Peter* being deſirous to ſatisfie them to the uttermoſt, wrote back again to purge himſelf that he had committed no ſuch act, yet ſome do report that they knew certainly that *Peter* wrote no ſuch thing.

Chap. XVII.

Of the things which Peter *Biſhop of* Alexandria *wrote unto* Acacius, *who maintained the Council of* Chalcedon.

THe aforeſaid *Peter* being a wavering perſon, and a time-ſerver, continued not long in one mind, but now accurſed the Council of *Chalcedon*, and anon recanted him of his folly, approving in all points the ſame Council. Wherefore he wrote unto *Acacius* Biſhop of *Conſtantinople* in manner as followeth: *The moſt high God recompence your Holineſs, for your great travil and carefulneſs, who not only your ſelf many years ago, have kept the faith of the holy fathers, but alſo confirmed the ſame by continual preaching and publick Sermons. For the confirmation of which faith, we ſee that the Creed of the three hundred and eighteen holy fathers hath very well been framed, in it we were baptized, in it we have believed, and now do believe: the which faith alſo was confirmed by an hundred and fifty godly Biſhops in the Council of* Conſtantinople. *Wherefore you lead all men continually as a guide: you bring the holy Church of God into unity: laſt of all you perſwade us with invincible arguments, that nothing was decreed in the moſt holy and generall Council of* Chalcedon, *prejudiciall unto theſe Canons of the fathers, but that ſuch things as of old were eſtabliſhed by the holy fathers in the Council of* Nice, *were confirmed in this Council with uniform conſent of all. We of our own part ſeeing we ſaw therein nothing innovated as touching the faith, have conſented thereunto of our own accord, and believed the ſame. Yet are we not ignorant, that there are certain* Monks *which envy at our brotherly love and amity, which blaze in your hearing ſlanderous reports, that cannot I am ſure ſo eaſily diſpleaſe your Holineſs: firſt of all, how we ſhould tranſlate into another place the corps of the moſt holy and moſt reverend father* Timothy *the Archbiſhop, which (as they ſay) is neither acceptable unto God, nor agreeable with the laws. Again, they get them unto the ſecond crime, the which as it is forged, ſo is it far more hainous than the other. For how can it be that we ſhould accurſe the Council of* Chalcedon, *ſeeing we confirm the ſame by our belief? Your Holineſs I am*

Peter Biſhop of *Alexandria* flattereth *Acacius* Biſhop of *Conſtantinople*, with this Epiſtle.

Idle *Monks* ſet men together by the ears.

am ſure is not ignorant how both people and Monks *contend here with us, who can firſt deviſe any fond novelty, they determined to fall again from the Church, together with certain other lewd perſons, and to draw the people after them. Wherefore being holpen with your prayers, we have deviſed theſe letters as a ſalve for this miſchief, which derogate nothing at all from the Council of* Chalcedon, *fully ſatisfying our ſelves that there was no novelty eſtabliſhed therein. This have we done moreover, partly for to perſwade the ſimpler ſort of men, and partly alſo for their ſakes which remain here with us, that they may have ſomewhat for themſelves to ſtop the adverſaries mouth withall: and by imploying in this behalf our continual travel and induſtry, we have ſuppreſſed in ſhort ſpace the furious diſpoſition of the people. I would have your Holineſs yet to learn one thing more, how the* Monks *ceaſe not at this hour to ſow tares among the wheat, how they linked unto them certain men which never lived in the Monaſteries, as inſtruments of their wicked practiſes: how they rogue about and ſpread falſe rumours both againſt us and the quiet ſtate of the Chriſts Church: how they ſuffer us to do nothing decently as the Canons of the holy and Catholick Church of Chriſt do require, but rather bring to paſs that the people will ſooner controle us than be commanded of us, nay, all their doing is deteſtable in the ſight of God and man. I hope your Holineſs will ſignifie all the aforeſaid unto our moſt holy Lord the Emperor, and bring to paſs that his Highneſs may decree in this behalf ſuch things as may be for the Eccleſiaſtical peace and tranquility, agreeable with the will of God, and the Emperors induſtry, to the end all men may conform themſelves thereafter.*

The idle *Monks* ſowed tares among the wheat, as the enemy did in the Goſpel.

Chap. XVIII.

How John *the depoſed Biſhop of* Alexandria *counſelled* Felix *Biſhop of* Rome, *to depoſe* Acacius *Biſhop of* Conſtantinople.

John who fled from *Rome* after *Zeno* had depoſed him, certified *Felix* the ſucceſſor of *Simplicius* in the Biſhoprick of *Rome*, of *Peters* doings: exhorted him (as *Zachary* writeth) to ſend *Acacius* a deprivation, becauſe he had communicated with *Peter*: the which act of *Felix* being contrary to the Canons of the Church, *Acacius* would not approve. The meſſengers that brought this Epiſtle unto *Acacius*, were the painfull and vigilant *Monks*, called *Acoimetoi*. *Zachary* is the author of the premiſſes, who as far as I can ſee, knew nothing of the whole circumſtance perfectly, but heard it only as it were over the ſhoulder, and ſo reported it. Wherefore I my ſelf will now write the ſtories as they were indeed. When *John* had exhibited accuſations and bils againſt *Acacius* unto *Felix*, that contrary unto the Canons of the Church he had communicated with *Peter*, and of other hainous offences which he had done againſt the Decrees of the Church: *Felix* ſent *Vitalius* and *Miſinus*, two Biſhops, unto the Emperor *Zeno*, partly to confirm with his authority the Council of *Chalcedon*, partly alſo to depoſe *Peter* of his Biſhoprick as an heretick, and laſt of all to ſend *Acacius* unto him for to render an account, and to purge himſelf of ſuch crimes as *John* (of whom we made mention before) laid to his charge.

'Ακοίμητοι.

Chap. XIX.

How Cyril *head of the vigilant* Monks *ſent unto* Felix *Biſhop of* Rome, *charging him with ſlackneſs in revenging ſuch injuries as the faith ſuſtained.*

ERe the aforeſaid *Vitalius* and *Miſinus* came unto the Emperor, *Cyril* head of the vigilant *Monks* charged him with ſlackneſs of duty, ſeeing ſo many grievous practiſes take place againſt the true and ſincere faith. *Felix* then wrote unto *Miſinus* that he ſhould do nothing before he had conferred with *Cyril*, and learned of him what was to be done.

Chap. XX.

What Felix *wrote unto* Zeno *the Emperor, and* Zeno *unto him again.*

Felix wrote not only unto *Zeno* but alſo unto others, wherein he put them in remembrance partly of the Council of *Chalcedon*, and partly alſo of the perſecution in *Africk* in the reign of *Theodoricus*. He wrote another Epiſtle unto *Acacius*; but *Zeno* wrote back again, and told him that he fought with his ſhaddow, in giving an ear unto *Johns* report, and in contending with his adverſaries: for he was the man that bound himſelf with an oath, that he would never be Biſhop of *Alexandria*, yet afterwards was found perjured,

and to commit every kind of ſacriledg: that *Peter* was advanced unto the Prieſtly function not without good triall of his faith: that he ſubſcribed with his own hand, and approved the faith of the 318 holy fathers in the Council of *Nice*, which faith was afterwards ratified by the Council of *Chalcedon*. Theſe were the words of *Zeno*: *We would have you aſſure your ſelf that our Highneſs with moſt holy* Peter, *(mentioned before) and all the Chriſtian Congregations, do embrace and reverence the ſacred Council of* Chalcedon, *which Council is one in effect with the Nicene Creed.* There are Epiſtles to be ſeen among the acts of the aforeſaid Council, partly of *Cyril* (mentioned before) and partly of other Governours of the Monaſteries of *Conſtantinople*, and of the Biſhops and Clergy within the Province of *Ægypt*, unto *Felix* Biſhop of *Rome*, againſt *Peter* as an Heretick, and againſt all them that communicated with him. As many of the vigilant *Monks* as came to *Felix*, rebuked *Miſinus* and *Vitalis*, becauſe that untill their coming to *Conſtantinople*, the name of *Peter* was ſecretly uſed to be read in the holy Catalogue, but ſince that time, continually unto this preſent hour, *Miſinus* and *Vitalis* communicated with *Peter*. The Epiſtle which the Biſhops of *Ægypt* wrote, ſignified this much of *Peter*, and that *John* was of the true faith, and conſecrated according to the Canons of the Church: that *Peter* was ordered only by two Biſhops infected with the ſame error with him, and that immediatly after the flight of *John*, he left no puniſhment unpractiſed upon the true profeſſors. All which circumſtances are ſaid to have been ſignified unto *Acacius*, and that *Acacius* aided *Peter* in all whatſoever he went about.

Zeno the Emperor unto *Felix* Biſhop of *Rome*.

Chap. XXI.

How Simeon *one of the vigilant* Monks *went to* Rome, *accuſed them that came from* Rome *to* Conſtantinople, *that they had communicated with hereticks, and procured their deprivation.*

THe aforeſaid accuſations were augmented at the report of *Simeon*, one of the vigilant *Monks* whom *Cyril* had ſent unto *Felix*. For *Miſinus* and *Vitalis* were reprehended of him becauſe they communicated with hereticks, ſpecially ſeeing the name of *Peter* the heretick was openly read in the holy catalogue: and that in ſo doing, many ſimple men were ſnared of the hereticks, who ſticked not to brag, that the Biſhop of *Rome* received *Peter* into the communion. *Simeon* ſaid moreover, that when certain queſtions were asked, *Miſinus* and his company would not confer with the true Catholicks, nor receive their writings, neither exquiſitely ſift out ſuch things as were done to the prejudice of the true faith. *Sylvanus* the Prieſt, who accompanied *Miſinus* and *Vitalis* to *Conſtantinople*, was brought forth, and he avouched that the *Monks* allegations were true. They read moreover the Epiſtle of *Acacius*, where he gave *Simplicius* to underſtand, that *Peter* was lately depoſed, and pronounced the child of darkneſs. To be ſhort, *Miſinus* and *Vitalis* were depoſed of their dignities, and cut off from the holy and undefiled communion, and that by the cenſure of the whole aſſembly, which pronounced of *Peter* as followeth: *The Church of* Rome *doth not communicate with* Peter *the heretick, who was lately condemned by the Apoſtolick See, excommunicated the Church, and held for accurſed: although there were no other crime to charge him withall, yet is this of force ſufficient, that he cannot govern the faithfull people of God, becauſe he was ordered of hereticks.* In the ſame decree this alſo was compriſed: *It appeared evidently that* Acacius *Biſhop of* Conſtntinople *was greatly to be blamed, becauſe though he wrote unto* Simplicius, *and called* Peter *an heretick, yet he would not make* Zeno *privy thereunto, whenas in very deed, if he had born good will unto* Zeno, *he ſhould have done it. But he deſired rather to pleaſe the Emperor, than to provide for the faith.* But let us return to diſcourſe of the Hiſtory. There is extant an Epiſtle of *Acacius* unto the Biſhops of *Ægypt*, Prieſts, Monks, and all the people, wherein he endeavoureth to bring ſuch as raiſe ſchiſme and diſſention to embrace peace and unity. Of the ſame matter he wrote unto *Peter* Biſhop of *Alexandria*.

The Church of *Rome* pronounceth this againſt *Peter* Biſhop of *Alexandria*.

Chap. XXII.

Of the ſchiſme raiſed at Alexandria, *and in ſundry other places touching the Council of* Chalcedon

WHen the ſchiſme waxed hot, and the ſedition grievous within the City of *Alexandria*, *Peter* perſwaded certain Biſhops and Governours of Monaſteries to communicate with him. There he condemned and accurſed the decrees of *Leo*, the acts of the

the *Chalcedon* Council, and such as would not receive the Books of *Dioscorus* and *Timothy*. Many others he banished their Monasteries, when he could not allure them to his heretical opinion. Wherefore *Nephalius* took his voyage to *Constantinople*, revealed the whole unto *Zeno*, who therefore was wonderfull sorry, and sent thither *Cosmas* one of his guard for to threaten and rebuke *Peter* very sharply, partly, for contemning the Epistle of *Zeno* intituled *of Concord*, and partly also, because that through his rough dealing, so great a sedition was raised. But when *Cosmus* could prevail in nothing, save only that the expulsed *Monks* were restored by his means unto their Monasteries, back again he got him to the Emperor. Wherefore the Emperor the second time sent *Arsenius* Lieutenant of *Egypt*, and Captain of the garrison amongst them, who together with *Nephalius* went straight to *Alexandria*, and intreated them to keep the peace: but when he could not obtain his purpose, he sent some of them to *Constantinople*. And though there was great reasoning in the presence of *Zeno* about the Council of *Chalcedon*, yet was there nothing concluded, for that *Zeno* did not consent unto it.

Chap. XXIII.

Of Phranitas *and* Euphemius *Bishops of* Constantinople: Athanasius *and* John *Bishops of* Alexandria: Palladius *and* Flavianus *of* Antioch, *with others.*

About that time when *Acacius* Bishop of *Constantinople* had finished the mortal race of his natural life, *Phranitas* was chosen to succeed him in the Bishoprick. He wrote letters of amity unto *Peter*, but *Peter* answered him again, and enveyed bitterly against the Council of *Chalcedon*. This *Phranitas* continued Bishop no longer than four moneths, but he died, and left *Euphemius* to succeed him. When *Peter* wrote unto him also letters of amity, and *Euphemius* perceived, that in them he accursed the Council of *Chalcedon*, he was all out of quiet, and would in no wise communicate with *Peter*. Both their Epistles are extant, *Phranitas* unto *Peter*, and *Peter* unto *Phranitas*, the which I will omit, because they are long and tedious. When *Euphemius* and *Peter* contended among themselves, and while they purposed to call Synods together one against the other, it fell out that *Peter* departed this life, in whose room *Athanasius* succeeded, which laboured with all might to reconcile such as were at discord and dissention: but he could not prevail, because their minds were so drawn into divers and different opinions. The same *Athanasius* wrote afterwards letters of amity unto *Palladius* the successor of *Peter* in the Bishoprick of *Antioch*, specially concerning the Council of *Chalcedon*. So did *John* the successor of *Athanasius* in the See of *Alexandria*. Moreover, when *Palladius* Bishop of *Antioch* had departed this life, *Flavianus* succeeded him, and sent *Salomon* Priest of *Antioch* to *Alexandria* with letters of amity unto *John*, requiring an answer by the same messenger. After the decease of *John*, another *John* succeeded him in the Bishoprick of *Alexandria*. These things continued in this sort the reign of *Anastasius* (for he deposed *Euphemius* of his Bishoprick) yet was I fain here to rehearse them in order for the plainer deliverance and better understanding of the story.

Chap. XXIV.

How Armatus *cousin to* Berina *the Empress was put to death.*

Zeno slew *Armatus*, who saved his life.

Zeno through the procurement of *Ilus*, dispatched out of the way *Armatus* the cousin of *Berina* the Empress, whom *Basiliscus* sometime had made Captain against him, yet he won him to his side, made him instead of his enemy his companion, and created his son *Basiliscus Cæsar* at *Nice*. Notwithstanding these great benefits, he got him to *Constantinople*, and conspired the death of *Armatus*: his son *Basiliscus* instead of *Cæsar* he made Priest, who afterwards was preferred to be Bishop.

Chap. XXV.

The death of Theodorichus *the* Scythian, *which took armour against* Zeno.

About that time *Theodorichus* a *Scythian* born, prepared himself to give *Zeno* the Emperor battel, raised a wonderfull great army in *Thracia*, and marched forwards towards *Constantinople*: he destroyed all the countrey before him unto the

entry of *Pontus*, and verily he had taken *Conſtantinople*, had not ſome of his deareſt friends been diſpleaſed with him, and conſpired how to bereave him of his life. He himſelf being given to underſtand of the hatred that was born unto him, gave back, yet not long after he died, but what kind of death I am now about to declare. There hung on high before his camp, after the *Barbarian* manner, a ſpear cleft in the end. He being deſirous to revive his ſpirits, and exerciſe his body, commanded they ſhould bring him a horſe. In all the haſte (as he was in other things altogether impatient) up he gets him: the horſe being unbroken and fierce, pranced about, ſet divers cariers ere *Theodorichus* could ſettle himſelf in his ſaddle, he fanned the ayr with his foreſeet, and ſtood bolt upright on his hinder feet, ſo that *Theodorichus* had much ado to ſtruggle with him, yet durſt he not pull the bridle, leſt he fell upon him, neither was he faſt on his horſe, but was toſſed to and fro, ſo that the point of the ſpear which hung over his head touched him, and at length ſtuck in his ribs, that he was dangerouſly wounded: whereupon he was conſtrained to keep his bed, and ſhortly after died.

Chap. XXVI.

How Martianus *raiſed battel againſt* Zeno, *and what became of him in the end.*

Fronte capillata poſt hac occaſio calva.

After the death of *Theodorichus*, *Martianus* the ſon of *Anthemius* Emperor ſometime of *Rome*, and allied unto *Leo* the Emperor, rebelled againſt *Zeno*. He having married *Leontia* the younger daughter of *Leo*, fell to practice tyranny. When they had fought in the palace, and many fallen on both ſides, *Martianus* foyled his adverſaries, and had taken the palace, had he not let ſlip the opportunity that was offered him, by poſing over his device to the next day: for occaſion is ſlippery, and being once paſt, perhaps will not come again: being gone out of our hand, it flieth with the ayr, laugheth the purſuers to ſcorn, and bids fools farewel. For he that will not when he may, when he will he ſhall have nay. Poets and Painters, the fathers of gloſſes and vizards, uſe to portract the forepart of the head with a buſh of hair, and to leave behind the bald ſcull: giving us very witily to underſtand, that while occaſion is before us, we may lay hold on her hairy lock; but being paſt, there is no hold to be taken of her bald hinder part. Which verily happened unto *Martianus*, who as he refuſed time when time was offered, ſo afterwards could he not get it to turn again. For the day following he was betrayed of his own men, left deſolate, and conſtrained to flie unto the Temple of the holy Apoſtles: but beign driven out thence, he removed to *Caſarea* in *Cappadocia*: and while he ſought to hide himſelf there among certain *Monks*, he was taken and ſent by the Emperor as far as *Tharſus* in *Cilicia*, there ſhaven and made Prieſt. *Euſtathius Syrus* hath exquiſitely diſcourſed of theſe things.

Chap. XXVII.

The conſpiracy and tyranny of Ilus *and* Leontius.

The aforeſaid *Euſtathius* doth write how *Zeno* conſpired divers times the death of *Berina* his Wives mother, baniſhed her into *Cilicia*, removed her thence again into a Caſtle called *Papirium*, where *Ilus* played the tyrant, and there ſhe departed this life. *Euſtathius* handled very artificially the doings of *Ilus*, how he eſcaped the hands of *Zeno*, and how *Zeno* executed him whom he had ſent to diſpatch the other, taking his head from off his ſhoulders for failing of his purpoſe. For to cloak his doings, he made *Ilus* Captain of his power and army in the Eaſt. He acquainting himſelf not only with *Leontius*, but alſo with *Marſus* a worthy man, and with *Pampreps* remained ſtill in the Eaſt. Again, how *Leontius* was proclaimed Emperor at *Tharſus* in *Cilicia*: what end theſe tyrants enjoyed: how *Theodorichus* a *Goth* of great honour among the *Romanes*, was made generall Captain, and ſent againſt them with great power, both of our own men and of *Barbarians*: how *Zeno* executed the poor wretches in recompence of the good will they bare unto him, and the travell they had taken in his affairs: and how *Theodorichus* underſtanding of *Zenos* malicious purpoſe pretended againſt him, got him to old *Rome*: the ſame *Euſtathius* hath excellently laid down in writing for the knowledge of the poſterity. Yet

ſome

ſome do report that *Theodorichus* through the procurement of *Zeno*, overcame *Odoacer*, ſo conquered *Rome*, and called himſelf King.

Chap. XXVIII.

Of Mammianus *and his doings.*

John Rhetor declareth that *Mammianus* lived in the dayes of *Zeno*, who though he were baſely born, yet came he to be a Senator: that he builded *Antiphorum* in the ſuburbs of *Daphne*, a place before time where vines did grow, being arable ground, over againſt the publick bath where there ſtands a brazen picture with this inſcription, *Mammianus lover of the City*. The ſame *John* writeth how he builded in the City two princely gates very gorgeous, both for the magnificencie of the building, and curious workmanſhip of the ſtone: how he erected *Tetrapyſon* as a diſtance or ſeparation of both the gates artificially ſet up with brazen pillars. We our ſelves have ſeen thoſe gates retaining as yet not only the name, but alſo reliques of the ancient beauty, in that there are now ſtones which were carried thither out of the Iſle *Proconneſus*, wherewith the floor is paved. As for the building it ſelf, it is nothing as it was. For of the old ſtone there is new building made, yet ſetting forth in no point the ancient erection. As for *Tetrapylon* builded by *Mammianus*, there ſtands not a foot of it to be ſeen.

Chap. XXIX.

The death of Zeno *the Emperor, and the creation of* Anaſtaſius.

WHen *Zeno* without iſſue had departed this life of the falling-ſickneſs in the ſeventeenth year of his reign: *Longinus* his brother raiſed great power, was in good hope of obtaining the Empire, yet miſſed of his purpoſe. For *Ariadne* took the Imperial Scepter and crowned therewith *Anaſtaſius*, who as yet was not made Senator, but only enrolled in the ſchool of ſuch as were called *Silentiarij*. *Euſtathius* moreover remembreth that from the reign of *Diocletian* unto the death of *Zeno*, and the creation of *Anaſtaſius*, there were two hundred and ſeven years: from the Empire of *Auguſtus* who reigned alone, five hundred thirty two years and ſeven moneths: from the reign of *Alexander Magnus*, King of *Macedonia*, eight hundred thirty two years and ſeven moneths: from the bulding of *Rome* and the Kingdome of *Romulus*, one thouſand fifty two years and ſeven moneths: from the deſtruction of *Troy*, one thouſand ſix hundred eighty ſix years. This *Anaſtaſius* was born in *Epidamnum*, now called *Dyrrachium*, he took not only the Imperial Scepter after *Zeno*, but alſo *Ariadne* his wife: and firſt of all he ſent into the country *Longinus* the brother of *Zeno*, who executed the office anciently called Preſident of the Courtiers, and to divers others of *Iſauria* which requeſted the ſame, he gave leave to depart unto their own home.

Anaſtaſius created Emperor, *An. Dom.* 494.

Chap. XXX.

How Anaſtaſius *the Emperor would in no wiſe alter any thing of the Eccleſiaſtical ſtate, but perſecuted and baniſhed ſuch as diſturbed the quiet ſtate of the Church, and ſought to thruſt in novelties.*

Anaſtaſius was a great maintainer of peace and tranquility, he would have nothing altered either touching the regiment of the Common-weal, or the government of the Eccleſiaſtical affairs: nay, endeavoured with all means poſſible that the moſt holy Churches ſhould be void of tumults and diſſention, and that all his ſubjects ſhould enjoy peace and quietneſs, ridding as well Clergy as Laity from all diſcord and diſſention. As touching the Council of *Chalcedon*, it was then neither openly preached in the moſt holy Churches, neither generally rejected. For every Governour of the ſeverall Congregations did therein as it ſeemed good unto himſelf. And as ſome maintained earneſtly the Canons of that Council, not admitting the change of one ſyllable, but rather avoided the company of ſuch as rejected the ſame, and refuſed to communicate with them: ſo other ſome not only condemned that Council, with the Decrees thereof, but alſo accurſed it with *Leo's* determination of the faith. Some other cleaved wholly unto *Zeno's* Epiſtle of unity, yea, when they

they were at bitter contention amongſt themſelves, whether there was one or two natures in Chriſt. Some of them were deceived in the very joyning of the letters together, ſome others were rather diſpoſed to reconciliation and maintenance of peace, inſomuch that all the Churches were divided into ſundry factions, and the Biſhops themſelves refuſed to communicate one with the other. So that there aroſe thereof great adoe in the Eaſt, Weſt, and *Lybia*, while the Biſhops of the Eaſt would communicate neither with the Weſtern Biſhops, neither with the Biſhops of *Lybia*, neither among themſelves, but fell every day to exceed more than other in malicious contention. For the Biſhops of the Eaſt would not be reconciled among themſelves, neither would the Biſhops of *Europe*, neither of *Lybia* be at one either with themſelves or with forreiners. Wherefore *Anaſtaſius* the Emperor underſtanding of this hurliburly, depoſed all the authors of novelties, and all ſuch as contrary to the cuſtome of the place, either preached the Council of *Chalcedon*, or accurſed the ſame: and firſt he baniſhed *Euphemius* out of *Conſtantinople*, after him *Macedonius* whom *Timothy* ſucceeded; and beſides theſe he drave *Flavianus* out of *Antioch*.

Chap. XXXI.

How the Monks *of* Palæſtina *wrote unto* Alciſon *of* Xenaias *the* Monk *and others.*

The *Monks* of *Palaſtina* unto *Alciſon.*

THe *Monks* of *Palaſtina* wrote unto *Alciſon* touching *Macedonius* and *Flavianus* in ſuch ſort as followeth: *When* Peter *had departed this life*, Alexandria, Egypt *and* Lybia *were at variance among themſelves, and other countries of the Eaſt contended within themſelves: for the Weſt Churches would in no wiſe communicate with them, ſave upon this condition, that they would accurſe* Neſtorius, Eutyches, Dioſcorus, Peter, *ſirnamed* Moggus, *and* Acacius. *Wherefore ſeeing the Churches throughout the world were at this point, the favourers of* Dioſcorus *and* Eutyches *were brought to a narrow ſtraight. And now being as it were every one rooted and weeded from off the face of the earth, one* Xenaias, *after the Etymology of his name, far eſtranged from God, we know not what wicked fiend had bewitched his mind, or what malice he owed unto* Flavianus, *under cloak of Religion (as report goeth) made an inſurrection againſt him, and charged him with the hereſie of* Neſtorius. *When he had accurſed* Neſtorius *with his hereticall opinion, he left him, and turned to* Dioſcorus, *and* Theodorus, *and* Theodoritus, *and* Ibas, *and* Cyrus, *and* Eutherius, *and* John, *and to others, we wot not who, neither out of what country: of which number ſome in very deed were* Neſtorians, *ſome others to avoid the ſuperſtition of that hereſie, accurſed* Neſtorius, *and returned unto the Church. Unleſs thou accurſe (ſaid* Xenaias*) all thoſe which favour of* Neſtorius *filthy ſink of heretical doctrine, thou thy ſelf ſhalt ſeem to be of* Neſtorius *opinion, although thou accurſe both him and his doctrine, yea a thouſand times. The ſame* Xenaias *moreover dealt by letters, both with the complices of* Dioſcorus, *and the favourers of* Eutyches, *perſwading them to hold with him againſt* Flavianus, *not that they ſhould accurſe the Council, but only the perſons above named. After* Flavianus *the Biſhop had withſtood them a long while, and ſaw that others held with* Xenaias *againſt him, namely* Eleuſius *Biſhop of ſome City or other within* Cappadocia *the leſs,* Nicias *Biſhop of* Laiodicea *in* Syria, *with others of other countries (whoſe accuſations proceeding of abject minds, we will paſs over with ſilence, and give others leave to report them) at length perceiving they would be pacified, if the aforeſaid perſons were accurſed, he yielded unto them. And after he had condemned thoſe men, with his own hand, he wrote unto the Emperor, for theſe men had ſet him up againſt* Flavianus, *as if he had been patron of* Neſtorius *hereſie. Neither was* Xenaias *ſatisfied with this, but again required* Flavianus *to condemn both the Council, and ſuch as affirmed there were two natures in Chriſt, the one humane, the other divine, who for refuſing to do this, is charged afreſh with* Neſtorius *opinion. Laſt of all, after much adoe, when the Patriarch had publiſhed a form of faith, wherein he had unfainedly given to underſtand, that the Council as touching the deprivation of* Neſtorius *and* Eutyches, *was to be approved, but not for their decree of the faith and doctrine: they threaten to take him in hand again, as one that ſecretly favoured of* Neſtorius, *unleſs he would accurſe both the Council it ſelf, and them that affirmed there were two natures in Chriſt, one divine, the other humane. Moreover, with flattery and fallacies they allured the* Iſaurians *to their ſide, and patched together a form of faith, wherein they accurſed both the*

Council,

Council, and ſuch as affirmed there were two natures in Chriſt: in the end they divided themſelves from Flavianus *and* Macedonius, *and joyned with them who had ſubſcribed unto that patched faith. In the mean ſpace they requeſted the Biſhop of* Jeruſalem *to lay down his faith in writing, the which he did, and ſent it by the faction of* Dioſcorus *unto the Emperor. This faith at length with ſhame enough they brought forth, accurſing ſuch as ſaid there were two natures in Chriſt. But the Biſhop of* Jeruſalem *charging them that they had corrupted his faith, wrote another, wherein there is no ſuch accurſe. And no marvel at all: for they have corrupted oftentimes the books and writings of the holy Fathers, by changing their titles and inſcriptions, and fathering many of the works of* Apollinarius *the heretick upon* Athanaſius, Gregory *the renowned, and* Julius, *ſnaring many of the ſimple people with theſe their wiles and ſubtilties in their heretical opinions. They craved alſo of* Macedonius *that they might ſee his belief in writing, who proteſted that he only allowed the faith publiſhed of old at* Nice, *by* 318 *holy Fathers, and afterwards ratified at* Conſtantinople, *accurſing* Neſtorius, Eutyches, *with ſuch as ſaid there were two Sons, or two Chriſts, or divided the natures: yet ſpake he not a word of the* Epheſine *Council, which depoſed* Neſtorius, *neither of the* Chalcedon *Council, which deprived* Eutyches. *Wherefore the* Monks *of* Conſtantinole *were wonderfully moved with this, and divided themſelves from* Macedonius. *All this while* Xenaias *and* Dioſcorus *having linked unto their ſide many other Biſhops, behaved themſelves intollerably towards ſuch as would not accurſe whom they would have accurſed, inſomuch that they procured divers, becauſe they would not yield unto them to be baniſhed. Thus they made* Macedonius, John *Biſhop of* Platum, *and* Flavianus *to leave the countrey.* So far of the *Monks* letters.

Hereticks are wont to corrupt ancient writings.

Chap. XXXII.

How Macedonius *Biſhop of* Conſtantinople, *and* Flavianus *Biſhop of* Antioch *were exiled.*

THe things which ſecretly vexed the mind of *Anaſtaſius*, were far otherwiſe. For when *Ariadne* purpoſed to preſent *Anaſtaſius* with the Imperial robe, *Euphemius* the Biſhop would in no wiſe conſent to his coronation, untill that *Anaſtaſius* delivered him his hand-writing confirmed with an oath, wherein he plainly declared, if he were Emperor, he would maintain the true faith, and bring no novelty into the Church of God: which hand-writing he gave *Macedonius* the treaſurer to keep. *Euphemius* did this becauſe *Anaſtaſius* was ſuſpected to be a *Manichee*. When *Macedonius* was advanced to the reverend office of Prieſthood, *Anaſtaſius* called for his hand-writing: It is (ſaith he) a great diſcredit unto our ſcepter, that our hand ſhould be kept to teſtifie againſt us, or that we ſhould be tied to pen and paper. But *Macedonius* denied him very ſtoutly, and affirmed plainly it ſhould never be ſaid of him, that he betrayed the faith: therefore *Anaſtatius* the Emperor deviſed how to work him miſchief, to the end he might colourably depoſe him. At length there came forth young men, ſlandering both themſelves and *Macedonius* alſo, with falſe accuſations. But he being known to have wanted the member of generation, they turn themſelves to other ſubtilties: neither reſted they untill at length through the fetches of *Celer* Captain of the Courtiers, they had privily wrought his deprivation. There enſued after this conſpiracy againſt *Flavianus*, other troubleſome buſineſs. For we our ſelves have learned of old men, who remembred very well ſuch adventures as befell unto *Flavianus*, how the *Monks* of *Cynegica* which inhabited the chiefeſt countrey of *Syria*, being perſwaded by *Xenaias* Biſhop of *Hierapolis* bordering upon *Antioch*, and ſirnamed after the Grecians *Philoxenus*, made an inſurrection, came all upon a head to *Antioch*, purpoſing to force *Flavianus*, both to accurſe the Council of *Chalcedon*, and *Leo*'s Decree of the faith. When *Flavianus* took the matter very grievouſly, and the *Monks* urged him with violence, the Citizens by reaſon of that great ſtir and ſedition, made ſuch a ſlaughter of the *Monks*, that many of them, nay, an infinite number, inſtead of quiet earth and ſtill grave, were buryed in the ſwift waves of the river *Orontes*. There happened another thing that was no leſs lamentable than the former. The *Monks* which inhabited *Cœloſyria*, now called *Syria minor*, bearing ſingular good will and affection unto *Flavianus*, who ſometime led a Monaſtical life in the Abbey of *Telmoginm*, came in all the haſte to *Antioch* for to aſſiſt *Flavianus*, ſo that there

Hereticall *Monks*, idle brains, all ſet upon contentions, were ſlain like dogs at *Antioch*, and thrown into the river *Orontes*.

there enſued thereof great miſchief. Wherefore *Flavianus*, whether it were for the former ſlaughter, or the later calamity, or peradveniure for both, was baniſhed the Province, and enjoyned to inhabit the craggy deſarts in the furtheſt part of *Palaſtina*.

Chap. XXXIII.

Of Severus *Biſhop of* Antioch.

Severus Biſhop of *Antioch*, yet an heretick.

When *Flavianus* was exiled, *Severus* was choſen Biſhop of *Antioch*, in the moneth *Dius*, the five hundred threeſcore and firſt year after the City bare this name: but now, that is, the time I penned this Hiſtory, the ſix hundred and fourty firſt year. This *Severus* was born in *Sozopolis*, a City of *Piſidia*: before they made him Biſhop, he pleaded Law at *Berytus*. But as ſoon as he was baptized in the Church of *Leontius* the holy Martyr, whom *Tripolis* a City lying on the Sea-coaſt of *Phœnicia* doth honour, he tranſlated his ſtudy from Law unto monaſtical life, the which he led in a Monaſtery, lying in the midſt between *Gaza* and *Majuma*, where *Peter* the *Iberian*, Biſhop ſometime of *Gaza*, and the companion of *Timotheus Ælurus*, both in ſuſtaining of baniſhment, and ſubſtance of doctrine, was much ſpoken of. Furthermore, *Severus* (of whom I purpoſe to intreat) conferring with *Nephalius* (who ſometime was of one religion with him, to wit, that there was one nature in Chriſt, yet afterwards held with the Council of *Chalcedon*, and ſuch as ſaid there were two natures in our Lord Chriſt Jeſus) was expulſed the Monaſtery by *Nephalius* and his complices, together with many others of his opinion. Thence he went ſtraight to *Conſtantinople*, both for himſelf, and in the name of all the reſt that were expelled with him, and ſo became acquainted with the Emperor *Anaſtaſius*, as it is reported by him that wrote *Severus* life. Wherefore he wrote letters unto the patrons of his opinion, of their mutuall love and agreement, where by name he condemneth the Council of *Chalcedon*. This which I ſpeak of, is laid down by the *Monks* in their Epiſtle unto *Alciſo*.

The *Monks* of *Paleſtina* unto *Alciſon*.

The Epiſtle which Timothy *now Biſhop of* Conſtantinople, *wrote unto the* Monks *here in* Palæſtina *of mutual love and agreement was received: but the deprivation of* Macedonius *and* Flavianus, *together with the letters of* Severus, *were rejected. Alſo the meſſengers that brought the letters, were (as they deſerved) contumelioufly intreated (for the Citizens and* Monks *conſpired their deaths) that they were fain to run away for to ſave their lives. And thus it went with us in* Palæſtina. *But of the Provinces of* Antioch, *they were partly led into error with others, namely* Martinus, *Biſhop of* Berytus, *and partly conſtrained to ſubſcribe unto* Severus *letters of mutuall love and agreement, which accurſed not only the Council, but alſo whoſoever affirmed there were two natures in Chriſt, the one divine, the other humane. But ſuch as were compelled to give their conſent, repented them afterwards, and returned unto the Church, namely, the Biſhops throughout the Province of* Apamia. *There were other ſome that would in no wiſe agree, of which number* Julianus *Biſhop of* Boſtra *was ſaid to be,* Epiphanius *Biſhop of* Tyrus, *with other Biſhops. The* Iſaurians *after repentance condemned their former error and folly, and accurſed* Severus *with all that favoured him. Other Biſhops and Prieſts within* Severus *juriſdiction, forſook their Churches, namely* Julianus *Biſhop of* Boſtra, Peter *Biſhop of* Damaſcus, *who live here with us.* Mamas *alſo with one of the two* Dioſcorians, *who affirmed there were two natures from the beginning, whoſe wilfull frowardneſs made* Severus *whether he would or no to condemn them.* After a few lines: *The Monaſteries both here and at* Jeruſalem *(God be praiſed for it) do hold with the right faith, even ſo do many Cities and Biſhops. For all which, and for our ſelves, vouchſafe moſt holy Lord, and our right honourable father, to pray that we fall not into temptation.*

Chap. XXXIV.

How Coſmas *and* Severianus, *two Biſhops within the Province of* Antioch, *ſent* Severus *their Archbiſhop a deprivation.*

Inſomuch the aforeſaid letters make mention how the Province of *Apamia* fell from *Severus*, now we thought good to lay down a certain Hiſtory delivered unto us by our Elders, which we found no where recorded. *Coſmas* Biſhop of our *Epiphania* upon the River *Orontes*,

Orontes, and *Severianus* Bishop of *Arethusa*, a bordering City, being very much offended with *Severus* letters of mutual love and agreement, first of all divided themselves from his communion, next sent unto him a Libell of deprivation, although he governed the Bishoprick of *Antioch*, delivering it unto *Aurelianus* chief Deacon of *Epiphania*, who because he feared *Severus*, and reverenced the authority of so worthy a Bishoprick, at his first coming to *Antioch* arrayed himself in womans attire, and so got him to *Severus*: he behaved himself so softly and so effeminately, that they took him to be a woman indeed: he muffled himself and pulled the veil over his head as far as his breast: he whined with a shrill and pitifull voice: he sighed deeply: he crouched like a poor suter: and as *Severus* passed by, he cast into his hand the bill of deprivation: when he had so done, he privily conveyed himself away from the train that followed *Severus*, and so was out of their reach ere *Severus* could learn what was contained in the Libell. But *Severus*, though he received the Libell, and perceived what they had written therein, continued nevertheless in his Bishoprick unto the death of *Anastasius* the Emperor. When *Anastasius* understood of the circumstances which happened unto *Severus*, (I cannot chuse but record in this place the good nature and clemency of *Anastasius*) he charged *Asiaticus* Lieutenant of *Libanesa* in *Phœnicia* to remove *Cosma* and *Severianus* from their Bishopricks, because they sent unto *Severus* the Libell of deprivation. After his coming into the East, and perceiving how that many were of *Severianus* and *Cosmas* opinion, and that they defended their Cities manfully, he wrote back unto *Anastasius*, that there was no displacing of them without slaughter and blood-shed. Wherefore there was so much mercy and pity in the mind of *Anastasius*, that he signified unto *Asiaticus* in plain words, he would have no enterprise taken in hand, were it never so noble or so worthy, if it did cost him as much as one drop of blood. In this state were the Ecclesiastical affairs during the reign of *Anastasius*, whom some have blotted out of the sacred Catalogue as enemy unto the Council of *Chalcedon*, for at *Jerusalem* he was accursed. The clemency of *Anastasius*.

Chap. XXXV.

The foyl and overthrow of the Isaurian *tyrants.*

PEradventure we shall not otherwise chuse but perform that which we promised before, if we annex unto the aforesaid History other famous acts that were done in the dayes of *Anastasius*. *Longinus* the brother of *Zeno*, after his coming (as I said before) into his native soil, made preparation to proclaim open wars against the Emperor: gathered great power from every place together with the *Isaurians*, and he himself being an *Isaurian*, marched forwards to battel. There came to aid him the Bishop of *Apamia* in *Syria*. Shortly after the war was ended, partly because the *Isaurians* which fought with *Longinus* were foyled every one, and partly also because the heads of *Longinus* and *Theodorus* were sent of *John* the *Scythian* to *Constantinople*, and there by the commandment of the Emperor stickt up on poles beyond the water, over against *Constantinople*, in a place called *Syca*. It was a goodly sight unto the Citizens of *Constantinople*, for *Zeno* and the *Isaurians* had grievously vexed them divers times before. A second *Longinus* surnamed *Selinuncius* one of the chief rebels, and *Indus* were sent alive by *John* surnamed *Cyrtus*, unto *Anastasius* the Emperor, which made both the Emperor and the Citizens of *Constantinople* marvellous glad: for *Longinus* and *Indus* were tied with iron chains about their necks and wrists of their hands, led throughout the streets and about their stage and theater, as the guise is in triumphs. Immediatly upon that, the *Isaurian* tribute which mounted to five thousand pound, and was eatly paid unto the *Barbarians*, thenceforth was brought unto the Emperors treasury. *Longinus*. The Bishop of *Apamia* a rebel. *Longinus* 2. *Indus*.

Chap. XXXVI.

Of the Barbarians *called* Scenetæ, *how they rebelled, yet afterwards joyned in league with the* Romans.

SCenitæ, *Barbarians* so called, because of their dwelling in tents and tabernacles, were so puffed up with pride, that they took armour against the Empire of *Rome*, yet to their great hurt and damage: they destroyed *Mesopotamia*, both *Phœnicia* and *Palæstina*.

Paleſtina. In the end they were ſo plagued of the Captains and Lieutenants throughout every Province, that thenceforth they cryed truce, and joyned in league with the *Romans*.

Chap. XXXVII.

The beſieging of Amida, *and building of* Daras.

THe *Perſians* moreover breaking their league, and paſſing beyond their proper bounds, were led by *Cabades* their King into *Armenia*: they overcame the countrey: they took [illegible] *Theodoſiopolis*, and came to *Amida* a ſtrong City in *Meſopotamia*, and beſieged it, the which was afterwards recovered by the Emperor of *Rome*, not without great pain and trouble. If any be diſpoſed to know exquiſitely all the circumſtances thereof, and as commonly we ſay to have all at his fingers ends, let him read *Euſtathius*, where the whole is laid down in writing with great skill and diligence: who when he had continued the Hiſtory unto the twelfth year of *Anaſtaſius* reign, and the time which our pen doth now proſecute, he knit up his ſtory, and departed this life. When this battel was ended, *Anaſtaſius* made of a wilde countrey a civil town, in a place of *Meſopotamia* called *Daras*, lying in the furtheſt parts of the *Roman* Dominions, as a bound between one countrey and another: walled it very ſtrongly about: erected goodly and gorgeous buildings: founded holy Churches, princely towers, publick baths, with divers other ſuch monuments wherewith Cities are ſet forth and adorned. The report goeth that the place was called *Daras*, becauſe *Darius* was there overcome by *Alexander* King of *Macedonia*, the ſon of *Philip*.

Euſtathius the Hiſtographer died, *An. Dom.* 504.

Daras a noble City.

Chap. XXXVIII.

Of the place called the Long Wall, builded by Anaſtaſius.

THe aforeſaid Emperor made a noble and a princely piece of work in *Thracia*, called the Long Wall, ſituated in a goodly ſoil, from *Conſtantinople* at the furtheſt two hundred and fourſcore furlongs, the Sea compaſſeth either of them about four hundred and twenty furlongs, in breath much like a narrow Sea, and maketh of the City an Iſland, being all in manner environed with water: it tranſporteth with great ſpeed ſuch as ſail from *Pontus* to *Propontis*, and the *Thracian* Sea: laſt of all, it repelleth ſuch *Barbarians* as make inrodes out of the Sea *Euxinum*, *Colchis*, and the ſen of *Meotis*, and out of the deſarts beyond the hill *Caucaſis*, and out of *Europe*.

Chap. XXXIX.

Of Chryſargyrum *the tribute for baudry, which* Anaſtaſius *the Emperor took away.*

THere is beſides another worthy act, or rather divine, done of this Emperor, in taking away the tribute *Chryſargyrum*, which is to be recorded of us to the knowledge of the poſterity in time to come. And to ſpeak thereof ſufficiently, we have need of *Thucidides* tongue, or ſome other more eloquent and copious, yet I will diſcourſe thereof, being not ſo much encouraged with my ſimple ſtile and ſlender words, as with the noble mind of the author, and the worthineſs of the act. There was a wicked tribute, odious to God and man, unſeemly among the *Barbarians* themſelves, and no leſs abominable to be ſpoken of among Chriſtians, throughout the *Romane* Dominions, ſet and demanded of the ample and renowned Common-weal of *Rome*, not ſpoken of unto the time of *Anaſtaſius*, and why ſo I am not able to declare, the which his noble and virtuous mind took away, not without the great commendation of all the people under heaven. This tribute was ſet (omitting divers ſorts of people) upon ſuch as lived by filthy lucre and gain upon naughtipacks, which made ſale of ſhameſaſtneſſe, haunted brothelhouſes, and proſtrated themſelves in blind corners of the City: to be ſhort, upon all ſuch as were not aſhamed to commit whoredome, who injured nature not a little, and brought the Common-weal to great reproach and infamy, inſomuch

that

that the filthy gain gotten thereby allured thereunto such as burned with brutish lust and concupiscence, no otherwise than a law or proclamation. Again, the gatherers of this impious and abominable tribute accuring by reason of such heinous offences, brought it every fourth year unto the chief Magistrate, so that it was thought to be one of the chiefest tributes that belonged unto the Crown, and laid it up in the Garsliviance or privy Coffers. The seizers were not of the simplest sort and meanest persons, neither the office numbred among the basest in the Common-weal. *Anastasius* understanding the whole, made the Senate privy thereunto, told them what an hainous and an horrible act it was, commanded it should quite be taken away, and burned the roles which directed them unto the seized and taxed poles. Furthermore, when he purposed with himself to offer sacrifice unto God in robbing out that filth and abomination, to the end, it might be unpossible for any after him to revive those old dregs of Lechery: he fained himself to be in a great agony, accused himself of rash dealing, and meer madness, saying, he was too vain-glorious, and by that means weighed not the utility and profit of the Common-weal, in that he had taken away both foolishly and without advisement, so large a tribute, begun so many years ago, and continued so long a time, not foreseeing the discommodities that ensued by reason of the want thereof, nor the charges for maintenance of Souldiers, who are as the walls of the Common-weal: nor of those which of the liberality arising thence, were maintained in the service of God. Last of all, making no man of his counsel, he proclaimed that his will was, the tribute should be wholly restored again: therefore he called unto him the old receivers, he told them that he was sorry for the burning of the records, that he knew not what to do, how to excuse his folly, neither what to devise, seeing their Registers were consumed to ashes. Whenas they unfainedly and from the very heart bewailed their loss, and the want of the ill-gotten goods which came thereby into their hands, and told him plainly, it was in manner unpossible to restore the tribute again: he requested them to do all their endeavour, and to search if haply they might find among all the Records, that were in any place preserved, the order of demanding the tax and tribute. Wherefore he sent unto every one of them his charges for searching the Countries and Records, and commanded that every Deed or Scrole which made mention thereof, whersoever it were found, should be brought unto him, to the end this tax might be restored again in such good order, that it could never fall afterwards into decay. Shortly after, when these messengers of trust brought tidings what they had found, *Anastasius* was wonderfull glad, and seemed to tickle at the heart for joy: he rejoyced indeed, because now he had brought about that which troubled him so much. What (saith he unto them) have ye found any Records? Where found ye them? Be they to any purpose? Do you think there are any where any more left behind? They answered, that their travell had been great, that they rode about day and night, that they had searched both town and countrey, and swore by the life of the Emperor, that there was not left in all the Empire of *Rome*, not as much as a patch of any scrole that was not brought unto him. Then the Emperor commanded a pile to be made, all the papers, registers, records, bils, and bawdy notes to be set thereon, and burned to ashes. When the fire had done his part, he gave commandment they should throw water upon the ashes, either quite to drown them, or to drive them away with the stream, purposing fully by this means for ever to tread under foot the scrols of the bawdy tribute, that neither sparkle, neither ashes, neither letter, neither any memorial should remain after the firing of the records. But while we commend *Anastasius* so highly for banishing this shamefull tribute, lest we seem ignorant what divers men of old being wedded to their own affections have reported of him, we thought good here to lay down their sayings, and convince them with their own words.

CHAP. XL.

What Zosimus *wrote of* Chrysargyrum *the shamefull tribute, and of* Constantine *the Emperor.*

Zosimus one of them that was bewitched with the impious rites and abominable service of Pagans, being incensed against *Constantine*, because he was the first Emperor which forsook the detestable Idolatry of the *Gentiles*, and embraced Christian religion: reporteth that the tribute *Chrysargyrum* was first devised by him, and that he decreed it should

Zosimus slanders of *Constantine* the great.

ſhould be paid every fourth year. With infinite other ſlander, he goeth about to defame the godly and noble Emperor *Conſtantine*. For he ſaid, that he deviſed miſchiefs againſt all ſorts of men, of what degree or calling ſoever they were: that he ſlew his ſon *Criſpus* very lamentably: that he diſpatched his wife *Fauſta*, by ſhutting her up in a boyling bath: that when he would have had his Prieſts to purge him by ſacrifice of theſe horrible murthers, and could not have his purpoſe (for they had anſwered plainly, it lay not in their power to cleanſe him) he lighted by chance upon an *Ægyptian* which came out of *Iberia*, and being perſwaded by him that the Chriſtian faith was of force to wipe away every ſin were it never ſo hainous, he embraced willingly all whatſoever the *Ægyptian* told him. Laſt of all, that he forſaking his countrey religion, cleaved unto impiety, as this lewd varlet reporteth. But that all theſe reports be no other than lies and ſlanders, I will immediatly declare: and ſo much be ſpoken in the mean while of *Chryſargyrum*.

Chap. XLI.

An invective againſt Zoſimus *the Ethnick, for reviling of* Conſtantine, *and railing at the Chriſtians.*

THou ſaieſt (O wicked ſpirit and Fiend of Hell) that *Conſtantine* purpoſing to build a City comparable to *Rome*, laid the foundation of an ample and worthy City, firſt in the country of *Troy*, and palace of *Priamus*: but after the ſtones were laid, and the wall erected on high, to have perceived that *Byzantium* was a goodlier ſoil for his purpoſe, to have environed it with a wall, to have enlarged the old and ancient City, to have adorned it with goodly and gorgeous building, that it ſeemed not much inferiour to *Rome*, which grew by little and little for the ſpace and continuance of many years to that perfection ſhe is at. Thou ſayeſt moreover, that he gave to the Citizens of *Byzantium* a meaſure of grain: that ſuch as departed this world at *Byzantium*, left him great ſummes of gold for to build and erect his palaces. Again thou reporteſt (I will uſe thine own words) that the Imperial Scepter befell unto *Conſtantius* after the death of *Conſtantine* his father, and the deceaſe of his brethren: that *Conſtantius* (at what time *Magnentius* and *Bretannion* rebelled) endeavoured to perſwade *Bretannion* to ſhake off armour: that when both armies joyned together, he made an oration, and put them in remembrance of the liberality and bountifullneſs of his father towards them, under whoſe banner they had foyled many an hoſt, and received of him large rewards: that the Souldiers immediatly after the hearing of his oration, took away the princely robe from *Bretannion*, and led him like a private man unto *Conſtantius*, who (though thou revileſt him with his father) did him no hurt at all. How it can be that ſo liberall and bountifull a prince could be ſo great a karle and and pinch-peny, as to raiſe of his ſubjects ſo wicked a tribute, I cannot ſee. That he murthered neither *Fauſta* nor *Criſpus*, neither was inſtructed in the myſteries of our Chriſtian Religion by any *Ægyptian* at all, hear I beſeech thee what *Euſebius* ſirnamed *Pamphilus*, who lived the ſame time, both with *Conſtantine* and *Criſpus*, and had great familiarity with them, wrote of that matter. As for thy ſelf, thou writeſt ſuch things as thou never heardſt of, and are far from being true, for thou wroteſt long after, to wit, in the time of *Arcadius* and *Honorius*, or after their reign. *Euſebius* in the Eight Book of his Eccleſiaſtical Hiſtory writeth in this ſort: *Not long after*, Conſtantius *the Emperor paſſing all other throughout his life time in clemency and goodneſs towards his ſubjects, ſingularly affected towards Gods Word, ended, according unto the law of nature, the common race of his mortall life, leaving behind him his natural ſon* Conſtantine *Emperor and* Cæſar *to ſupply his room.* A little after. *His ſon* Conſtantine *being proclaimed full Emperor and* Cæſar, *by the army, and long before by God himſelf the univerſall King, became a follower of his fathers piety in Chriſtian Religion.* And about the latter end of his ſtory he writeth thus: Conſtantine *the mighty and puiſſant Emperor being renowned for every rare virtue and godlineſs, together with his ſon* Criſpus *the moſt godly Emperor, like unto his father in all things, ſubdued the Eaſt parts of the world.* No doubt *Euſebius* who lived after *Conſtantine*, would not ſo highly have commended *Criſpus*, had he been ſlain of his father. Again, *Theodoritus* writeth how *Conſtantine* about his latter end was baptized at *Nicomedia*, and that therefore he deferred it unto that time, becauſe he had a great deſire to be baptized in *Jordan*. But thou moſt wicked

Euſeb. *Eccleſ. Hiſt. l.* 8. *c.* 14.

Euſeb. *l.* 10. *c.* 9

Zoſimus

Zosimus reporteſt, that ſince Chriſtian religion was publiſhed throughout the world, the ſtate of the *Romane* Empire decayed and came to naught, the which proceeds from thee, either of ignorance, that thou haſt not read over the ancient writers, or of malice. For the contrary is ſoon proved, that the Empire of *Rome* encreaſed together with our faith. Remember I beſeech thee, how about the time of the incarnation of our Saviour *Chriſt Jeſus*, many of the *Macedonians* were by the *Romans* ſubdued: *Albania*, *Iberia*, *Colchi*, and the *Arabians*: moreover the *Frenchmen*, the *Germans*, the *Brittains*, in the 123 *Olympiad* after *Caius Caſar* had overcome them with great and grievous battels, and made the five hundred Cities which they inhabited, tributaries (as Hiſtoriographers do write) unto the Empire of *Rome*. This *Caius* was the firſt which after the *Conſuls* governed the Empire alone: he made the way ſure for the ſetting up of the glorious *Monarchy*, and inſtead of the popular and common regiment, brought into the world that kind of reign. No doubt it came to paſs through the providence of God, becauſe that the *Monarchy* of Chriſt was ſhortly after to take place. All *Judæa* beſides, and the bordering countries were annexed unto the Empire of *Rome*: ſo that the firſt taxing, where Chriſt alſo was to be taxed then firſt began, and *Bethlehem* likewiſe laid before their eyes, how that which of old was prophecied of her, was then fulfilled. For thus had the Prophet *Micheas* foretold of her: *And thou Bethlehem Juda, art not the leaſt among the Princes of Juda, for out of thee there ſhall come unto me the Captain that ſhall govern my people Iſrael.* When Chriſt our God was born into the world, *Ægypt* was joyned unto the Empire of *Rome*, in the time of *Auguſtus Caſar*, (for then it was that Chriſt appeared in the fleſh) who overcame *Antonius* and *Cleopatra*, which afterwards diſpatched themſelves. After their death, *Cornelius Gallus* was by *Auguſtus Caſar* made Lieutenant of *Ægypt*: and after the *Ptolomees* decayed, he reigned over *Ægypt*. What countries were won from the *Perſians* by *Ventidius* and *Curbulon* the Captain of *Nero*, by *Severus*, *Trajanus*, *Carus*, *Caſſius* and *Odanathus* of *Palmyra*, by *Apollonius* and ſundry others: how oft *Selencia* and *Cteſiphon* were taken: how oft *Niſibis* was now the *Romans*, anon the *Perſians*, and after what ſort *Armenia* with other bordering Nations became under the Empire of *Rome*, thou thy ſelf haſt penned it as well as others. And yet I had almoſt forgotten what thou writeſt to have been done by *Conſtantine*, (who by means of our religion governed the *Romane* Dominions with valiant mind and noble proweſs:) alſo what befell unto *Julianus* nouzled up in thy wicked myſteries, what wounds and ſcars he left in the Common-weal. As for the prophecies which concern the end of the world, or whether it had a beginning, and whether it ſhall have an ending, it is a higher matter than can ſink into thy brain. Therefore let us ſee if thou wilt, how the Emperors which were Ethnicks and Panims, maintainers of Idolatry and Paganiſm, and how of the contrary ſuch as cleaved unto the Chriſtian faith, ended their reign. Was not *Caius Julius Caſar* the firſt Emperor ſlain by conſpiracy? Did not certain Souldiers with naked ſwords diſpatch *Caius* the nephew of *Tiberius*? was not *Nero* murthered by one of his familiar and dear friends? Had not *Galba* the like end, *Otho* and *Vitellius* who all three reigned only ſixteen moneths? What ſhall I ſpeak of *Titus*, whom *Domitianus* poiſoned, although he was his own brother? What ſaiſt thou of *Commodus*, did not *Narciſſus* diſpatch him out of the way? What ſhall I ſpeak of *Pertinax*, and what of *Julian*, enjoyed not both they one kind of death? What, did not *Antonius* the ſonne of *Severus* murther his brother *Geta*? And did not *Martialis* requite him with the like? What ſhall I ſay of *Macrinus*? Did not the Souldiers uſe him like a captive about *Byzantium*, and cruelly put him to death? Was not *Aurelius Antonius* of *Emeſſa* murthered together with his mother? Was not *Alexander* immediatly after him, together with his mother likewiſe put to death? What ſhall I ſay of *Maximinus*, whom his own army diſpatched? or of *Gordianus*, who through the treaſon of *Philip* was in like ſort by his own Souldiers put to death? Tell me I pray thee thy ſelf, O *Zoſimus*, what happened unto *Philip*, and after him unto *Decius*, were they not ſlain by the enemy? Take *Gallus* and *Voluſianus* with them, were they not murthered by their own armies? What of *Æmilianus*, had not he the like miſerable end? What *Valerianus*, was not he taken by the *Perſians* in battel, and led about of them in triumph? What *Galienus*, was he not ſlain through treaſon, and *Carinus* beheaded when *Diocletian* came to be Emperor, whom *Diocletian* cut off leſt they ſhould reign with him? After whom *Herculius Maximianus*, his ſon *Maxentius*, and *Licinius* died with contumely and ſhame enough. But ſince the time the moſt noble Emperor *Conſtaintine* began to reign, ſince he conſecrated unto God the City he had built, and called it after

The Empire of *Rome* encreaſed with the faith.

Macedonians.
Albania.
Iberia.
Colchi.
Arabians.
Frenchmen
Germanes.
Brittains.
Judæa.

Luk. 2.
Mic. 5.
Mat. 2.
Egypt.

Many countries of *Perſia.*

Selencia.
Cteſiphon.
Niſibis.
Armenia.

Julius Caſar.
Caius Caligula.
Nero.
Galba.

Otho.
Vitellius.
Titus.
Commodus.
Pertinax.
Didius Julianus.
Antonius.
Macrinus.
Aurelus.
Antonius.
Alexander.
Maximinus.
Gordianus.
Philip.
Decius.
Gallus.
Voluſianus.
Æmilianus.
Valerianus.
Galienus.
Carinus.
Maximianus.
Maxentius.
Licinius.

after his own name, look about I pray thee and ſpeak indifferently, was there any one Emperor in that City (*Julian* a man of thine own religion and thy Emperor only excepted) that was murthered, either by his own ſubject, or by the enemy: or any one tyrant that vanquiſhed the Emperor, *Baſiliſcus* excepted: who although he thruſt *Zeno* beſide the Imperiall Scepter, he was overcome of him again, and loſt his head? As for *Valens* that perſecuted the Chriſtians, I will yield, take him to thee, thou ſpeakeſt of none other. Let no man take this our diſcourſe for impertinent to the Eccleſiaſtical Hiſtory, as well becauſe it is profitable to the Reader, alſo for that the heathenish Hiſtoriographers of ſpite and malice have endeavoured to corrupt the true Hiſtories. But now let us return unto the reſt of *Anaſtaſius* reign.

Julian.

Chap. XLII.

Of Chryſotelia, *a kind of tribute deviſed by* Anaſtaſius.

EVen as the acts mentioned before were nobly done of *Anaſtaſius*, and agreeable with the Majeſty of an Emperor: ſo there enſued immediatly after, other doings of his which darkned the commendation and renown of the former. For he deviſed the tribute called *Chryſotelia*. He made merchandize of the Souldiers ſtipend and wages, not without great damage unto the Common-weal. He took away from the courts and places of judgment their tribute and revenews, and appointed throughout every City ſuch as they call Proctors or Atturneys, through the procurement, as they ſay of *Marinus Syrus* the chief Magiſtrate, called Preſident of the Court. Thereof it came to paſs, that the greater part of the tribute and revenews was loſt, the worſhip and honour of Cities decayed. For unto that time the names of the Senators or Aldermen were matriculated, and every City counted of the benches as of a Senate.

Chap. XLIII.

The rebellion and tyrrany of Vitalianus.

VItalianus a *Thrasian* rebelled againſt *Anaſtaſius*, over-ran *Thracia* and *Mydia*, as far as *Odyſſus* and *Anchialus*, marched towards *Conſtantinople* with a great multitude of people, which had no certain dwelling, but rogued about, and lay in the fields: the Emperor ſent *Hypatius* to give him battel. But when *Hypatius* being betrayed of his own ſouldiers, was taken alive, and ranſomed with a great ſum of money, *Cyrillus* made expedition againſt him, fought a dangerous and doubtfull field, ſo that many began to fly. Again when *Cyrillus* by purſuing after the enemy, and calling again his own ſouldiers, ſeemed to have the upper hand, *Vitalianus* turned him unto *Cyril*, and as the ſouldiers recoiled of ſpite, he took him in *Odyſſus*. Laſt of all, he invaded the whole country unto *Syca*, deſtroying with the ſword, and conſuming with fire all that lay in his way, purpoſing fully to take *Conſtantinople*, and to be crowned Emperor. As he pitched his camp in *Syca*, *Marinus Syrus* (mentioned before) went from the Emperor with a great navy to give him battel. Wherefore when their armies came nigh together, the ones front was towards *Syca*, the others towards *Conſtantinople*. Firſt, for a while they ſtir not, next they skirmiſh and flouriſh upon the water, no otherwiſe then in dalliance: in the end they cloſe their navies, and fought a ſore battel about *Bytharia*, where *Vitalianus* having loſt the greater part of his power, was altogether diſcouraged, and took his flight. Away went his ſouldiers with all ſpeed, ſo that the day after there could not one of the ſouldiers be ſeen, either paſſing over the Seas, or wandring about the City. The report goeth, that *Vitalianus* abode a while in *Anchialus*, and there lived quietly. Furthermore another ſort of *Barbarians*, who likewiſe lived abroad, cut over the Sea, and invaded *Pilæ* a City in *Cappadocia*. About the ſame time *Rhodos* on a certain night, now the third time, was ſhaken with a wonderfull great earthquake, and in manner all overthrown.

Chap. XLIV.

When Anaſtaſius *would have had this clauſe:* who was crucified for our ſakes, *added to the Hymn called* Triſagium, *the people were on an uproar, ſo that he ſent them word he would be no longer their Emperor, and the people with that were appeaſed. Not long after* Anaſtaſius *died.*

ABout that time there was among the Citizens of *Conſtantinople* a ſore tumult and ſedition, becauſe the Emperor had added unto their *Triſaginm*, *who was crucified for our ſakes,*

sakes, as if the interlacing of that clause had been an overthrow unto Christian Religion. The Captain and Ringleader of this hurlyburly was *Macedonius* with the Priests of his Diocess, as *Severus* writing unto *Sotericus* doth remember. This *Severus* was not then made Priest, but lived in the Emperors Palace, being not expulsed his Monastery with the rest, as I said before. I take that *Macedonius* was banished, not only for the crimes he was falsly charged withall, but also for this present sedition. And when the people were furiously disposed, because of the former clause, not only the nobility were in great danger of their lives, but also many goodly buildings were set on fire. The people in their rage found a certain *Monk* a rude and simple fellow, in the house of *Marinus Syrus*, first they strike his head off his shoulders, saying, that through his procurement, the aforesaid clause was interlaced: afterwards they tyed him to a long pole, and lifted him on high, with great shouting and derision of him. Here is he that conspired against the Trinity. The flame of sedition did so flash about, and their behaviour was so outragious, that the Emperor for sorrow wist not what to do, he threw aside the Imperial Scepter, came unto the Theater, sent the Bedels about to proclaim, that with good will he would be Emperor no longer: that many in no wise were to be preferred to that room, for the place allowed but of one which was to succeed him in the Empire. The people hearing of this, changed their minds upon a sudden, requested *Anastasius* to take the crown, and in so doing they would be quiet. *Anastasius* shortly after this stir departed this life, when he had been Emperor of *Rome* twenty seven years, three moneths and so many dayes. *An. Dom.* 519.

The End of the Third Book of *Evagrius Scholasticus.*

THE FOURTH BOOK OF THE ECCLESIASTICAL HISTORY OF *EVAGRIUS SCHOLASTICUS.*

CHAP. I.

Of Justus *the first Emperor of that name.*

WHen *Anastasius* had changed the worse for the better life (as I said before) *Justinus* a *Thracian* the ninth day of the moneth *Panemus* called of the *Romans July*, the five hundred threescore and sixth year after that the City of *Antioch* was so called, took the government of the Empire, and was proclaimed Emperor by the Pretorian souldiers, whose Captain he had been, what time he was prefect of the Court. He came unlooked for unto this Imperial dignity: for there lived then many worthy Personages of *Anastasius* alliance, flowing in all wealth and felicity, and of that great power which accustometh to advance and preser men to that great honour and royalty. *Justinus* was proclaimed Emperor, *An. Dom.* 519.

CHAP. II.

Of Amantius *the Eunuch and* Theocritus, *and how* Justinus *put them to death.*

ABout that time *Amantius* a man of great power, and chief of the Emperors Chamber, seeing that no Eunuch could be Emperor, wished that *Theocritus* his sworn brother might attain unto the Imperiall Robe. Wherefore he called *Justinus*, delivered him a great summe of money, bade him distribute it among such as he thought could do most in preferring *Theocritus* to the Crown. But *Justinus* either by bribing the people in his own behalf, or by wigging with money the watch, and good will of the guard In reign and love few fellows are faithfull.

guard (both is reported) got to be Emperor himſelf. And immediatly after he executed *Amantius*, *Theocritus*, with many others.

Chap. III.

How Juſtinus *through wiles bereaved* Vitalianus *of his life.*

When *Vitalianus* who ſometime attempted to vanquiſh *Anaſtaſius* the Emperor, led his life in *Thracia*, *Juſtinus* ſent for him to *Conſtantinople*. For he feared not only his power, but alſo the variable chance of warre, the fame of his perſon which was riſe in every mans mouth, and his aſpiring mind unto the Empire. And when he foreſaw by conjectures, nay, perceived without all doubt, that he could by no means overcome him, unleſs it were under cloak of fained friendſhip: he put on a diſſembling viſage, which eaſily may not be eſpyed, and made him one of the Captains called *Preſent*. And to the end *Vitalianus* might build the more boldly upon him, and be ſnared the ſooner, he advanced him to be *Conſul*. When he was made *Conſul*, and had his converſation in the Palace, he was by conſpiracy ſlain in a certain gate behind the Emperors Court, and ſuffered this puniſhment for the hainous offences he had unadviſedly practiſed againſt the Empire of *Rome*, but theſe things were done a good while after.

Diſſimulation.

Bloud will be recompenced with bloud.

Chap. IV.

After the deprivation of Severus *Biſhop of* Antioch, Paulus *ſucceeded, and after him* Euphraſius.

Severus Biſhop of *Antioch* becauſe he ceaſed not daily to accurſe the Council of *Chalcedon*, ſpecially in his ſtalling letters (ſo called of the ſetling of Biſhops in their Epiſcopall Sees) and in other Epiſtles written in the defence of theſe, although they were ſent unto all Patriarches, yet only *John* Biſhop of *Alexandria* the ſecond of that name, *Dioſcorus* and *Timothy*, accepted of them (the letters are to be ſeen in theſe our dayes:) and becauſe that hereupon there aroſe great ſchiſme and contention in the Church, ſo that the people were divided into ſundry factions: therefore *Severus* was ſeverely puniſhed. For *Juſtinus* in the firſt year of his reign commanded (as ſome do write) that his tongue ſhould be pulled out of his mouth, and that *Irenæus* a Magiſtrate of *Antioch* ſitting then upon ſome matter in commiſſion of the Eaſt ſhould ſee the execution done. *Severus* himſelf doth witneſs in the letters he wrote unto the Citizens of *Antioch*, declaring the manner of his flight, that *Irenæus* was authorized to work the feat, where paſſing the bounds of modeſty he revileth *Irenæus*, ſaying, that he laid all the wait that could be, to the end, he might not eſcape his hands. There are which report that *Vitalianus* being then in great favour and credit with *Juſtinus*, requeſted of the Emperor that he would give him *Severus* tongue, becauſe that *Severus* had reviled him out of meaſure in his Sermons. He forſook his Biſhoprick, and fled away in the moneth *Gorpiæus*, called of the *Romans September*, the five hundred threeſcore and ſeventh year after the City was called *Antioch*. After him ſucceeded *Paulus*, who was charged publickly to preach the Council of *Chalcedon*. This *Paulus* voluntarily left *Antioch*, his laſt hour being come, and went the way of all fleſh. His Biſhoprick *Euphraſius*, one that came from *Jeruſalem*, took and governed.

Severus Biſhop of *Antioch* for reviling the Council of *Chalcedon*, and railing againſt Magiſtrates, had his tongue pulled out of his mouth.

Chap. V.

Of the fire and earth-quake at Antioch, *and how* Euphraſius *loſt his life in that lamentable calamity.*

An. Dom. 526. About the ſame time in the reign of *Juſtinus* there happened in *Antioch* ſo great and ſo grievous a fire and burning, as preambles and forewarnings of the dreadfull earth-quakes with other lamentable calamities that were to follow after, and to light upon that City. For immediatly, the ſeventh year of *Juſtinus*, in the moneth *Artemiſius*, called of the *Romans May*, the nine and twentieth day, being *Friday* in the afternoon, there was ſuch a ſhivering, rattling, and ſhaking of the foundations, which in manner overthrew the whole City; after theſe came fire again, joyning as it were in league with the former calamities, and ready to make a hand of all. For whatſoever the earth-quake had not deſtroyed, that did the fire take hold of, ruſhing about very horrible to be ſeen, and burned the whole to aſhes. What parts of the City came by this means to utter ruine: how many men periſhed

(as

(as it is very likely) with fire and falling of houſes: what lamentable misfortunes, ſo ſtrange, that they cannot ſufficiently with any ſtile be expreſſed, happened in thoſe diſmall dayes, *John Rhetor* hath very lamentably bewailed them, ſo that the Reader by peruſing of his Hiſtory, cannot chuſe but be moved to ſhed tears, and with the rehearſall of them he ended his ſtory. Laſt of all, *Euphraſius* (whoſe departure was a ſecond deſtruction unto the City) was cruſhed to death with ruinous building, leſt any one might remain for to overſee the City.

Where *John Rhetor* ended his Hiſtory.

Euphraſius Biſhop of *Antioch* died in the earthquake.

Chap. VI.

Of Euphræmius, *who ſucceeded* Euphraſius *in the See of* Antioch.

THe careſull and loving providence of God towards mankind, which accuſtometh before the plague lighteth to provide remedy, and to ſlack the ſword of wrath with clemency, and when things grow unto a deſperate point, to ſet wide open the fountains of his mercy, raiſed up *Euphræmius* Lieutenant of the Eaſt countries, to be careſull of the City that ſhe might want no neceſſaries, whom the people of *Antioch* reverenced highly therefore, and choſe to their Biſhop. Wherefore in recompence and reward of ſo great a care over the City, he was preſented with the Apoſtolick See. Again, two years and ſix moneths after that City was ſhaken with an earthquake, at what time inſtead of *Antioch* ſhe was called *Theopolis*, and enriched by the Emperors bountifullneſs with divers great benefits.

Euphræmius.

Antioch by change of the name was called *Theopolis.*

Chap. VII.

Of Zoſimas *and* John Chuzubites, *who were famous about that time for their life and miracles.*

SEeing we have remembred the aforeſaid calamities, now we think beſt to annex thereunto certain other things worthy of memory, credibly reported unto us by ſuch as ſaw them with their eyes. One *Zoſimus* a *Phanician* born in *Sinda* a village upon the Sea coaſt of *Phanicia*, not twenty furlongs off *Tyrus*, leading a monaſtical life, had the grace of God ſo abundantly beſtowed upon him, partly by abſtinence from meats, and partly by receiving of them, with other virtuous and godly living, that he not only foreſaw things to come, but was void of all perturbation. When by chance he was in company at *Cæſarea* in *Paleſtina*, with a noble Senator and a wiſe man by name *Arceſilaus*, one that was of great honour and renown, even in that very moment when *Antioch* fell, upon a ſudden he began to mourn and lament, to fetch ſobs and ſighes from the heart root: he ſhed tears ſo infinitely, that the earth was moiſtened therewith: next he called for a cenſure, and filled the quire where they ſate with the ſavour of the incenſe: he fell groveling upon the ground, ſeeking to pacifie the wrath of God with earneſt and zealous prayer. *Arceſilaus* ſeeing him in this taking, ſaid unto him: What is the matter that makes you ſo much out of quiet? Oh (ſaith he) the ratling ſound of *Antioch* falling to ruine, hath now piereed mine ears. *Arceſilaus* with as many as were preſent, hearing this, were amazed, wrote the hour he ſpake it, and found it to be true as *Zoſimus* told them. There are many other ſtrange things wrought by him, but the greater part of them I will paſs over with ſilence (for they can hardly be numbred) and ſome I will lay down for the knowledge of the poſterity. At the very ſame time when *Zoſimas* flouriſhed, there lived one with *Zoſimas* of equall virtue and renown, by name *John* of *Chuzicalamra* (a place in the further vale upon the North-ſide of the highway which goeth ſtraight from *Jeruſalem* to *Jericho*) one that led a monaſticall life, ſevered from all worldly affairs, and governed the Biſhoprick of the aforeſaid *Cæſarea*. This *John Chuzubites* hearing that the wife of *Arceſilaus* (ſpoken of before) had one of her eyes ſtricken out with a weavers ſhittell, wherewith he throweth yarn into the web, came immediately unto her for to ſee the wound. When he eſpyed that the apple of the eye was fallen, and quite removed out of its ſeat, he called to one of the Phyſitians then preſent for a ſponge, bade him put in the fallen eye again as well as he could, and rye the ſponge that was laid thereto. *Arceſilaus* was not then at home, for he was with *Zoſimas* in his Monaſtery, ſtanding in *Sinda*, at the furtheſt five hundred furlongs from *Cæſarea*. There went meſſage in all the haſte to *Arceſilaus* to certifie him thereof: as the meſſenger came, *Arceſilaus* ſate with *Zoſimus*, and ſpent the time in communication. Hearing of the circumſtance, he began to lament, to pull the hair off his head, and throw it into the fire.

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As *Zoſimas* demanded of him the cauſe of his heavineſs, *Arceſilaus* with many a ſob and ſhedding of many tears told him the whole. Immediatly *Zoſimas* left him, got alone with ſpeed into his chamber, where (as it is lawfull for ſuch kind of men) he called unto God very familiarly. In a little while after, he came forth unto *Arceſilaus*, pleaſantly diſpoſed, with a modeſt kind of laughter: ſaying, get thee home merrily, go on thy way, the gift is given unto *Chuzubites*, thy wife is healed, ſhe hath both her eyes whole, that misfortune could not ſtick by her, ſeeing it ſo pleaſed *Chuzubites*. Both which miracles were wrought at one time by theſe two juſt men. Moreover, as *Zoſimas* on a certain time took his journey towards *Caſarea*, driving before him an Aſs, with a fardell of neceſſaries upon his back, there met him a Lion, which took from *Zoſimas* his Aſs and went his way. *Zoſimas* purſued after the Lion through the midſt of the thicket, ſo long, untill the Lion had eaten his fill of the Aſſes carkaſs, and beholding with a chearfull and ſmiling countenance, he ſaid: O friend, thou haſt now hindred my journey for altogether, I am heavy and old, not able to bear the burthen laid upon the Aſſes back: Wherefore come thy wayes contrary to thine own nature, for of neceſſity thou muſt bear me this burthen, if thou wilt have *Zoſimas* to go hence: yet afterwards thou ſhalt return again unto thine old fierce and ſavage nature. Then the Lion laying aſide his rage and fury, began to fawn, and very gently to come unto *Zoſimas*, profering him his ſervice. *Zoſimas* laid the Aſſes burthen upon the Lions back, and led him unto the gates of *Caſarea*, to the end he might declare the power and might of God, and that all things were for the uſe and ſervice of man, ſo long as we behave our ſelves after his will, and abuſe not the grace and gift he hath beſtowed upon us. But leſt I ſeem over-tedious in rehearſing of theſe things, I will return where I left.

Chap. VIII.

Of the calamities which befell in many places throughout the world.

Dyrrachium. Corinth. Anazarbus. Edeſſa.

While as yet *Juſtinus* held the Imperial Scepter, the Town now called *Dyrrachium*, but of old *Epidamnus*, was ſore ſhaken with an earthquake. So was *Corinth* in *Greece*, *Anazarbus* an head City in *Cilicia* the leſs, which endured that calamity now the fourth time: but *Juſtinus* repaired them not without great ſummes of money. About the ſame time, *Edeſſa* that noble and bleſſed City of the *Oſroenians* was overflown with the ſtreams of the River *Scirtus* which ſlided by, inſomuch that many houſes were carryed away with the violence thereof, and infinite multitudes of men were drowned with the water. From that time forth *Edeſſa* and *Anazarbus* had new names given them by *Juſtinus*, for either of them was called *Juſtinopolis*.

Chap. IX.

How Juſtinus *made* Juſtinianus *his fellow Emperor.*

Juſtinus died, *An. Dom.* 528.

When *Juſtinus* had reigned eight years, nine moneths, and three dayes, he called *Juſtinianus* his ſiſters ſon to be his fellow Emperor, and proclaimed him the firſt day of the moneth *Panthicus*, after the *Romans*, *April*, in the five hundred ſeventy and fift year after *Antioch* was ſo called. This being finiſhed *Juſtinus* died, and left the Empire the firſt day of *Loius*, after the *Romans*, *Auguſt*, when he had reigned together with *Juſtinianus* four moneths. *Juſtinianus* now being Emperor alone, and the Council of *Chalcedon* preached every where throughout all the moſt holy Churches (as I ſaid before) by the commandment of *Juſtinus*, the Eccleſiaſtical affairs in ſundry places, ſpecially at *Conſtantinople* and *Alexandria*, enjoyed not quietneſs. For *Anthimus* was Biſhop of *Conſtantinople*, and *Theodoſius* of *Alexandria*, who both maintained, that in Chriſt there was one nature.

Juſtinianus ſucceeded *Juſtinus* in the Empire.

Chap. X.

How Juſtinianus *embraced ſuch as approved the Council of* Chalcedon, *and* Theodora *his wife on the contrary deteſted them.*

Theodora the wife of *Juſtinianus* an Hetetick.

Even as *Juſtinianus* was a great favourer of the *Chalcedon* Council, and the Decrees thereof: ſo his wife *Theodora* held with ſuch as affirmed, that in Chriſt there was one nature. Whether they were throughly of his opinion (for when the faith is called into contro-

controverſie, we ſee that the father is againſt the ſon, and the ſon againſt the father, the wife againſt her husband, and the husband againſt his wife) or of ſet purpoſe had covenanted among themſelves, that he ſhould defend ſuch as ſaid there were two natures in Chriſt our God, after the uniting of the divinity and humanity: and that ſhe ſhould hold with the maintainers of one nature, ſure I am of this, that the one would not yield unto the other. For he was very earneſt in defence of the *Chalcedon* Council: and ſhe of the other ſide was very carefull for the patrons of one nature, inſomuch that ſhe lovingly and friendly entertained her own faction, ſpecially her own countreymen: and if they were ſtrangers, ſhe ſent them preſents and gifts, nay, ſhe perſwaded *Juſtinianus* to call home *Severus* from exile.

Chap. XI.

Severus *the Heretick corrupted* Anthimus *Biſhop of* Conſtantinople, *and* Theodoſius *Biſhop of* Alexandria, *but the Emperor depoſed them, and placed others in their rooms.*

THere are extant Epiſtles which *Severus* wrote unto *Juſtinianus* the Emperor and *Theodora* his wife, whereby we may learn, how that at the firſt when he fled from the Biſhoprick of *Antioch*, he went not ſtraight to *Conſtantinople*, but a good while after: that being at *Conſtantinople* he conferred with *Anthimus*, found him of his own opinion, and perſwaded him to leave his Biſhoprick. He wrote of the ſame matter unto *Theodoſius* Biſhop of *Alexandria*, and gloried (as I ſaid before) that he had perſwaded *Anthimus* to make more account of that opinion than of worldly honour and Biſhoplike dignity. There are moreover to be ſeen touching that matter, the Epiſtles of *Anthimus* unto *Theodoſius*, and of *Theodoſius* again unto *Severus* and *Anthimus*, all which I purpoſely omit, leſt I ſhould ſeem to ſtuff this preſent Volume with too many ſuch allegations, leaving them for ſuch as are deſirous to ſift them out themſelves. Both theſe Biſhops when they had withſtood the Emperors Edicts, and rejected the Canons of the *Chalcedon* Council, were depoſed of their Biſhopricks: in the See of *Alexandria Zoilus* did ſucceed, and *Epiphanius* in the Biſhoprick of *Conſtantinople*, to the end, from thenceforth the Council of *Chalcedon* might openly be preached in all Churches, and that none might be ſo bold as to accurſe it: and if any were found of the contrary opinion, they were by all means poſſible to be perſwaded. For *Juſtinianus* publiſhed an Edict wherein he accurſed both *Severus* and as many as held with him, and enjoyned great penalties for ſuch as maintained their opinion, to this end, that from that time forth, there might no diſſention take root in any of all the Churches throughout the world, but that the Patriarchs of every Province might hold together, and the Biſhops of every City obey their Archbiſhops, and that the four Councils, the firſt held at *Nice*, the Council of *Conſtantinople*, the firſt held at *Epheſus*, and the Council of *Chalcedon*, ſhould be preached in the Churches. There was a fift Council ſummoned by the commandment of *Juſtinian*, whereof what ſhall ſeem convenient I will declare when occaſion ſhall ſerve. In the mean ſpace we have ſeverally to diſcourſe of the worthy acts done about thoſe times.

Chap. XII.

Of Cabades *King of* Perſia, *and his ſon* Choſroes *out of* Procopius *his Hiſtory.*

PRocopius *Rhetor* who penned the life of *Beliſſarius*, writeth that *Cabades* King of *Perſia* purpoſed to bequeath the Kingdom unto *Choſroes* his youngeſt ſonne, and that he took counſell how he might procure the Emperor of *Rome* to adopt him, hoping by that means to aſſure him of the regall Scepter: but when he could by no means bring his purpoſe about, *Proclus* one that was alwayes converſant with *Juſtinian*, and by office his treaſurer, was the cauſe that there aroſe greater enmity between the *Romanes* and *Perſians* than ever was before. Furthermore, the ſaid *Procopius* diſcourſeth at large of the *Romane* and *Perſian* affairs, of the bloody battels that were between them, when *Beliſſarius* was Captain of the Eaſtern power. And firſt he reporteth how the *Romanes* had the victory at *Daras* and *Niſibis*, what time *Beliſſarius* and *Hermogenes* were chief over the *Romane* armies. Unto theſe he annexeth the ſtate of *Armenia*, and the miſchief which *Alamundarus* Captain of the *Barbarians* called *Sceneta*, wrought

in

in the borders of the *Romane* Empire, how they took *Timoſtratus* the brother of *Ruffinus* alive, together with his ſouldiers, and afterwards took for them a great ranſome, and let them go.

Chap. XIII.

Of Almundærus *and* Azerethus, *and the ſedition at* Conſtantinople, *where the people had this watch-word* Nica, *that is, overcome.*

THe aforeſaid author handleth very learnedly, how *Alamundarus* (ſpoken of before) and *Azerethus* invaded the marches of the *Romane* Dominions: how as they returned into their countrey, *Beliſſarius* was compelled of his army to joyn with them a little before *Eaſter* day, beſide *Euphrates*; how the *Romane* power for not following *Beliſſarius* counſell, was utterly foyled, and how *Ruffinus* and *Hermogenes* concluded a perpetuall league with the *Perſians*, ſo that he moveth the Reader very much. Immediatly he entreateth of the popular ſedition raiſed at *Conſtantinople*, called *Nica*, by interpretation *Overcome*: for that was the watch-word which they had choſen to diſcern and know their friend from their foe. In which inſurrection *Hypatius* and *Pompeius* were of the people conſtrained to rebell, yet after the rebels were overcome, *Juſtinian* commanded they two ſhould be beheaded and thrown into the Sea. *Procopius* writeth, that in that skirmiſh there were ſlain thirty thouſand perſons.

Chap. XIV.

Of Honorichus *King of the* Vandals, *and of the Chriſtians whoſe tongues he cauſed to be pulled out.*

Honorichus King of the *Valends* was an Arian.

AGain the ſaid author committing to letters the Hiſtory of the *Vandals*, reporteth ſuch ſtories as are worthy of memory, and the printing in Marble, the which I am now about to declare. *Honorichus* the ſucceſſor of *Genzerichus* in the Kingdome, being an *Arian* heretick, raiſed great perſecution againſt the Chriſtians which inhabited *Lybia*. For ſuch as maintained the ſound and ſincere faith, he compelled to embrace the *Arian* hereſie, and ſuch as would not yield, he burned to aſhes, and executed with ſundry kinds of lamentable death, pulling out from ſome their tongues: of which number after their flight to *Conſtantinople*, *Procopius* ſaith, he ſaw certain of them with his own eyes, and that they ſpake as if they had no ſuch miſchance: and though their tongues were pluckt up by the roots, yet talked they very plain and diſtinctly, which was very ſtrange, and in manner incredible. Of theſe kind of people there is mention made in the Edict of *Juſtinus*: two of them (ſaith *Procopius*) loſt their ſpeech, for immediatly after they went about to talk to women, their voice was taken from them, and the Martyrs gift remained no longer with them.

It may ſeem ſtrange how men ſhould ſpeak without tongues.

Chap. XV.

Of Cabaon, *Captain of the* Mauruſians.

ANother miracle (beſides the aforeſaid) worthy of admiration, is remembred of him to have been wrought by the power of our Saviour among men, who though they were ſuch men as were not of one opinion with us, yet led they a godly life. He ſaith that *Cabaon* was Governor of the *Mauruſians*, inhabiting about *Tripolis*. This *Cabaon* (I will uſe the proper words of *Procopius*, who orderly diſcourſed hereof) as ſoon as he perceived that the *Vandals* took armour againſt him, did as followeth. Firſt, he commanded all the ſubjects within his Dominions, to refrain from all unrighteouſneſs, to abſtain from ſuch meats which provoked to ſenſuality, and eſpecially to forgoe the company of women. Next he made two trenches, pitching in the one his own tent and pavilion, with all his men: in the other he ſhut up the women, threatning that whoſoever repaired unto the womans trench, ſhould dye the death. Afterwards he ſent to *Carthage* a ſcout-watch, commanding that as ſoon as the *Vandals* made expedition, and prophaned any Chriſtian temple worthy of honour and reverence, they ſhould mark well what was done, and themſelves after the *Vandals* departure, purge and rid away the filth with reverence of thoſe Temples. The report is moreover, he ſhould ſay, that he knew not the God of the Chriſtians, yet that it was very like, if he was ſo mighty

as

as fame went of him, he would be revenged on them that contumeliously dealt with him, and that he would aid and assist his servants and such as honoured his blessed name. The scout-watch coming to *Carthage*, laboured to know throughly the *Vandals* expedition. And when the *Vandals* marched towards *Tripolis*, the spies came dragling after in beggars weed and base attire. The *Vandals* even the first day spoiled the Temples of the Christians: filled them with horses and other beasts: left no beastliness or contumely unpractised: took their fill of sensuality and intemperancy: laid the Priests in hold, scourged their sides, rent their backs with the lash of the whip, made many of them to serve them, and become their drudges. After their removing, *Cabaons* scout-watch did as they were commanded. For they fell a purging of the Temples, they carried out the dung, they lighted all the tapers, they honoured the Priests, they behaved themselves honestly, last of all they gave mony unto the poor which sate about those Temples. This being done, they trudged after the *Vandals* in all that voyage, and as the *Vandals* continued in their hainous acts, no less did they in their humanity and godly deeds. Coming nigh to *Tripolis*, the spies prevented them with all speed, they tell *Cabaon* what both the *Vandals* and themselves had done as touching the Christian Temples, and that the enemy was at hand. *Cabaon* hearing this, made ready for battel, in the which many of the *Vandals* were slain, many taken by the enemy, and very few returned back to bring tidings of the battel. Thus did the *Maurusians* plague *Thrasimundus*, who after he had reigned over the *Vandals* seven and twenty years departed this life.

The cruelty of the *Vandals*.

The humanity of infidels.

Thrasimundus King of the *Vandals*.

Chap. XVI.

How Belisarius *made expedition against the* Vandals, *and overthrew them.*

THe same writer declareth that *Justinianus* had compassion on the Christians that were thus lamentably afflicted in those countries, and proclaimed wars against the *Vandals*, yet changed his mind by the perswasion of *John* prefect of the Courtiers: after this again, that he was admonished by a vision, to take that voyage in hand, that by revenging the injuries which the Christians sustained, he should utterly foyle the *Vandals*. Being animated with the vision, the seventh year of his reign, he sent *Belisarius* unto *Carthage*, to give the *Vandals* battel. The Admirals ship appointed for *Belisarius* was brought to shore over against the Palace, about the *Calends* of *July*: *Epiphanius* Bishop of *Constantinople* prayed as the manner was, baptized certain of his Souldiers, last of all brought them to the Admirals ship. Moreover, the said Author reporteth certain things touching *Cyprian* the Martyr which necessarily must be interlaced in this our History, he writeth thus: *All the people of* Carthage *every one do honour the most holy* Cyprian, *and have dedicated unto him a worthy Temple without the walls of the City upon the Sea-shore, and besides other godly reverence, they yearly keep a holy day in remembrance of him, which they call* Cypriana. *And the Marriners call the tempest which commonly ariseth about the time when the* Libyans *celebrate this their holiday*, Cyprians *showers. The* Vandals *in the time of* Honorichus *took by force this Temple from the Christians, thrust out the Priests very contumeliously, and thenceforth gave it unto the Arians to enjoy as their own. When the* Libyans *conceived no small sorrow, and were in great heaviness therefore, the report goeth, that* Cyprian *appeared unto them in their sleep, and said, that the Christians ought not to be sorry at all, or pensive therefore: for after a few years he would be revenged of them for that injury. Which prophecy took place in the time of* Belisarius: *for the same* Cyprian *and Martyr foretold, that after the 95 year when* Carthage *was taken and ransacked of the* Vandals, *it should be conquered by* Belisarius *the* Roman *Captain, the* Vandals *utterly foyled, the Arian opinion rooted out of* Libya, *and the Christians restored unto their Temples.*

This battel was fought *An. Dom.* 535. A godly use to baptize Ethnick souldiers, and to pray before the taking in hand of armour. *Procopius Cæsariens. Hist.*

Chap. XVII.

Of the spoils which Belisarius *brought out of* Africk *to* Constantinople.

B*Elisarius* the valiant Captain, after his return to *Constantinople*, and the victory he got of the *Vandals*, led about the City the spoiles and captives: and *Gelimeres* himself Captain of the *Vandals*, was led about the Theater in triumph, with great admiration. Of these spoils there were many precious ornaments, to wit, of *Genaerichus*, who had rifled

riſled (as I ſaid before) the Palace of *Rome*, whenas *Eudoxia* wife to *Valentinianus* Emperor of the *Romans* inhabiting the Weſt Dominions of the world, loſt her husband through the treaſon of *Maximinus*, was her ſelf very contumeliouſly defloured, ſent for *Genzerichus*, and promiſed to deliver the City into his hands. Then came *Genzerichus*, ſet *Rome* on fire, and brought *Eudoxia* with her daughters into *Vandalia*. At the ſame time together with other monuments, he took away ſuch things as *Titus* the ſon of *Veſpaſian* after the winning of *Jeruſalem* had carryed to *Rome*, that is to ſay, ſuch monuments as *Solomon* had conſecrated unto God whom he honoured greatly. All which *Juſtinianus* ſent back again to *Jeruſalem*, for to ſet forth the ſervice of Chriſt our God, and therein verily (as it was very meet) he did God good ſervice, ſeeing they were conſecrated to him before. *Procopius* remembreth, that then alſo *Galimeres* beholding all that was done, fell proſtrate upon the ground before *Juſtinianus* the Emperors feet, and repeated in his mother tongue that divine ſentence of *Solomon*: *Vanity of vanities, and all is but vanity.* *Eccleſiaſt* 1.

Chap. XVIII.

Of the Phœnicians *who fled from the face of* Joſue *the ſon of* Nave. *Of* Theodorichus *the* Goth, *and the things from his reign at* Rome *unto the time of* Juſtinianus, *and how* Rome *was again recovered by the* Romans.

Procopius writeth of another thing worthy of memory and great admiration, which was not written before his time. He ſaith, that the *Mauruſians* a *Lybian* Nation were driven out of *Paleſtina* and came to *Lybia*: that theſe were the *Gergeſits*, *Gebuſits* with other Nations, whom holy Scripture teſtifieth to have been overcome by *Joſue* the ſon of *Nave*: that it may be juſtified for truth by the Epigram he ſaw with his own eyes engraven in *Phœnician* letters, hard by a Font: where there ſtood two pillars of white ſtone. The words are theſe: *We are they which fled from the face of* Joſue *the robber, the ſon of* Nave. Thus it came to paſs, that theſe things were forgotten when *Lybia* the ſecond time was ſubdued of the *Romans*, and payed yearly tribute, as in times paſt. It is reported that *Juſtinianus* repaired again a hundred and fifty Cities, of which number ſome had been utterly deſtroyed, ſome other for the moſt part gone to ruine: that he ſet them forth with ſuch majeſty, with ſuch ornaments, and with ſuch workmanſhip both of publick and private building, environing them with ſtrong wals, and other goodly building wherewith Cities are adorned, and the divine Godhead honoured in his throne of majeſty, laſt of all, with ſo many conduits partly for profit, and partly for ſhew, whereof ſome were then firſt erected, and ſome other repaired, that nothing could poſſibly be done more excellent. Now I come to diſcourſe of the affairs in *Italy*, wherefore ſome part is artificially handled by *Procopius Rhetor*. As ſoon as *Theodorichus* (mentioned before) took *Rome*, vanquiſhed *Odoacer* the tyrant, governed the *Romane* Empire for a while, and departed this life, *Amalaſuntha* his wife governed the Common-weal inſtead of *Aſtalarichus* her ſonne, whom *Theodorichus* begat upon her, and ſo ruled the Empire with ſuch circumſpection, that in her doings ſhe ſeeming rather a man than a woman. She firſt of all perſwaded *Juſtinianus* to be ſo willing to war with the *Goths*, and ſent Embaſſadors unto him touching the conſpiracy that was brought againſt her. But when *Aſtalarichus* being of very tender years departed this life, *Theodatus* the kinſman of *Theodorichus* obtained the Weſtern Empire. He at the coming of *Beliſſarius* into the Weſt, delivered up the Crown, for he had more mind to ſtudy than skill to wage battel. At that time alſo *Vittiges* a valiant man was Captain of the *Romane* power in the Weſt Dominions. Yet we have to learn by the Hiſtory of *Procopius*, that when *Beliſſarius* came to *Italy*, *Vittages* left *Rome*: that *Beliſſarius* came with his army into the City of *Rome*: that the *Romans* opened their gates, and received him moſt willingly, for *Silverius* the Biſhop had brought this to paſs, and had ſent as touching that matter, *Fidelius* the Surveyor of *Aſtalarichus* unto *Beliſſarius*. Wherefore the City was yielded unto *Beliſſarius* without ſhedding one drop of bloud, and *Rome* again was ſubdued by the *Romanes*, threeſcore years after the *Goths* had taken it, the ninth of *Apellaus*, after the *Romanes*, *December*, and the eleventh year of *Juſtinianus* reign. *Procopius* writeth moreover, how that after all this, when the *Goths* beſieged *Rome* afreſh,

Rome was recovered, and the *Goths* vanquiſhed, *Anno Dom.* 539.

afresh, *Belisarius* suspecting *Silverius* the Bishop of treason, banished him into *Greece*, and placed *Vigilius* in his room.

Chap. XIX.

Of the people Eruli, *how they received the Christian Faith in the time of* Justinian.

About the same time (saith *Procopius*) *Eruli* who in the time of *Anastasius* the Emperor passed over the river *Danubius*, being courteously intreated of *Justinian*, and rewarded with great summes of money, received every one from the highest to the lowest the Christian Religion, and changed their brutish and barbarous trade of life, into modest and civil behaviour.

Chap. XX.

How the Goths *won* Rome, *and* Belisarius *the second time recovered it.*

THe aforesaid Author declareth, that after the return of *Belisarius* into *Constantinople*, with *Vitiges*, and the spoil he carried out of *Rome*, *Totilas* became Emperor, and the City again was subdued of the *Goths*: that *Belisarius* the second time came to *Italy*, recovered *Rome*, gave the *Medes* battel, and was sent for by the Emperor to *Constantinople*.

Chap. XXI.

How the people Abasgi *about that time received the Faith.*

IT is recorded moreover by the same Writer, that the people *Abasgi* being brought unto a more civil kind of life, received about that very time the Christian Faith: that *Justinianus* the Emperor sent unto them one *Euphrata* an *Abasgian* born, and of the Court Eunuchs, for to charge them that none of all that Nation should offer violence to nature and geld himself. For the Emperors Chamberlains, whom commonly we call Eunuchs, were oftentimes taken of that Nation. Then also *Justinianus* the Emperor erected a Temple unto the Mother of God among the people *Abasgi*, and ordained them Priests, of whom they were throughly instructed in the principles of Christian Religion.

Chap. XXII.

Of the people which inhabit Tanais, *how then they became Christians: and of the Earthquakes in* Greece, Bœotia *and* Achaia.

THe aforesaid Historiographer hath written, that the Nation dwelling about *Tanais* (the inhabitants of that region do call the river that runneth out of the fen of *Maotis* into *Pontus Euxinus*, *Tanais*) requested *Justinianus* to send them a Bishop: and that *Justinianus* was very carefull of their sute, and sent them a Bishop with heart and good will. He declareth moreover, and that in good order, how the *Goths* in the time of *Justinian* brake out of the fen of *Maotis* into the *Roman* Dominions: that there happened strange earthquakes in *Greece*, *Bœotia*, *Achaia*, and the Countreys about *Crisæus* haven: that many Regions were destroyed, and Cities overthrown: and that there happened also opening and gaping of the earth, which in some places closed together again, and in some other places continued so still.

Chap. XXIII.

The expedition Captain Narsis *made into* Italy, *and his piety Godwards.*

Procopius discourseth how *Justinian* sent Captain *Narsis* into *Italy*: how he overcame *Totilas*, afterwards *Teias*, and how *Rome* was now taken the fifth time. It was reported moreover by such as accompanied *Narsis* in that voyage, how that when he prayed unto God, and offered unto him his bounden duty and service, the Virgin *Mary* the mother of God appeared unto him, prescribed the time when he should deal with the enemy, and that he should not gird himself to battel before he had a sign given him from Heaven. Many other acts worthy of memory were done by this *Narsis*. For he won *Buselinus* and *Syndualdus*, and subdued many other Countreys reaching unto the Ocean Sea. Which things *Agathius Rhetor* hath written of, and be not as yet come to our hands.

Chap. XXIV.

How Choſroes *fretting with envy at the proſperous affairs of* Juſtinianus, *took armour againſt the* Romans, *deſtroyed many Cities, and among others, great* Antioch.

IT is laid down in writing by the ſame *Procopius*, that *Choſroes* hearing of the proſperous ſucceſſes which befell unto the Empire of *Rome*, both in *Libya* and *Italy*, fretted within himſelf for envy, and charged the Emperor that he had done certain things contary unto the Covenants agreed upon between them, and therefore that their League was broken: that *Juſtinianus* at the firſt ſent Embaſſadors unto *Choſroes*, intreating him not to break the perpetual League that was concluded, neither to diſſolve that link of love and peace that was knit between both Countreys, but if there were any raſh enterprize committed, or any quarrellous occaſion given, it might friendly and lovingly be put up: that *Choſroes* of ſpight and malice which boiled within his breſt, would by no means be brought to any good order, but gathered a great Army, and aſſaulted the marches of the *Roman* Dominions in the thirteenth year of *Juſtinianus* reign. He writeth moreover, how that *Choſroes* took *Syrus*, a City upon the ſhore of *Euphrates*, but covenanting with them one way, dealt with them another way, and that moſt leudly; for look what he promiſed that would he never perform: he won that City more with falſhood and ſubtilty than by force of arms. Alſo he ſet *Berœa* on fire, and came with violence againſt *Antioch* when *Euphremius* governed the Biſhoprick, who left at that time the City, becauſe none of the eſpies which he had ſent forth were returned unto him: whoſe politick fore-ſight, as report goeth, preſerved the Church and all that belonged thereto. For he adorned it with goodly Monuments, thereby to redeem it from the violence of the enemy. The ſame Author declareth with a vehement ſtyle, eaſie to move any Reader, how the ſaid *Choſroes* took *Antioch*, deſtroyed all with ſword and fire, and how afterwards he came to *Seleucia*, then to *Daphne* the Suburbs thereof, laſt of all to *Apamia*, whoſe Church *Thomas* governed, a man very famous both for life and learning. This *Thomas* ſticked not to accompany *Choſroes* unto the Theatre, there to behold the running at tilt (though the Canon of the Church forbad it) to the end in ſo doing he might uſe all means poſſible to mitigate and aſſwage his fury. The report goeth, when *Choſroes* demanded of him: *Would ye ſee me in your City?* That he anſwered; *I ſpeak unfeignedly, and as I bear faith unto God, I would not gladly ſee you there.* *Choſroes* marvelled at his liberty of ſpeech, and reverenced the man highly, as he deſerved, for the truths ſake.

Chap. XXV.

Of the miracle wrought at Apamia *by the virtue of the reverend Croſſe.*

SEeing that by diſcourſe of our Hiſtory we are fallen to intreat of this matter, it ſhall not be amiſſe here to remember a certain miracle worthy the noting, and wrought at *Apamia*. As ſoon as the Citizens of *Apamia* heard ſay that *Antioch* was ſet on fire, they requeſted *Thomas* (ſpoken of before) to bring forth (although it were contrary unto order and cuſtom) the wholſome and lively Croſſe, and to ſet it before them all, to the end they might behold and imbrace it when their laſt hour came, for therein the only health of man conſiſted: and now taking their voyage into another world, they might have the reverend Croſſe for their wayfare to ſafe conduct them into a better ſoil. Wherefore *Thomas* did as they requeſted him, and after the limitation of ſome certain time for the preparation thereof, he brought forth the lively Tree of the Croſſe, that all the neighbours might come together and participate of the health that proceeded thereof. Thither went my parents, together with others, and took me in their hand being a child, and then going to ſchool. After we were licenced to honour and imbrace the reverend Croſſe, *Thomas* lifted up his hands, and let all ſee the wood of the Croſſe, whereby the old curſe of ſin was wiped away, and compaſſed the Sanctuary, as the uſe was upon high and ſolemn Feaſts. But as *Thomas* paſſed from place to place, there followed him a great flame, not of burning, but of ſhining fire, inſomuch that

The ſight of the Croſſe in that lamentable plight ſerved them as a remembrance to truſt only in him that died thereon.

to

to mens ſeeming all the place where he ſtood and ſhewed unto people the reverend Croſſe, was inflamed. This was done not once nor twice, but oftner, when *Thomas* went about, and the people gathering together, requeſted him ſo to do. Which ſight foreſhewed unto the Citizens of *Apamia*, the health and ſafeguard that was to enſue after. Wherefore there was a picture ſet in the roof of the Sanctuary, at the foot whereof this miracle was written for ſuch as were ignorant thereof. This picture was preſerved untill that *Adaarmanes* and the *Perſians* invaded that Countrey, and burned both Church and City. Thus ended all that circumſtance. *Choſroes* in that voyage of his, having prophaned the holy League, committed at his pleaſure other hainous acts agreeable with his light and unconſtant behaviour, yet not decent for a man endued with reaſon, much leſſe fit for a Prince, which hath regard of his word and promiſe.

This miracle was not by virtue of the croſſe, but by the providence of God to comfort his people, who were not aſhamed of him that died on the croſſe.

Chap. XXVI.

The expedition of Choſroes *made againſt* Edeſſa.

Furthermore the ſame *Procopius* hath laid down in writing the things which of old were remembred, touching *Edeſſa* and *Agbarus*, and how Chriſt wrote an Epiſtle unto *Agbarus*: Again, how *Choſroes* made another invaſion, and determined to beſiege *Edeſſa*, hoping to diſprove the report and fame that was ſpread far and nigh of that City, to wit, that no enemy would ever be able to ſubdue *Edeſſa*. Which thing is not mentioned at all in the Epiſtle which Chriſt our God wrote unto *Agbarus* (as it is to be ſeen in the Hiſtory of *Euſebius Pamphilus*, where the Epiſtle is laid down word by word) yet it is not only noiſed, but believed of the faithfull, and the event falling out confirmed the report to be true. For when *Choſroes* went about to take the City, although he made many an aſſault, and raiſed a wonderfull great countremure, ſo that he might eaſily ſcale the wals of the City with ſundry other engines, yet went he away and could not prevail. And how it ſo fell out I will declare. *Choſroes* firſt commanded his ſouldiers to carry thither a great pile of Timber, howſoever they were for to beſiege the City, which was in manner as ſoon done as ſpoken. The Timber being framed round, and earth heaped in the midſt, it was ſet right over againſt the wals, and raiſed by little and little, with Timber and other filling ſtuff, untill it came to a great height, that the top thereof was higher than the wals of the City: from whence they ſhot at the City, and at ſuch as hazarded their lives in defence of the wals. The Citizens ſeeing this countremure, much like an high Mountain to draw nigh their City, and that by all likelihood the enemy would come in on foot, they got them very early, and made a ditch over againſt their hillock, threw fire therein, that the flame might take hold of their Timber, and make their countremure even with the ground. This being done and fire caſt in, it fell not out as they wiſhed, becauſe the fire could not break out, and take into the air for to conſume the pile of Timber. Laſt of all, whenas they ſeemed now to yeeld, deſpairing of their ſafety, they bring forth an Image, which God himſelf, and not the hands of man, had ſhaped, the which Chriſt had ſent unto *Agbarus*, when *Agbarus* deſired to ſee him. This holy picture they drew through the ditch they had made, and conveyed in water; of this water they threw upon the pile and heap of Timber, ſo that by the providence of God aiding and aſſiſting the faith of ſuch as practiſed the circumſtances, that which they could not bring to paſſe before, is now eaſily compaſſed. For immediately the undermoſt wood took fire, and was quickly burned into coals, the flame flaſhed upwards, and ſet the whole pile on fire. The *Edeſſaans* being beſieged, and eſpying at length that both ſmoke and flame broke out, deviſed this ſleight which followeth for to deceive the enemy. They called for little flaggons, filled them full of Tow, Hirds, Brimſtone, with other kind of ſtuff that eaſily would take fire, and threw them upon the enemies pile or countremure. The flagons being violently thrown and chaſed, yeelded forth ſuch clouds of ſmoke, as darkned altogether the ſmoke and flame that roſe of the enemies pile, ſo that as many as were ignorant of the policy, thought verily there was no other ſmoke ſave that which proceeded from the flagons. But the third day after, the flames were eſpied to flaſh out of the earth, and then the *Perſians* which fought on the countremure, perceived the danger they ſtood in. Notwithſtanding all this, *Choſroes* going about to withſtand the power and might of God, brought the Conduits which were without the wals of the City unto the pile, hoping thereby to quench the fire. But the fire received the water as if it had been oyl, brimſtone, or ſome

All that was done here is referred unto the providence of God, and the faith of the *Edeſſaans*, not to the picture.

other ſuch like thing, raged out of meaſure, burned all to aſhes, and brought the pile even with the ground. In the end *Choſroes* deſpairing altogether of his purpoſe, perceiving what reproach and infamy he had incurred, becauſe he determined to conquer the God whom we honour and worſhip, returned home with ſhame enough.

Chap. XXVII.

Of the ſtrange viſion that was ſeen at Sergiopolis.

ANother thing yet done by *Choſroes* at another time at *Sergiopolis*, I think beſt to lay here down in writing, which is both worthy the penning, and the knowledge of the poſterity. *Choſroes* made preparation to aſſault this City alſo, and to beſiege it. Being come the wals, the Citizens within and the enemy without fell to parly, and concluded that the City was to be redeemed with the holy treaſure and monuments, among which one was the Croſs ſent thither by *Juſtinian* and *Theodoræ*. When theſe things were brought unto *Choſroes*, he demanded of the Prieſt and *Perſians* which were ſent for that purpoſe, whether there were any more left behind? To whom, one whoſe lips were not acquainted with the truth, made anſwer, that there remained certain other monuments, which a few Citizens concealed. Yet the meſſengers that brought away the treaſure with other jewels, had left behind nothing that was of gold or ſilver, but of ſome other ſtuff that was far more precious, and conſecrated unto God, namely the holy reliques of *Sergius* the valiant Martyr of Chriſt, which lay in a long cheſt that was overlaid with ſilver. Wherefore *Choſroes* being perſwaded with the aforeſaid words, let his hoſt go to beſiege the City and to win it. But they eſpied upon a ſudden a great multitude of men upon the wals, fenced with ſhields, and ready to fight for the City: they were amazed, and wondring at the multitude and armour, they went back unto *Choſroes*, and told him the whole. When he was again given to underſtand that there were but very few left in the City, and that they were either ſpent with age, or of tender years (for all that were of ripe years and mans eſtate, had been rooted out) he took that of a ſurety to be a miracle wrought by the holy Martyr: he was ſtricken with fear, and had the Chriſtian faith in admiration: he returned home, and (as report goeth) was baptized in his latter days.

When a man is either pricked in conſcience or other-wiſe fearfull, any falſhood will ſeem true, and a Mouſe is then as big as a Bear.

Chap. XXVIII.

Of a peſtilent diſeaſe which continued two and fifty years.

An. Dom. 544. NOw I am about to declare a certain Hiſtory which was not penned unto this day: it is of a certain peſtilent diſeaſe, which plagued mankind the ſpace of two and fifty years, and prevailed ſo much, that it deſtroyed in manner the whole world. For it is reported, that this contagious diſeaſe lighted upon *Antioch*, two years after the *Perſians* had taken the City: in ſome part much like that which *Thucydides* hath deſcribed, in other reſpects far unlike: it began in *Æthiopia*, even as that which *Thucydides* wrote of, and ſpread it ſelf afterwards throughout the whole world, neither was there almoſt any one that eſcaped the infection thereof. It raged ſo vehemently in ſome Cities, that all the inhabitants thereof were diſpatched: with other Towns it dealt more gently and mildly. Neither began it at any one certain time of the year, neither did it ceaſe nor relent after one manner and order: for in ſome places it entred with Winter, in ſome other places about the end of the Spring, in certain Countreys about the mids of Summer, in certain others in Autumn. In ſome Regions when it had infected ſome part of one City or other, it left the reſt untouched. Then might a man have ſeen very oft where this malady reigned, certain families wholly diſpatched, at another time one or two rooted out, and all the City beſides not once viſited. Moreover (as we have marked diligently) the families which eſcaped this year were alone, and none others diſpatched the next year. And that which is moſt of all to be marvelled at, if any which inhabited the infected Cities fled into other Countreys where the ſickneſſe was not, they only were viſited, although they removed (hoping that way to ſave their lives) out of the contagious into the clear. This calamity during the term and compaſſe of theſe years, which they call Revolutions, paſſed through both Town and Countrey; but the greateſt mortality of all fell upon mankind the ſecond year of the Revolution, which comprized the term of fifteen years: ſo that I my ſelf, which write this Hiſtory (for it will not be amiſſe to enterlace this, that the conſequents may agree with the premiſſes) while as yet I frequented the Schools, was then troubled with

an impostume or swelling about the privy members, or secret parts of the body. Moreover, in proces of time, when this sickness waxed hot, and dispatched diversly and sundry kinds of ways, it fell out to my grief and sorrow, that God took from me many of my children, my wife also, with divers of my kinsfolks, whereof some dwelled in the City, and some in the Country. Such were my adventures, and such were the calamities which the course of those lamentable times distributed unto me. When I wrote this I was fifty eight years old. Not two years before, this sickness had been four times in *Antioch*, and whenas at length the fourth revolution and compass was past, besides my aforesaid children, God took away from me a daughter and a nephew of mine. This disease was compound and mixt with many other maladies. It took some men first in the head, made their eys as red as blood, and puft up their cheeks: afterwards it fell into their throat, and whomsoever it took it dispatched him out of the way. It began in some with a flix, and voiding of all that was within them, in some other with swelling about the secret parts of the body, and thereof arose burning feavers, so that they died thereof within two or three days at the furthest, in such sort, and of so perfect a remembrance, as if they had not been sick at all. Others died mad, and carbuncles that arose of the flesh, killed many. It fell out oftentimes that they which had this disease and escaped the first and second time, died thereof afterwards. The order and manner that men came by this disease, was so divers, that it cannot with pen be expressed. Some had it by keeping of company and lying together: some other only by touching and frequenting the infected houses: some again took it in the Market. Many of them which fled out of the contagious Cities, and were not visited themselves, infected where they came. Others which kept company with the sick, and touched not only the sick, but the dead also, were not sick at all. Other some, who gladly would have died for the sorrow they conceived, because their children and dear friends were departed, and therefore thrust themselves among the sick, could not have their wils, the sickness did as it were flie away from them. This pestilent disease, as I said before, reigned throughout the whole world the space of two and fifty years, and exceeded all the diseases that ever had been before. *Philostratus* wondred at the plague which was in his time, because it continued fifteen years. But the things that are to come, are uncertain and unknown unto men, and they tend to the end which God hath appointed, who knoweth both their causes, and what shall become of them. Now let us return where we left, and prosecute the rest of *Justinianus* reign.

Evagrius is visited with his family.

Βυβών is both the secret part of the body, and the disease.

The age of *Evagrius* when he wrote this History.

CHAP. XXIX.

The unsatiable desire and greedinesse of Justinian *in getting of money.*

JUstinianus had so unsatiable a desire of mony, and so shamefull a mind towards other mens possessions, that for love of gold he made sale of his Subjects goods, unto the Magistrates, unto the Tribute-gatherers, and unto such as mischieved others upon no occasion. He deprived many, nay, an innumerable sort of people, which injoyed great possessions, upon false and feigned causes, of all that they had. If any harlot bore mind unto any mans wealth, and feigned that she had company and familiarity with him, immediatly all that belonged to law and justice (so that she made *Justinianus* partaker of her shamefull booty) was of no force, and all his goods, whom she had falsly accused, was brought into her house. Furthermore, he was so liberal and bountifull, that he builded many holy and gorgeous Churches, that he erected many other houses, where both men and women, old and young, and such as were visited with sundry diseases, might be diligently looked unto: and to bring these things about, he layed aside great sums of mony. He wrought many other good deeds, no doubt very holy and acceptable unto God, if that either he, or others whosoever that bring such things to pass, caused, or do procure them to be done of their own proper goods, and offered unto God for sacrifice their lives and conversation void of spot and blemish.

CHAP. XXX.

The description of the Church of Wisdom *in* Constantinople, *and of the holy Apostles.*

THe aforesaid *Justinianus*, besides sundry other holy Churches of goodly workmanship, erected to God and his Saints, founded in *Constantinople* the notable and worthy building, I mean the gorgeous Church of *Wisdom*, such a one as the like whereof hath

not been ſeen heretofore, the which ſo paſſed for beauty and ornature, as may not for the worthines therof ſufficiently be expreſſed. Yet will I do mine endeavour to deſcribe the ſame. The roof of the Sanctuary being lifted up on high with four Arches, was of ſuch height, that they which ſtood beneath on the ground and looked upwards, could hardly ſee the ridge and the top of the valted circle: Aagain they that were above, were they never ſo courageous, durſt not look down, neither once behold the foundations. The Arches from ground to the roof (ſo far do they reach) are open and empty. On the right ſide of the Temple, and the left-hand as ye go in, there are goodly pillars ſet in order, and made of ſtones that were brought out of *Theſſalia*. There are alſo high lofts underſet and ſtaid up with other ſuch like pillars, where they that are diſpoſed may ſee and hear the myſteries handled. There the Empreſſe uſeth to ſit upon the holidayes, when the bleſſed Communion is celebrated. Theſe pillars though they reach up both on the Eaſt and Weſt ſide of the Temple, hinder not at all the ſight of ſo worthy a building, and unto theſe ſollars there are porches of pillars, whoſe tops are likewiſe wrought and turned with little Arches. But to the end I may lively paint forth the portracture of this worthy building, I think beſt here to lay down how many foot it was in length, how many in breadth, and how many in height: in like ſort of the Arches, how many foot they were in compaſſe, and how many in height. The manner was as followeth. The length from the door over againſt the holy *cup, in the which the unbloudy ſacrifice is offered: unto this cup and holy veſſel was one hundred and fifty foot. The breadth from North to North-eaſt was an hundred and fifteen foot. The height from the top of the circle in the roof, unto the pavement on the ground, was an hundred and fourſcore foot. The breadth of every Arch was threeſcore and ſix foot. The length of the whole Temple from Eaſt to Weſt was two hundred and threeſcore foot. The breadth over the Arches in the light and open body of the Church was threeſcore and fifteen foot. There are two other goodly porches to the Weſt ſet up very ſtrongly of either ſide with a wide entry in the midſt. Furthermore the ſame *Juſtinian* builded the Temple of the holy Apoſtles, inferiour to none other, where both Emperors and Prieſts moſt commonly are buried. But of theſe things thus much ſhall ſuffice.

* κόγχη ſignifieth any veſſel that is hollow on the top, and ſo conſequently here to be taken for a cup.

Chap. XXXI.

Of the folly rather than the friendſhip of Juſtinian, *in favouring too much ſeditious perſons and robbers.*

Behold the properties of this *Juſtinian*, whom the *Civilians* do ſo honour and reverence. Yet if any good thing be found in him, it deſerveth commendation.

AS yet I have more to ſay of *Juſtinian* beſides the aforeſaid, and whether it may be referred unto the naughtineſſe of his nature, or the fearfulneſſe of his faint courage, I am not able to ſay: yet was it ſuch a thing as paſſed all brutiſh and ſavage cruelty, and ſure I am it began of that popular ſedition, whoſe watch-word was *Nica*, by interpretation *overcome*. It pleaſed *Juſtinian* ſo earneſtly to hold with the faction of them which were called *Praſini*, that it was lawfull for them without correction, at noon-day, and in the midſt of the City to ſlay their adverſaries, and they not only ſtood in awe of no puniſhment, but alſo were thought worthy of great honour; ſo that in the end it fell out that there were many homicides. It was lawfull for them to ruſh into other mens houſes, to ſpoil them of their proper treaſure, and to ſell men leaſes of their own lives. And what Magiſtrate ſoever went about to reſtrain them, he did nought elſe ſave heap coals on his own head. Whereupon a certain Magiſtrate of the Eaſt, going about to chaſtiſe theſe rebels, clapped gives on their feet for to bridle their violence, and was led himſelf through the midſt of the City, and grievouſly tormented with fetters. *Callinicus* alſo Lieutenant of *Cilicia*, when two *Cilicians*, *Paulus* and *Fauſtinus* both murtherers rebelled againſt him, and conſpired his death, becauſe he put in ure the penalty, which the Law had ordained for ſuch malefactors, was himſelf hanged on the gallows, and endured this puniſhment for his good conſcience and execution of the Laws. Hereupon it fell out that ſuch as were of the other faction, being driven to leave their dwelling places, and could no where be lodged, but were toſſed hither and thither, as ſhamefull miſcreants, fell to aſſault travellers, to rob and to ſteal, and to murther every one that met them; untill it grew unto ſuch outragiouſneſſe, that all places ſounded of untimely ſlaughter, of ſpoiling and other ſuch like hainous offences. Yet at length ſome good mood was found in him that made him to change his mind, and to execute ſuch kind of men, ſuffering

ing the Law to take place againſt them, whom he permitted aforetime to rage throughout the Cities, like *Barbarians* and bloudſuckers. But to diſcourſe of theſe things ſufficiently, time will not ſerve, neither will my pen be able to paint them accordingly. By theſe few ye may conjecture of the other horrible acts which *Juſtinian* committed.

Chap. XXXII.

Of Barſanuphius *the Monk.*

THere lived about that time very godly men, who in many places wrought great miracles, ſo that their fame was every where ſpread abroad. Of which number one was *Barſanuphius* an *Egyptian* born. This man led his life in a Monaſtery hard by *Gaza:* and though he were in the fleſh, yet bridled he the motions thereof, inſomuch that he did many notable miracles. It is thought that he ſhut up himſelf in a certain cabin: and ſince the time he went in, for the ſpace of fifty years and more, that he was never ſeen of any, never took ſuſtenance or any other thing on earth. When *Euſtochius* Biſhop of *Jeruſalem* would not believe it to be true, but took it for a fable, he went and digged up the cabin where this holy man had pend himſelf; and as report goeth, there aroſe out thence fire, which almoſt burned ſuch as came thither with him.

Believe it who will, there is none I trow that wil blame *Euſtochius*, for counting it a tale of a tub. If he was not ſeen in all that ſpace, how was it known that he did not eat?

Chap. XXXIII.

Of Symeon *the Monk, who feigned himſelf to be a fool for Chriſts ſake.*

THere was at *Emeſa* a man whoſe name was *Symeon*, who laying aſide all deſire of vain glory, although he was wiſe in every reſpect, and repleniſhed with the grace of God, yet ſeemed he unto ſuch as knew him not, as if he had been a ſtark fool. He lived for the moſt part a ſolitary life, neither did he make any man privy either when, or what he prayed unto God, neither at what time he alone faſted or refreſhed nature by taking of ſuſtenance: ſometime when he walked in the open ſtreet or market-place, he ſeemed far from the common trade of living, nay, he ſhewed himſelf as though he had neither wit nor underſtanding. Again, if hunger drave him into a tavern, he would feed upon pottage, meat, and whatſoever firſt came to his hand. If in caſe any did him obeyſance, and ſaluted him with the bowing of the head, he would ſtreight be angry and get him thence with ſpeed, fearing leaſt the common people would eſpy his virtue. Thus was *Symeon* wont to do at his being in the market. Yet there were ſome with whom he made himſelf familiar, and that unfeignedly. Of which number one had a maid that was raviſhed and gotten with child, and being compelled by her maſter and miſtreſſe openly to reveal the father, and him that plaid ſo leud a part: made anſwer, that *Symeon* had ſecretly lain with her, and that ſhe had conceived of him, and that ſhe would not only ſwear it to be true, but alſo if need were, prove it with plain evidence. *Symeon* hearing of this, ſaid it was ſo indeed, that he was a man as other men were, and that the fleſh was a frail thing. When the rumour thereof was noiſed abroad, and *Symeon* therefore, as it was very likely, defamed for ever; he got him out of ſight, and made them believe he was aſhamed. When the hour came that ſhe ſhould be delivered, as the manner is, ſhe lay in: her labour was ſo grievous, ſo great, and the pain ſo intollerable, that the poor ſilly wretch was ready to yeeld up the ghoſt, yet was ſhe not rid of her burthen. Wherefore when *Symeon* (who of ſet purpoſe came thither) was intreated to pray unto God for her: his anſwer was, that the woman was not like to be delivered, before ſhe confeſſed truly, who was the father of the child. When ſhe had ſo done, and named them the true father, immediately the child came ſprauling out of the womb, and truth played the office of the midwife. The ſame *Symeon* was ſeen on a certain time to go into an harlots houſe, who ſhut the door after him, and tarried there a long while, when none was within but they two. Again, he was ſeen to unlock the door, and to put out his head, looking about whether he could ſee any, the which verily cauſed great ſuſpicion, inſomuch that ſuch as beheld him, called the harlot unto them, demanded of her, what buſineſſe *Symeon* had in her houſe? Which ſwore unto them, that for want ſhe had not taſted of any thing in three days before, ſave only water? that *Symeon* had brought her victuals, and a bowl of wine: that he had ſhut the door and

It is meer folly, and a diſhonor unto God, for a man to ſlander himſelf

The ſimplicity of old time deceived many a godly man: if the like were done in theſe days, there were no cloak for it.

and covered the Table: that he had commanded her to ſit down and to eat her fill, and that ſhe was ſufficiently chaſtized and brought low enough with abſtinence. When ſhe had made this proteſtation, ſhe ſhewed them the fragments which remained of *Simeons* victuals. Furthermore the ſelf ſame *Symeon* a little before the earthquake which ſhook in pieces *Phœnicia* on the Sea-ſhore (at what time *Berytus*, *Biblium* and *Tripolis*, were lamentably turned to the ground) took a whip in his hand, and beat many of the pillars which ſtood in the Market-place, crying theſe words: *Stand faſt, be ſure of your footing, ye are like to dance ſhortly.* Wherefore becauſe he was wont to do nothing unadviſedly, they that were then preſent, and beheld the circumſtance, noted diligently what pillars he overskipped without ſtripes, which verily not long after were overthrown with the violence of the earthquake. Many other things are remembred to have been done by him, which require a peculiar volume, if they be ſufficiently handled.

Chap. XXXIV.

Of Thomas *the Monk which played the fool in like ſort as* Symeon *did before.*

ABout that time *Thomas* who had led a very auſtere life in *Cœloſyria*, came to *Antioch* for the relief which was yearly given thence unto his Monaſtery. This *Thomas* had been in times paſt made Prieſt in that Church. *Anaſtaſius* Biſhop of that See, becauſe *Thomas* had at ſundry times wrought him great diſpleaſure and vexation, boxed this Monk about the ears. When they that were then preſent were ſorry to ſee this combat, *Thomas* ſaid unto them: that he would take that no more at *Anaſtaſius* hands, and that *Anaſtaſius* ſhould never offer it him again. Both which fell out to be true. For *Anaſtaſius* within one day after departed this world: and *Thomas* as he went home from *Antioch* left this world, and poſted to immortal bliſſe, at the Hoſpital in the ſuburbs of *Daphne*, and was buried in the ſepulchre that was provided for ſtrangers. When they had buried one or two other dead carkaſſes in the ſame ſepulchre with him (God after his death wrought a great miracle) his corps was caſt uppermoſt, and the other carkaſſes were ſevered and puſhed far aſunder: the men ſeeing this, had the Saint in admiration, and revealed the whole unto *Euphremius*. Wherefore his moſt holy corps was carried to *Antioch* with great pomp and ſolemnity, and there was buried in the Churchyard; by occaſion whereof it came to paſſe, that the plague which then reigned in the City, ceaſed. In honour of whom the people of *Antioch* have yearly kept an holy-day unto this our time. But now let us return unto our Hiſtory.

Dead carkaſſes do commonly rather bring a plague than take it away.

Chap. XXXV.

Of Menas *the Patriarch, and the miracle then wrought in the Hebrew boy.*

WHen *Anthimus* Biſhop of *Conſtantinople* was depoſed (as I ſaid before) *Epiphanius* took his room: after the deceaſe of *Epiphanius*, *Menas* (in whoſe time a worthy miracle was wrought) ſucceeded him in the Biſhoprick. There was an old cuſtom at *Conſtantinople*, that if there remained many portions of the pure and immaculate body of Chriſt our God, young children which went to ſchool ſhould be called to eat them. When it was done, a certain mans child, in Religion an *Hebrew* or *Jew*, in trade of life a Glaſier, kept company with the other children: who after that his Parents demanded the cauſe that made him tarry ſo long behind, told them plainly the matter as it was, and how that he ate for company with the other boys. The *Hebrew* hearing this, boiled within for anger, was all ſet on rage and fury: he took and threw him into the fiery fornace, where he uſed to make his glaſſe. The mother miſſing the child, ſought him out, yet could not find him: ſhe went throughout the City, and to every ſtreet, calling upon God with deep ſighs and lamentable tears. The third day after, as ſhe ſate at the door of her husbands ſhop, being now pitifully waſted with weeping, ſhe gave out ſighs, and withall called the boy by his name. The child knowing the mothers voice, anſwered her out of the fornace. The mother burſt open the doors, and in ſhe went; ſhe was no ſooner in, but ſhe eſpied her child in the mids of the hot burning coals, yet preſerved that the fire touched him not. The child being asked, *Whether he felt not great heat and*

A ſtrange miracle if it be true. Howſoever it be, we are to take it as cheap as we find it.

and how it came to passe that he was not burned to ashes, made answer, saying; *A woman clad in purple came very oft unto me, reached me water to quench the fiery flames which compassed my body, and lastly gave me meat as oft as I was hungry.* *Justinian* hearing of this, thought good that the boy with his mother should be baptized, and that the father which refused to become a Christian, should be hanged on the gallows, at a place called *Syca*. And so an end of that.

CHAP. XXXVI.

The Bishops of the famous Cities about that time living.

WHen *Menas* had run the race of his mortal life, *Eutychius* succeeded him in the Bishoprick of *Constantinople*: after *Martyrius* Bishop of *Jerusalem* came *Salustius*, and him succeeded *Helias*: *Peter* followed *Helias*, and after *Peter*, *Marcarius* crept into the Bishoprick, whenas yet the Emperor had not given him his consent. He was afterwards deposed: for the report went of him, that he defended the opinions of *Origen*. In the See of *Alexandria*, when *Theodosius* (as I said before) was deposed, *Zoilus* governed the Bishoprick, and after his decease *Apolinarius*.

Menas. *Martyrius.* *Salustius.* *Helias.* *Peter.* *Macarius.* *Theodosius.* *Zoilus.* *Apolinarius.*

CHAP. XXXVII.

Of the fifth holy and general Council, and wherefore it was summoned.

AFter the decease of *Euphremius*, *Domninus* was chosen Bishop of *Antioch*. Now therefore when *Vigilius* was Bishop of *old Rome*, *Menas* at the first Bishop of *new Rome*, whom *Eutychius* succeeded: *Apolinarius* Bishop of *Alexandria*, *Domninus* Bishop of *Antioch*, and *Eustochius* was Bishop of *Jerusalem*: *Justinianus* summoned the fifth Council upon such an occasion as followeth. When the patrons of *Origens* opinions prevailed in many places, but specially at *New Laura* (so did they call it) *Eustochius* imployed his whole care and industry to the banishing of them. He made a voyage into *New Laura*, drove them all out of that coast, and in so doing, he seemed to put to flight the common plague and destruction of them all. They being scattered abroad into sundry Countreys, perswaded many to imbrace their opinions. There favoured them *Theodorus* sirnamed *Ascidas*, Bishop of *Cæsarea* the head City in *Cappadocia*, who was continually with *Justinian*, as one both faithfull and necessary. When this *Theodorus* incensed the Emperors Court and Palace against *Eustochius*, making relation unto them, as of an hainous and horrible matter: *Eustochius* sent *Rufus* Abbot of *Theodosius* Monastery, and *Conon* Abbot of *Saba* to *Constantinople*: both which, partly for their virtue and excellency, and partly also for the bigneſse of their Monasteries, were counted chief and principal of the Monks which inhabited the deserts. There accompanied them also other religious men, not much inferiour unto them for worthinesse. These men as their special drift, called into controversie the opinions of *Origen*, the behaviour of *Evagrius* and *Didymus*. But *Theodorus* Bishop of *Cæsarea* in *Cappadocia*, being desirous to bring them from that argument, proposed the cause of *Theodorus* Bishop of *Mopsovestia*, *Theodoritus* and *Ibas*: neither did he this without the providence of Almighty God, who disposed all the circumstances so notably, to the end every prophane and wicked opinion, of whether side soever it were, might be rooted out. First of all, when the question was propounded, whether it were lawfull to accurse the dead or no, *Eutychius* then present, a man very well seen in holy Scripture, yet none of the famous personages, or of great authority (for *Menas* was yet alive, whom he succeeded in the Bishoprick) who at that time sate to answer for the Bishop of *Amasia*: when he perceived that the Council went not right, but rather the wrong way, he told them plainly, there was nothing to be doubted in that question, neither any thing that required deliberation at all. That King *Josias* not only executed the Idol-Priests then alive, but caused also the Tombs of such as were lately deceased to be digged up. These words of *Eutychius* being so well applied, pleased them all, and satisfied them fully. *Justinianus* also hearing of this grave censure of his, preferred him to the Bishoprick of *Constantinople* immediately after the death of *Menas*. *Vigilius* sent his consent in writing unto the Council, but came not thither himself. When *Justinianus* demanded of the Council, what they thought of *Theodorus*, what they said to the things which *Theodoritus* had written against *Cyril*, and to his twelve points of the Faith: last of all, what their opinion was of the Epistle which *Ibas* wrote unto *Maris*

An. Dom. 555.

Eutychius.

Vigilius Bishop of *Rome.*

Maris the *Perſian*: when they had read many pieces of *Theodorus* and *Theodoritus* works, and proved manifeſtly that *Theodorus* had been lately condemned, and his name wiped clean out of the holy Catalogue or Regiſtry: when they had concluded alſo, that hereticks were to be condemned after their deceaſe, and with general conſent to accurſe not only *Theodorus*, but alſo the words of *Theodoritus* againſt the twelve points of the Faith laid down by *Cyril*, and againſt the true and right Faith, together with the Epiſtle of *Ibas* unto *Maris* the *Perſian*, they laid down their cenſure in ſuch order as followeth: *Seeing our great God and Saviour Chriſt Jeſus hath ſpoken as it is in the Parable of the Goſpel*, &c. And a little after: *We condemn and accurſe not onely all other hereticks heretofore condemned by the foure holy Councils above-mentioned, and by the holy Catholick Church, but alſo* Theodorus *Biſhop of* Mopſoveſtia *with his wicked books, together with the ungodly works of* Theodoritus, *impugning partly the true Faith, with the twelve points of moſt holy* Cyril *concerning the Faith, and partly alſo the holy Council of* Epheſus, *and what other things ſoever the ſame* Theodoritus *hath publiſhed in defence of* Theodorus *and* Neſtorius. *Moreover we condemn the wicked Epiſtle which* Ibas *wrote unto* Maris *the Perſian.* When they had enterlaced certain other things, they laid down fourteen Points or Articles of the true and ſincere Faith. Thus have we learned that theſe things were handled. When bils were exhibited unto the Council by *Eulogius*, *Conon*, *Cyriacus* and *Pancratius* the Monks, againſt the doctrine of *Origen*, *Adamantius*, and ſuch as imbraced his errors, *Juſtinianus* asked of the Council, what they minded to do as touching theſe things? He annexed alſo unto the foreſaid, the copy of one certain bill, together with the Letters of *Vigilius* written in that behalf. Whereby we may learn how *Origen* indeavoured to ſtuff the plain and ſimple Doctrine of the Apoſtles with the tares of *Gentiles* and *Manichees*. To be ſhort, when they had cried againſt *Origen*, and againſt all them that wallowed in the like errour with him, the controverſie was referred unto *Juſtinianus* by an Epiſtle, whereof ſome was part as followeth: *Thou moſt Chriſtian Emperor, that retaineſt the virtuous mind, agreeable with ancient Nobility.* And a little after: *We abhor and deteſt this Doctrine, we acknowledge not the voices of ſtrangers and aliens unto the Church: nay rather if there be any one ſuch found, we bind him ſure with the bond of Excommunication, as a thief or robber, and baniſh the Church of God.* Again after a few lines: *Your Majeſty may ſoon underſtand all that hitherto we have decided, by the view and reading of theſe our Acts.* Unto theſe their Letters they annexed the Articles which the Patrons of *Origens* errors had learned, wherein they revealed not only their conſent, but alſo their diſſention and manifold abſurdities. Of which Articles the fift contained the blaſphemy of certain Monks inhabiting the Monaſtery of *New Laura*, laid down in theſe words: Theodorus *called* Aſcidas *Biſhop of* Cæſarea, *ſaid: If the Apoſtles and Martyrs which now work miracles, and enjoy ſo great an honour, be not made equal with Chriſt at the general Reſurrection, what are they reſtored unto?* Sundry other blaſphemies of *Didymus*, *Evagrius* and *Theodorus* were rehearſed by them that diligently collected theſe things. Within a little after the Council was diſſolved, *Eutychius* Biſhop of *Conſtantinople* was depoſed, and *John* of *Sirimis* a village of *Cynegia* bordering upon *Antioch*, ſucceeded him in the Biſhoprick.

The ſentence of the fifth general Council held at *Conſtantinople*.

A piece of the Councils Epiſtle unto *Juſtinianus*.

Chap. XXXVIII.

How Juſtinianus *falling from the right Faith, affirmed, That the body of Chriſt was in every reſpect void of corruption.*

At the ſelf ſame time *Juſtinianus* treading out of the way of true Doctrine, and lighting on ſuch a path as neither the Apoſtles nor the Fathers ever led him unto, fell among briers and brambles, with the which he purpoſed to ſtuff the Church of God: yet brought he not his will about, for the Lord had fortified the hie-way with ſuch ſtrong hedges, that murtherers could not leap over, as if (according unto the Prophecy) the wall had been thrown down, and the hedge broken. Wherefore the ſame time when *John* ſirnamed *Cateline* was Biſhop of *Old Rome* after the death of *Vigilius*, *John Sirimis* of *Conſtantinople*, *Apolinarius* of *Alexandria*, *Anaſtaſius* after *Domninus* of *Theopolis*, otherwiſe called *Antioch*, and *Macarius* now reſtored unto his proper See of *Jeruſalem*, when the Council after the deprivation of *Euſtochius* condemned *Origen*, *Didymus* and *Evagrius*, *Juſtinianus* wrote an Edict,

* The hereſie of *Juſtinianus* the Emperor. Chriſt wept over *Jeruſalem*, hungred, ſlept, ſweat blood and died upon the croſſe: was there herein no change?

Edict, wherein he affirmed, *That the body of the Lord was not ſubject to death or corruption: that it was void of ſuch affections as nature ingraffed and were unblameable: that the Lord ate before his paſſion, in ſuch ſort as he did after his reſurrection: that his moſt holy body was nothing altered nor changed, either in the framing thereof in the matrix, or in the voluntary and natural motions, no not after his reſurrection.* Unto which opinions he purpoſed to compel both Prieſts and Biſhops to ſubſcribe. But all they making anſwer, *That they expected the opinion of* Anaſtaſius *Biſhop of* Antioch, poſted him off for the firſt time.

Chap. XXXIX.

Of Anaſtaſius *Archbiſhop of* Antioch.

Anaſtaſius was a man of ſuch profound skill in holy Scripture, and ſo wary in all his doings throughout his whole life time, that he weighed greatly of ſmall and light matters, and would in no wiſe be changed or altered in them, much leſſe in matters of great weight and importance, and eſpecially which concerned God himſelf. And furthermore he ſo governed his nature, that neither for his ſoftneſſe he would eaſily yield unto ſuch things as were unreaſonable, neither again for his bluntneſs and auſterity would he withſtand where right and reaſon did not ſo require. He gave diligent ear to the recital of grave matters, and as he flowed in ſpeech, ſo was he acute and quick witted in diſſolving of doubts and queſtions. He would not once ſo much as vouchſafe the hearing of vain and idle matters: but as for his tongue he ſo bridled it, that he moderated his talk with reaſon, and held his peace where it ſo behoved him. *Juſtinianus* took him in hand with all policy, as if he had been to batter a well fortified hold, perſwading himſelf verily if he might win him, that he might eaſily take the whole City, yoke the true faith as it were in ſervitude, and laſt of all lead the ſheep of Chriſt captives out of the Church. But *Anaſtaſius* was of ſo divine a courage (for he ſtood upon the ſure rock of the faith) that he wrote letters freely againſt *Juſtinianus* the Emperor, proving both plainly and wiſely, that the bleſſed Apoſtles, and holy Fathers confeſſed and delivered unto them, the body of the Lord to be ſubject unto death, and partaker of the unblameable affections naturally impreſſed in the mind. In like ſort he anſwered the Monks of the greater and leſſer *Syria* which reaſoned with him as touching this matter: and confirmed the minds of all men to fight in defence of the truth. To be ſhort, he read daily in the Church that ſentence of *Paul* the elect veſſel of God: *If any preach unto you any other Goſpel beſides that which ye have received, yea, if he be an Angel from Heaven, let him be held for accurſed.* Whereunto all (few only excepted) gave their conſents, and ſignified their endeavour and ſtudy in defence of the Faith. Moreover the ſaid *Anaſtaſius* underſtanding that the Emperor would baniſh him, wrote an exhortation unto the people of *Antioch*, to confirm their minds in the Faith: the which partly for the fine ſtyle and flowing ſentences, and partly alſo for the infinite teſtimonies alledged out of holy Scripture, and the Hiſtory therein fitly applied, is highly to be eſteemed.

The body of Chriſt was like unto ours in all things, ſin only excepted Gal. 1.

Chap. XL.

Of the Death of Juſtinian.

But the Edict of *Juſtinian* by the providence of God, which provided far better for us, was not publiſhed. For *Juſtinian* who threatned exile unto *Anaſtaſius* and his Clergy, was ſuddenly taken himſelf, and when he had reigned thirty eight years full, and eight moneths, he departed this life. An. Dom. 566.

The end of the fourth Book of *Evagrius Scholaſticus.*

THE

THE FIFTH BOOK OF THE ECCLESIASTICAL HISTORY OF *EVAGRIUS SCHOLASTICUS.*

CHAP. I.

The creation of Justinus *the second Emperor of that name, and of his life.*

Justinianus went to hell, as *Evagrius* thinketh.

Justinus 2. was proclaimed Emperor, *Anno Dom.* 566

IUstinianus therefore when he had set the whole world on tumults and sedition, and in his later days received that which was due for such leud practices, departed into endlesse torment appointed for him by the judgment of God, *Justinus* then, his sisters son, President of the Palace, was invested and clad in the Imperial Robe, whenas none (his own friends only excepted) knew either of *Justinianus* death, or of *Justinus* that he was proclaimed Emperor, untill that both he himself, and others also celebrated in *Circus* the wonted solemnity of the Empire. After the finishing of the spectacles whenas none rose to take armor, or to rebel against him, he returned unto the Palace. And first of all he gave out a commandment, that all the Bishops and Priests which were gathered together at *Constantinople*, out of all Countreys, should depart every man to his own home, there to serve God in holinesse, and not to practise any novelty as touching the Faith. That act of his is worthy of commendation, but as for his life and trade of living, he swam in sensuality, he wallowed in filthy pleasure, and was so greedy of other mens goods, that he sold every thing for leud gain, and set benefices themselves (without any fear of God) to open sale. Moreover, being intangled with two contrary vices, foolhardinesse and faint courage, first he commanded *Justinus* his kinsman to come unto him, a man of great honour and estimation, both for his prowesse in martial affairs, and for other rare ornaments of his person, who then made his abode about the river *Danubius* to withstand the people *Abari*, lest they should cut over that river, and invade the *Roman* Dominions. These *Abari* be a people of *Scythia* called *Hamaxobii* inhabiting the regions beyond *Caucasus*. Who being driven out of their Countrey by the *Turks* their neighbors, and diversly grieved by them, came first to *Bosphorus*, thence forsaking the banks of *Pontus Euxinus* (where there dwelled many *Barbarian* Nations, but the Cities and holds were kept of the *Romans*, where again there came both souldiers that were discharged of the wars and rid of attendance, and also such inhabitants as the Emperors had sent thither) they went straight on their voyage, and vanquished all the *Barbarians* afore them, untill they came unto the shoar of *Danubius*, whence they sent Embassadors unto *Justinian* the Emperor. From thence it was that *Justinus* was called home, as it was told him, for to participate the benefit of the Covenants drawn between him and the Emperor *Justinus*. For whenas both of them seemed to be of equal fame, and the Empire like to fall unto either of them, after great reasoning and long disputation had about the Imperial Scepter, they covenanted between themselves, that whether soever of them were crowned Emperor, should make the other the second person in honour: yet in such sort, that though he were second in respect of the Emperor, yet he should be first in respect of all others.

The sensuality and covetousnesse of *Justinus.*

Abari a *Scythian* nation were driven out of their countrey by the *Turks*.

Contention about the Empire between *Justinus* the Uncle and *Justinus* the Nephew.

CHAP. II.

How Justinus *the Emperor procured the Death of his Cousin* Justinus.

WHerefore *Justinus* the Emperor favouring the other *Justinus* but from the teeth outward, forged hainous crimes against him, by little and little took from him his guard, the Pretorian souldiers also, and his train, commanded him to keep his house (so that he was not seen abroad) and in the end gave charge he should be conveyed to *Alexandria*.

In

In which City about midnight as he sate in his bed he was murthered after a lamentable sort, and this was his recompence for the good will he bare unto the Common-wealth, and the notable service he did in the wars. Neither was the Emperors, nor the Empresses fury and rage mitigated, before they saw with their own eyes his head taken off from his shoulders, and scornfully tumbled it with their feet.

CHAP. III.

Of wicked Addæus *and* Ætherius.

SHortly after, *Justinus* arraigned *Ætherius* and *Addæus*, who were both Senators, and of a long time in chiefest authority with *Justinian*, for a hainous offence which they had committed. One of them, *Ætherius* by name, confessed after examination, that he sought to poison the Emperor, and that *Addæus* was of his counsell, and of his mind in all he went about. But *Addæus* protested with solemn and dreadfull oaths, that he knew not of it, yet both of them were beheaded. *Addæus* as his head went to the block, spake boldly, though he were innocent as touching that crime, yet that he had deserved that punishment, by the just judgement of God, who is the beholder and revenger of hainous offences. He confessed that he had dispatched *Theodotus* president of the pallace by inchantments. But whether these things be true or no, I am not able to say. Nevertheless sure I am that both these were wicked persons, for *Addæus* burned with sodomiticall lust, and *Ætherius* left no mischief unpractised: he spoiled both the living and the dead, in the raign of *Justinian*, under colour of the Emperors house, whereof he was President, calling for the Emperor, for the Emperors house. And so an end of them.

Though God do wink for a while, he payeth home in the end.

CHAP. IV.

The Edict of the Faith which Justinus *caused to be published in writing unto all Christians whersoever.*

FUrthermore *Justinus* wrote an Edict, and sent it abroad unto the Christians every where, containing such a form as followeth: *In the name of the Lord Jesus Christ our God, the Emperor* Cæsar, Flavius Justinus, *faithfull in Christ, Meek, Chief Lord, Bountifull, Lord of* Almain, *Lord of* Gotland, *Lord of* Germany, *Lord of* Antium, *Lord of* Francia, *Lord of the people* Eruli, *Lord of the nation* Gepidi, *Pious, Fortunate, Glorious, Victorious, Triumphant, All noble, Perpetuall* Augustus. *My peace (saith the Lord Christ, who is our true God) I give unto you: my peace (saith the same Lord unto the whole world) I leave unto you. Which is no otherwise to be taken, than that such as beleeve in him should repair unto one and the same Church: that they should be at unity among themselves, in the true and sincere faith of Christ, and detest from the heart-root such as gainsay, or uphold the contrary opinion. The chiefest point that appertaineth unto mans salvation, is the free acknowledging and protesting of the true faith. Wherefore as we are commanded by the Evangelists, and as the sacred Creed, to wit, the doctrine of the holy Fathers hath taught us, we exhort all men to embrace one and the same Church and discipline, beleeving in the Father, and in the Sonne, and in the Holy Ghost: glorifying the coessentiall Trinity, the one Godhead, to wit, nature and substance, one both in word and deed, one might, power and authority in the three persons, in whom we were baptized, in whom we beliave, and by whom we are coupled together in one. We worship the Trinity in Unity, and the Unity in Trinity, having both a division and conjunction so wonderfull that they cannot be expressed: the Unity, we mean according unto substance, to wit, the Godhead: the Trinity according unto the properties that is in the persons: the division we understand to be undivided, and the conjunction divided. For the divinity is one in the three persons, and the three in whom the divinity lieth, or as I may better say, which are the divinity it self, are one, God the Father, God the Sonne, God the Holy Ghost: because that every person is taken by himself, the mind separateth the things which are unseparable, to wit, God to be three persons, which are understood to be joyned together in one, as I may so term it, in identity of motion and nature. For it behoveth us to say there is one God, and acknowledge three persons or proprieties. We confess moreover that the only begotten Sonne of God, God the Word begotten of the Father before all worlds, and from everlasting, not made, that for*

The Edict of *Iustinus* the 2. Emperor of that name, wherein the Creed or Christian faith is profoundly laid down: and strange it may seem that so vicious a man could indite so vertuous and so godly a stile.

Joh. 14.

Faith chiefly required of Christians.

Of the Unity and Trinity.

How the natures in Christ are both divided & coupled.

us, for our ſalvation he came down from heaven in the latter dayes, and was incarnate by the Holy Ghoſt of our Lady Mary *the holy and glorious mother of God, and perpetuall Virgin, and born of her: that he is equall to the Father, and to the Holy Ghoſt. For the bleſſed Trinity allowith not of any fourth perſon, as if God the Word incarnate were ſo, who is one perſon of the Trinity, one and the ſame our Lord Ieſus Chriſt, of one ſubſtance with the Father according unto his divinity, of one ſubſtance with us according unto his humanity, patible as touching the fleſh, but impatible touching the Godhead. We ſay not that God the Word which wrought miracles was one, and he which ſuffered was another: but confeſs that one and the ſame our Lord Ieſus Chriſt the Word of God was incarnate and truly made man, that both the miracles he wrought, and the afflictions he voluntarily endured in the fleſh of our ſalvation, appertained to one and the ſelf ſame perſon. For it was no man that gave himſelf for us, but it was even very God the Word, who was man without alteration of the Godhead, and of his own accord both ſuffered and died for us. Wherefore in acknowledging that he is God, we ſay not but that he is man, and in confeſſing his manhood, we deny not his Godhead. Again while we affirm that the one our Lord Ieſus Chriſt conſiſteth of both natures, divinity and humanity, we confound not the perſons in the unity: though he was made man according to our nature, yet is he God notwithſtanding: neither becauſe he is God after his own nature, and hath a likeneſs not capable of our ſimilitude, doth he ceaſe to be man, but continueth as God in humanity, ſo no leſs man in the excellency of divinity. Therefore both the aforeſaid is in one, and the ſame one is both God and man, who is* Emmanuel. *Further when we grant that the ſame one is both perfect God and perfect man, of which two things he conſiſteth, we ſever not the conjunction and unity of his perſon, but declare the difference of the natures, which is not taken away notwithſtanding the coupling and knitting together of them. For neither is the divine nature changed into the humane, nor the humane converted into the divine nature: but becauſe both of them are better underſtood, and ſooner appear in the perfect deſcription and order of the proper natures, therefore ſay we that the conjunction was made in the perſon. The conjunction which is in the perſon, ſheweth that God the Word, to wit, one of the three perſons in divinity, was coupled not to man that was before, but in the womb of* Mary, *our Lady, the holy and glorious mother of God, and perpetuall Virgin, and framed unto himſelf of her in his proper perſon, a body of one ſubſtance with ours, ſubject to like affections with us (ſin only excepted) and endued with a reaſonable ſoul and underſtanding, he had a being of himſelf, and was made man, and is one and the ſame our Lord Jeſus Chriſt of equall glory with the Father and the holy Ghoſt. And while we imagine or conceive his unſpeakable copulation, we acknowledge unfainedly that the one nature of God the Word was incarnate, and took fleſh endued with a reaſonable and intellectuall ſoul. Again when we think upon the difference of natures, we affirm there are two natures, and yet divide them not at all. for both the natures are in him, and therefore we confeſs one and the ſame Chriſt, one Son, one perſon, or one propriety of the divine eſſence, both God and man. Wherefore as many as held contrary opinions unto this, or preſently do believe otherwiſe, we pronounce them to be held for accurſed, and judge them to be farre eſtranged from the holy, Catholick and Apoſtolick Church of God. And ſeeing the true and ſincere doctrine delivered unto us by the holy Fathers, hath pierced our ears, and is now as it were imprinted in our breſts, We exhort you all, nay rather we beſeech you in the bowels of Chriſt Jeſus, to become one fuld, to be of one and the ſame Catholick and Apoſtolick Church. For we think it no impairing of our honour, though we are clad in this purple robe, and crowned with the Imperiall ſcepter, to uſe ſuch phraſes for the concord and unity of all Chriſtian congregations, to the end all with one voice may ſound out the praiſe and glory of Almighty God, and our Saviour Jeſus Chriſt, that none henceforth contend about any queſtion, or reaſon of the perſons of the Trinity, or of any ſyllable compriſed therein; inſomuch as the ſyllables do lead us unto one ſincere faith and opinion, and that one cuſtome and order in the holy Catholick and Apoſtolick Church of God, hath hitherto firmly been retained without change or alteration, and is like hereafter to continue alwayes.* Although all agreed unto this Edict, and confeſſed the ſame to be no otherwiſe than the true faith did leade them unto: yet the members of the Church which varied in opinion, were not reconciled, becauſe the Edict ſignified in plain words, that the Churches from the beginning had retained one cuſtome without change or alteration unto that time, and that there was hope they would ſo continue unto the end.

Chriſt willingly ſuffered death for the ſalvation of mankinde.

Chap. V.

Why Anastasius *the godly Bishop of* Theopolis, *otherwise called* Antioch, *was deposed.*

Justinus moreover laid to *Anastasius* charge, that he lavished and consumed the holy treasure, not turning it to any necessary use: next that he had uttered of him very contumelious languages (for *Anastasius* being asked, what made him so prodigally to waste the holy treasure, as report goeth, should freely answer again, lest that *Justinus* the monster of the world should spoil them of it:) and banished him the Bishoprick of *Antioch*. Furthermore the voice goeth, that *Justinus* was greatly displeased with *Anastasius*, because when he required money of him for his admission into the Bishoprick, *Anastasius* would not give him a penny. Other crimes I am sure were laid to his charge, by such as were the Emperors instruments, and could do nought else save forge and flatter.

An old custom to take money for Bishopricks and benefices: it is as ancient as the devil is.

Chap. VI.

Of Gregorius *who succeeded* Anastasius *in the See of* Antioch.

Gregorius after the deprivation of *Anastasius*, was preferred to the holy Bishoprick of *Antioch*, a man of great fame for his gift in Poetry. He led a monastical life of a child, behaved himself therein so uprightly and so stoutly, that he was no sooner come to mans estate, but he attained unto the highest and most perfect degree, and was made governor of the monastery in *Constantinople*, where he led a poor and an austeer life. After that again by the commandment of *Justinus*, he was appointed chief of the monastery in mount *Sina*, where he stood in great peril, by reason the Barbarians *Scenetæ*, a Nation of *Arabia*, besieged that place. And whenas by his means peace was there concluded, he was called from thence to be a Bishop. He was a man that excelled and passed others both for wisdom and virtue: what thing soever he took in hand, that would he do with great diligence: and as no fear could dismay him, so could no other means allure him to contrary his own saying, no, not the threats and authority of the higher power. Furthermore he was wont to distribute such large sums of money (for his liberality and bountifulness extended unto every man) that whithersoever he went, a marvellous great multitude, besides his ordinary train followed after him, and they that either heard or saw he would go to any place, came flocking after. This one thing again may be added as a second ornament unto his dignity and calling, that the people were oftentimes very desirous of themselves, either to behold his goodly person, or to hear the notable grace he had of utterance and pronunciation. He was of all others the man that sooneſt could bring men in love with him, reasoned they with him of what matter soever they would: he had an amiable and gracious face, his talk very gentle and pleasant. And as he was quick witted to perceive any matter, were it never so profound, so passed he in wise counsel and grave judgment, belonged it either to himself or others. And thereof it came to passe, that he compassed so many noble acts: he was the man that would post over no business unto the next day. He made not only the Emperors of *Rome*, but also the Kings of *Persia* to have him in great admiration: because he knew how to use all men, as both necessity constrained, and occasion which he never omitted, did require. All his rare and singular acts can testifie this which I say to be no lesse than true. He was very severe, and sometimes angry: and again sometimes very gentle and meek, so that the witty saying of *Gregory the Divine* was lively expressed in him, to wit, *Severity was so tempered with shamefac'dnesse, that nothing could take hurt by reason of either of them: but both, being joyntly linked together, purchased great commendation.*

Chap. VII.

How the Nation called Persarmenia *being persecuted of the* Persians *for their faith in Christ, yielded themselves unto the Empire of* Rome.

IN the first year that *Gregory* was Bishop, the Nation inhabiting the greater *Armenia*, of old so called, but afterwards *Persarmenia*, which sometime was under the *Romans*, and delivered by *Philip* the successor of *Gordianus* unto *Sapor*: but as *Armenia* the lesse was subject unto the Empire of *Rome*, so all the rest was held of the *Persians*: the nation I say inhabiting

ting *Armenia* the great, profeſſing the Chriſtian faith, were grievouſly afflicted by the *Perſians*, ſpecially for their religion and conſcience. Wherefore they ſent Embaſſadors ſecretly unto *Juſtinus*, requeſting they might become ſubjects unto the Empire of *Rome*, that thenceforth they might freely ſerve God without let or hinderance. When *Juſtinus* had entertained and accepted of the Embaſſie, certain articles being explicated in the letters be ſent back unto them, and when the league was ſolemnly concluded, the *Armenians* ſlew their own princes, and yeelded themſelves with all they had unto the Empire of *Rome*. Not only they, but the bordering countrey, inhabited partly of that nation, and partly of forreiners with their captain *Vardan* (who both for his noble parentage, and proweſs in martiall affairs, was honoured of them for their Prince) offered their ſervice and loyalty unto the Imperiall Scepter. When *Choſroes* King of *Perſia* charged the Emperor with theſe injurious dealings, *Juſtinus* put him off with this anſwer, ſaying, that the date of the league was expired, and that it was not for the profeſſors of the Chriſtian faith, to leave ſuccourleſs ſuch Chriſtians as fled unto them for aid in time of wars, but to relieve and cheriſh them. Although *Juſtinus* gave *Choſroes* this anſwer, yet made he no preparation for battell, but wallowed himſelf in his wonted ſenſuality, and preferred pleaſure before all.

No Chriſtians may murther their Prince, what Religion ſoever he be of. If he be godly, God loveth his people: if wicked, let them take him as a ſcourge, yet for their King.

Chap. VIII.

Of Captain Martianus, *and the ſiege of* Niſibis.

IN the mean while he ſent Captain *Martianus* his kinſman into the Eaſt, not furniſhing him with ſouldiers and armour, and other neceſſary proviſion to give the enemy battell: ſo that he came into *Meſopotamia*, not without plain danger and wrack to the State, having with him a few naked ſouldiers, of which number ſome were tributary ditchers and carters. He gave certain *Perſians* a very ſlender battell (God wot) about *Niſibis*, while as yet the other *Perſians* were not in armour, and by chance getting the upper hand, he beſieged the City. But the *Perſians* thought good not to ſhut their gates at all, they reviled very contumelioufly the *Roman* hoſt, and made no account of them, as if they had been ſet there to keep ſheep. For all this there were many ſtrange monſters ſeen about that time, which prognoſticated the calamities that were ſhortly to enſue, and among others a calf newly calved, was ſeen to have two heads, yet but one neck.

Chap. IX.

How Choſroes *when he had ſent Captain* Adaarmanes *againſt the* Romans *who vexed them above all meaſure, went himſelf to* Niſibis.

CHoſroes being now furniſhed to battell, brought *Adaarmanes* on his way as far as the other ſide of *Euphrates*, which was within his own dominions, ſent him with an army into the marches of the Empire of *Rome*, and commanded him to break into the Town *Circeſium*. *Circeſium* is a Town very commodious for the *Romans*, ſituated in the furtheſt parts of the *Roman* dominions, not only fortified with ſtrong walls, raiſed up to a marvellous great height, but alſo environed with two rivers, *Euphrates* and *Abaras*, and become by reaſon of them as it were an Iſle. Then he himſelf went with his power, over the river *Tigris*, and got him ſtraight to *Niſibis*. But the *Romans* of a long time underſtood not of theſe voyages, ſo that *Juſtinus* gave credit to a falſe report that was blazed abroad, how *Choſroes* was either dead, or at the point of death. They ſay again, that he was ſore diſpleaſed, becauſe the ſiege of *Niſibis* was lingered, and that he ſent certain men for to egge *Martianus* forwards, and with all ſpeed to bring the keys of the City. When their affairs took no proſperous ſucceſs, but *Juſtinus* bore away great ſhame and reproach, becauſe he would ſeem to attempt that which was unpoſſible for him to do, that is, to beſiege ſo great and ſo wide a City, ſpecially with ſo ſimple an army: firſt of all *Gregory* Biſhop of *Antioch*, was certified of the whole. For the Biſhop of *Niſibis* was his dear friend, and liberally rewarded of him, and therefore being very ſorry that the Chriſtians ſuſtained ſuch loſſes and ſuch vexations of the *Perſians*, being alſo deſirous that the City whereof he was Biſhop, were part of the *Roman* dominions, ſignified unto him all that was done about *Niſibis*, without the bounds of the Empire of *Rome*. *Gregorius* wrote immediately of theſe tidings unto *Juſtinus*, and told him with all ſpeed how *Choſroes* invaded the Countries. But he wallowing ſtill in the filth of his wonted voluptuouſneſs, neither gave ear unto *Gregories* Letters, nor believed them, but thought

thought that only to be true, which his own sick brain had conceived. For he imitated the manner of intemperate and riotous persons, who as they are lither and retchless, so they build too much upon prosperous succes and fortune: and if any thing happen contrary to their mind, they will in no wise be brought to believe it for true. Wherefore he wrote back again unto *Gregory*, rejecting his letters for false reports. If they were true, that the *Persians* should not win the city, and raise the siege before his power came: or if they won it before, they should be met withall ere they left the countrey. Afterwards he sent *Acacius* a proud man, of a disdainfull condition unto *Martianus*, with this commandment, that if *Martianus* had before put one foot into the city, he should put him beside his honour and dignity. The which he did in all the hast to the great hurt of the Common-weal, thereby to satisfie the Emperors will. For he went into the *Roman* camp, and took *Martianus* being out of the Empire, and deprived him of all martiall dignity unknowing unto the army. The Captains of the bands, and Centurions, after their watch was ended, understanding that their Captain was put out of office, shook off their armour, stole away privily, scattered themselves here and there in their flight, and left the siege, to the great laughter of all men. *Adaarmanus* therefore who had a mighty army of the *Persians* and *Barbarians* called *Scenetæ*, passing by *Circesium*, destroyed all the *Roman* countreys before him with fire, sword, and every other sort of lamentable invasion, shewing no mercy at all, neither in word nor in deed. He took castles and many villages, and no man withstood him: first, because the *Roman* host wanted a head or captain: next for that *Chosroes* had beset all the souldiers about *Daras*, and therefore the countrey was overrun and destroyed freely without any fear at all. Furthermore *Chosroes* invaded *Antioch* by his souldiers only (for he himself was absent) who were repulsed beyond all expectation, whenas a very few remained in the city, whenas also the Bishop fled away, and conveyed with him the holy treasure of the Church, because the greater part of the wall lay on the ground, and the people as it falleth out at such times, were up all on rebellion: and when they were gone, the city was left desolate, neither was there any one that devised engines to repell the violence of the adversary, or that was disposed to resist the enemy any kind of way.

Chap. X.

The winning of Apamia *and* Daras.

After that the assault of *Adaarmanes* took no prosperous succes at *Antioch*, and the city *Heraclea* afterwards called *Gagalica*, was by him set on fire, he made his voyage straight into *Apamia*, the which *Seleucus* the son of *Nicanor* builded, a city sometime flourishing, yet by long tract of time fallen to great decay and ruine. And when he had gotten the city upon covenants concluded between them (for the citizens could not resist, their wals being so old that they fell to the ground) he burned the city, bereaved them of all their substance, destroyed all, contrary unto the covenants drawn between them, subdued not only the city, but the countrey about, went his way, and took with him not only the Bishop, but also the Lieutenant of the city. Again in his journey homewards, he wrought great mischief without let or resistance, a few souldiers only excepted, whom *Justinus* had sent thither, whose captain was *Magnus*, master sometime of the Exchange at *Constantinople*, and afterward by the commandment of *Justinus* put in trust with one of the Emperors places, the which souldiers were so discomfited, that they fled away and were almost taken. These things being brought to this pass, *Adaarmanes* returned unto *Chosroes*, who as yet had not taken the city which he besieged. As they joyned powers together, their army became very strong, the souldiers were animated, and last of all, the enemy terrified and altogether dismayed. He found the city trenched about, with a great contremure raised nigh the wals, all warlick engines prepared for the winning of the city, as the great hollow catapelts, which shoot the darts from aloft, commonly called brakes or slings. *Chosroes* with these helps won the city by force in the winter season, whenas *John* the Mayor of the town took no thought at all how he might repel the violence of the enemy, nay rather he betrayed the city, for both is reported. *Chosroes* had besieged the city above five moneths, and in all that while there was not one that withstood him, last of all, when they had ransacked the city of all that was in it, and slain many after a lamentable sort, and taken many also alive, he fortified the city, lying very commodiously both for him and his subjects, and so returned home.

καταπέλτης] λιθοβόλοι.

The winning of *Daras.*

Chap. XI.

Juſtinus *the Emperor fell into frenſie, and* Tiberius *took the government of the whole Empire.*

Juſtinus underſtanding that his dominions were invaded in ſuch ſort as we have declared before, by reaſon of his overmuch inſolency and pride, baniſhed wit, removed reaſon out of her ſeat, took his infortunate ſucceſs far more grievous than the common courſe of nature could bear, and fell into frenſie and madneſs, ſo that he had no ſenſe or underſtanding of any thing that was done. Wherefore *Tiberius* a *Thracian* born, one that was of chiefeſt authority and eſtimation with *Juſtinus*, took in hand the government of the Empire. This man had lately been ſent by *Juſtinus*, with great power to give battell unto the people *Abari*: who whenas his ſouldiers could not find in their hearts to behold the *Barbarians* in the face, had without all peradventure been taken, had not the divine providence of God beyond all mans expectation, ſaved and reſtored him alive into the *Roman* dominions. For by following the raſh and heady adviſement of *Juſtinus*, he together with the whole Common-weal of *Rome*, was in great danger of utter foil, and of loſing unto the *Barbarians* the great renown of the *Roman* Empire.

Chap. XII.

How Tra janus *went in Embaſſie unto* Choſroes *King of* Perſia, *and concluded a leagne between the* Romans *and the* Perſians.

WHerefore ſpeedy counſell was taken, ſuch as was meet and convenient for the *Roman* affairs, to the end that which they had loſt with raſhneſs, might be recovered with reaſon and ſobriety. They ſent unto *Choſroes* King of *Perſia*, *Trajanus* a man of great renown, by office a Senator, of great honour and eſtimation with all men, partly for his hoar hair, and partly alſo for his great wiſedom. His Embaſſie was not in the perſon of the Emperor, or in the name of the *Roman* Common-weal, but only a meſſage from *Sophia* the Empreſs. For ſhe wrote letters unto *Choſroes*, wherein ſhe lamented the wofull plight her husband ſtood in, and the lamentable ſtate of the Common-weal wanting a head, that it ſtood not with his honour to triumph over a ſilly widow, to inſult over an Emperor that was ſick and bedrid, and to invade a Common-weal that was deſtitute of aid and ſuccour. That he of old being diſeaſed had not only the like humanity ſhewed unto him, but alſo of the beſt Phyſicians ſent unto him from the Empire of *Rome*, which might eaſe him of his grief. *Choſroes* being perſwaded with theſe circumſtances, although he had determined immediately to overrun the *Roman* dominions, yet confirmed he a league for three years ſpace concerning the Eaſt Countries, and decreed withall that *Armenia* ſhould enjoy the like benefit, that no battel ſhould be fought there, and that none throughout the Eaſt Countries ſhould be moleſted at all. While the affairs of the Eaſt ſtood in this ſort, *Sermium* was taken of the *Barbarians*, a city of old inhabited of the people *Gepædi*, and afterwards by them delivered unto *Juſtinus*.

Chap. XIII.

Of Tiberius *Who was made fellow-Emperor, and his diſpoſition.*

IN the mean while *Juſtinus* through the counſell of *Sophia* the Empreſs, proclaimed *Tiberius Cæſar*, and uttered ſuch lamentable words at his Coronation, as no hiſtory either ancient or otherwiſe howſoever hath recorded unto this day; God no doubt of his mercy granting unto him ſo much time and ſpace, as might ſuffice him both to confeſs his own ſins, and alſo to pronounce ſuch things as were for the profit and commodity of the Common-wealth. For when *John* the Biſhop together with his company, the Princes and Magiſtrates, laſt of all the *Pretorian* ſouldiers were aſſembled in the open Hall, where of old ſuch ſolemnities were uſually celebrated, *Juſtinus* clad *Tiberius* in the Imperiall Robe, and compaſſed him with the ſouldiers cloak, ſaying aloud as followeth, *Let not the glory of this garment lead thee into errour, neither be thou deceived with the glorious ſhew of ſuch things as are ſubject unto the ſenſes, wherewith I my ſelf now (alas) being ſnared, have brought my ſelf fooliſhly into theſe grievous torments. Wherefore in governing the Empire with great moderation and mildneſs of ſpirit, redreſs what is amiſs, and correct what I have lewdly committed.* And pointing at the Magiſtrates

Juſtinus the Emperor being fallen into frenſie and madneſs, counſelleth *Tiberius* his ſucceſſor in theſe words.

Magistrates with his finger, *Thou must in no wise* (saith he) *be ruled by those men, for these be they, which brought me into this lamentable plight, and the misery thou seest me in.* These with other sorrowfull words he uttered with many sobs and sighs, which made all that were present wonderfull pensive, and the tears to trickle down their cheeks. This *Tiberius* was a goodly tall man and well set, one that excelled in the opinion of all men for comely proportion, so that he passed not only Kings and Emperors, but also all other sorts of men. And first of all, as touching the manner of his person, it became very well the majesty of the Imperial Scepter, and as for his mind it was adorned with modesty, gentleness and courtesie. His gracious favour was such, that it allured all men at the first sight to love him. He supposed that to be riches which sufficed every man, to give not only for necessity, but also for plenty and abundance. For he was of opinion, that not they only were to receive benefits which wanted, but that it became the Emperor of *Rome* to be bountifull, and liberally to give. He took that gold to be counterfeit, which was gathered with the tears of the commonalty. He was so moved with these circumstances, that he forgave unto them that were tributaries unto the Empire one whole years tribute. Again, such mannors and farms as *Adaarmanes* had in manner brought to decay, by sessing them at grievous tribute, he restored unto their former liberty, and not only considered their loss, but recompenced them over and besides. He forgave the injurious exactions and pensions, for the which other Emperors accustomed to deliver, and in manner to sell the subjects to be abused of the Magistrates at their pleasure, and made a Law there should no such thing afterwards be committed.

If *Tiberius* were now alive to execute for such counterfeit coyn, no doubt he would hang a great many, & perhaps a few Lawyers.

CHAP. XIV.

Tiberius *the Emperor sent* Justinianus *with a great army against* Chosroes, *and drove him out of the* Roman *dominions.*

THe aforesaid *Tiberius* having set in order, as right and reason did require, such sums of money as his predeceessor had both wickedly and injuriously appointed to be gathered, made ready for battell, gathered together a great army of valiant souldiers, and noble persons beyond the *Alpes* about *Rhene*, and on this side of the *Alpes*, of the nation called *Massageta*, with other *Scythian* nations, out of *Paonia*, *Mysia*, *Illyria* and *Isauria*, so that he had well nigh an 150 troops of chosen horsemen ready and well appointed, by means whereof he gave the utter foil unto *Chosroes*, who immediately after the winning of *Daras*, had in the summer time overrun *Armenia*, and thence marched forwards towards *Cæsarea* the head city of *Cappadocia*. This *Chosroes* behaved himself so insolently towards the Empire of *Rome*, that when the Emperor sent Legats unto him, he would not once vouchsafe to give them the hearing, but very disdainfully bad them follow him to *Cæsarea*, and that there he would sit and hear what they had to say. When he saw the *Roman* host (whose Captain was *Justinianus* the brother of *Justinus*, that was piteously murthered at *Alexandria*) all in armour coming of the contrary to meet him, the trumpets sound to battell, the armies ready to joyn together, the clamour of the souldiers piercing the clouds in the sky, orderly placed in the front in battell array, soming out with great fury present death. Last of all, when he espied so great and so goodly a troop of horsemen, as none of the Emperors before ever thought of, he was greatly astonied, and by reason it so fell out unlooked for and upon a sudden, he sighed heavily, and would not give the onset. As he deferred the battell, lingered still, spent time idlely, and craftily went about to deceive them, *Curs* a *Scythian* Captain of the right wing of the battell set upon him, and when the *Persians* could not withstand his violence, but quite forsook the front of the host, *Curs* made a great slaughter of the enemies. Last of all he pursued the souldiers at their backs, where the artillery and preparation of *Chosroes*, and of his whole army lay. He took all the Kings treasure and Jewels, all his ordnance for war, yea when *Chosroes* both saw and suffered it, thinking that to be far better, than that *Curs* should set on him. *Curs* with his souldiers got great spoil and sums of money, and took away their beasts laden with fardels and packs, where also the fire lay which *Chosroes* King of *Persia* worshipped for his god. Thus having foiled the *Persian* army, and singing a hymn to the praise of God, he returned in the evening about candlelight unto his company, who by that time had left the array they were set in. *Chosroes* all this while stirred not, neither as yet was the battell begun, but only light skirmishes, one while of this side, another while of that side, as the manner is. *Chosroes* set a mighty beacon on fire in the night, and purposed then to give the enemy

ιλη, in Latin *turma*, a troop, as *Varro* thinketh, *quasi terdena*, thirty, there captain is called *decurio*, some take the troop to be 32 horsmen, some other 64 horsmen.

Curs a *Scythian.*

A wise god, that could be taken in, wars.

my battell: the *Romans* having two armies, he ſet about midnight on that hoſt which lay in camp of the North ſide: they being ſuddenly taken and unprovided, recoiled and gave back: he went forwards, took *Meletina* a city not far off, that was deſtitute of a garriſon and citizens to repell his violence, ſet all on fire, and ſought to cut over the river *Euphrates*. When the *Roman* armies joyned together and purſued after him, he fearing himſelf, got upon an Elephant, and paſſed over *Euphrates*: but the greater part of his army in ſwimming and conveying themſelves over, were drowned in the depth of the water. He underſtanding of this misfortune, got him away with all ſpeed. Wherefore *Choſroes* in the end being thus plagued and recompenced for his inſolency and diſdain towards the *Romans*, returned into the Eaſt with as many as were left him alive. There the league was of force, that none ſhould aſſault him. *Juſtinianus* after all, overrun the marches of the *Perſian* dominions, continued there all winter long, without let or annoyance. About the eight Kalends of *July*, he returned back without the loſs of any one part of his hoſt, and ſpent all ſummer with the proſperous ſucceſs and joy of martiall proweſs, about the bounds where the *Roman* and *Perſian* dominions do part aſunder.

Chap. XV.

How Choſroes *after great ſorrow that he was foiled in battell, died, and bequeathed the Kingdome of* Perſia *to his ſon* Hormiſda.

Choſroes being on every ſide beſet with miſery, all diſmayed and diſcouraged, languiſhing for ſorrow, and pining away with care and penſiveneſs, and as it were ſwallowed up in the gulphs of his deep ſighs and heavy ſobs, died after a lamentable ſort: leaving behind him a law the which he made, that the King of *Perſia* ſhould never after that day take armour againſt the *Romans*, as an everlaſting memoriall of his flight and utter foil. After his deceaſe, his ſon *Hormiſda* was crowned with the royall ſcepter, of whom I will preſently ſay no more, for the Eccleſiaſticall affairs do call me away, and look that now I ſhould thitherwards direct my pen.

Hormiſda King of *Perſia*.

Chap. XVI.

Of the chief Biſhops which flouriſhed about that time.

When *John* otherwiſe named *Cateline* departed this life, *Bonoſus* became Biſhop of *Rome*, whom another *John* ſucceeded, and after him *Pelagius*. In the See of *Conſtantinople*, after *John* came *Eutyches*, who had been Biſhop there before. The city of *Alexandria* after the death of *Apollinarius*, had *John* to their Biſhop, whom *Eulogius* ſucceeded. The Biſhoprick of *Jeruſalem*, when *Macarius* had finiſhed his mortall race, was governed by *John*, who ſometime led a very poor and auſtere life in the Monaſtery of the vigilant Monks, during whoſe time the Church continued at one ſtay, without change or alteration.

This *Bonoſus*, is of other Writers called *Benedictus*.

Chap. XVII.

Of the earthquake at Antioch *in the raign of* Tiberius.

In the third year of *Tiberius Cæſars* raign, there aroſe about noon-day ſo great an earthquake at *Antioch* and *Daphne* adjoyning thereunto, that all *Daphne* with the force and violence thereof fell to the ground, and many both publick and private buildings within the city of *Antioch*, were unjoynted and broken aſunder, yet not ſo much that they fell to the ground. There happened both at *Antioch* and at *Conſtantinople*, other calamities which require a long diſcourſe, and vexed out of meaſure either of the cities with great tumults and ſedition, yet as they aroſe upon a godly zeal, ſo ended they very ſtrangely. But of them afterwards.

An. Dom. 580.

Chap. XVIII.

Of the tumults at Antioch *and* Conſtantinople, *about wicked* Anatolius.

Anatolius one ſometime that was but a light and a common fellow, yet afterwards crept through wiles, I wot not how, to be a Magiſtrate, and to bear office in the Commonweal. He lived at *Antioch*, where with great diligence he went about ſuch affairs as he had in hand, there he grew into great familiarity with *Gregory* Bi. of that city, and had oft recourſe unto him, partly to confer about his buſineſs, and partly by frequenting thither, to purchaſe unto him-

himself greater authority and estimation. It fell out that this *Anatolius* was found to have sacrificed to Idols, and being examined, he was manifestly proved a wicked man, an enchanter, and entangled with divers other enormities. Yet this Magistrate together with his companions (for he had others that held with him, and were convinced of Idolatricall sacrifice) had almost escaped without punishment, had not the people made an insurrection, and set all on tumults, that the hearing and examination of their impiety would by that means have been quite omitted. Moreover, they exclaimed at *Gregory* the Bishop, and said openly that he was altogether of *Anatolius* counsell. For the curst devil, disquieter of mankind, perswaded many of the citizens to accompany *Anatolius* in his abominable sacrifice. Hereupon it arose that *Gregory* was in great suspition: that the people were so earnestly bent against him: and hereupon he was so vehemently suspected, that the Emperor *Tiberius* himself laboured to sift out the truth of *Anatolius* own mouth. Wherefore he gave out commandment, that both *Anatolius* and his company should with all speed be brought to *Constantinople*. * *Anatolius* hearing of this, ran unto the picture of *Mary* the mother of God that hung aloft in the prison by a cord, set his hands behind him, made supplication and prayed unto it. The image detested him as a wicked person and one that God abhorred, and turned it self from him, a spectacle very strange, and worthy of everlasting memory. The Jaylor and keepers with the souldiers of the garrison saw it and reported it to others. The holy Virgin appeared unto divers of the faithfull, and set them against wicked *Anatolius*, saying, that he had reviled her Son. *Anatolius* being brought to *Constantinople*, and there chastised very extreamly, could not charge the Bishop with any thing, but together with his company, was an occasion that the City was on far greater sedition and uproar. For when some of these Idolatricall sacrificers were condemned, not to die, but to perpetuall banishment: the people of a godly zeal boiled with anger, and would not suffer them to be banished, but took them in a fisherboat where they were set, and with uniform consent of all the people they were burned quick. They cryed out also against the Emperor and *Eutychius* their Bishop, as traitors to the faith. For without doubt they had dispatched both *Eutychius* and such as were commissionated to arraign *Anatolius* and his company (for they sought them in every place, and beset them on every side) had not the providence of God which preserveth his people, taken them out of their enemies claws, and appeased by little and little, the rage of so furious a multitude. So it came to pass, that they committed no horrible act: that *Anatolius* was first thrown to the ravenous beasts in compass of the theater, of them to be torn in pieces, next hanged on the gallows. Neither ended he his life with those punishments, but the wolves came, pulled his carkass to the earth (which was never seen before) and cruelly rent it in pieces with great ravening. There was a Christian that said before these things came to pass, that in his sleep he saw the people pronounce the sentence against *Anatolius*. And again, a noble man President of the Emperors Pallace, one that made great friends for *Anatolius*, said, he saw *Mary* the mother of God, and that she spake unto him in this sort, How long dost thou take part with *Anatolius*, who dealt contumeliously, not only with me, but with my Son also? But thus much of these things shall suffice.

Anatolius an Ethnick.

* *In this story concerning the picture and appearance of the Virgin* Mary, Evagrius *sheweth himself to be much addicted to superstition.* Here you may see that *Anatolius* an Enchanter and sacrificer to Idols, prayed to pictures which God detested. The execution of *Anatolius* that sacrificed to Idols. *Here we may see how superstition crept in about* Evagrius *time, and so by little and little encreased unto this day.*

CHAP. XIX.

Of Mauricius *the valiant Captain, and his vertues.*

Tiberius being clad with the Imperial Robe, after the decease of *Justinus*, deposed *Justinianus* of his dignity, because his latter enterprises against the *Barbarians* took not such prosperous success as aforetime, and appointed *Mauricius* Captain of the Eastern power, who by birth and by name was of old *Rome*, yet because of his ancestors and parents, he took *Arabyssus* a City of *Cappadocia* for his countrey. He was a politick and wise man, very diligent and carefull in all his affairs, of a firm and constant mind, of good government in life and conversation, and well disposed. He so bridled fleshly desires, and feeding of the panch, that he abstained not only from necessaries, and such things as might easily be gotten, but also from other things whatsoever provoked to intemperate lust and sensuality. He would not give the common sort of men the hearing, neither hearkned he to every mans tale. For he knew that the one bred contempt, and the other brought nothing but flattery. He would very seldome grant his presence unto any, yea and that too, when he was earnestly besought unto: he stopped his ears from hearing of idle talk, not with wax (as the Poet counselleth)

The vertues of *Mauricius*.

ſelleth) but with wiſdome and reaſon, which was unto him inſtead of a key, both to open and to ſhut them as time and occaſion did require. Ignorance the mother of boldneſs (for none is more bold than blind bayard) and faint courage her next neighbour, he ſo baniſhed from him, that he thought verily in raſhneſs there was peril, and in pauſing great ſecurity. For wiſdome and fortitude which were reſiant in his breſt, ſo ruled his affairs as time and occaſion required, without giving appetite the bridle, that meaſure and moderation both ſet them up and pulled them down. But of this more at large hereafter. Rule and government do moſt commonly declare how excellent a man is, and what his nature and manners be: and this only thing plainly ſheweth what man is: for when life hath liberty and power to do what her liſt, then revealeth ſhe the ſecret cloſets of her mind, and ſets them wide open to the face of the whole world. This *Mauricius* waging battell in forreign Countries, took both Cities and Caſtles that lay moſt commodious for the *Perſians*, and carried thence ſo great a prey, that he filled with the captives he had brought with him, Iſles, Towns and Countries, that lay a long time deſolate and not inhabited: the land alſo that was unmanured, he cauſed to be tilled and made arable ſoil: of theſe men he had to ſerve his turn great armies, which both valiantly and couragiouſly fought againſt other nations, and laſt of all he ſtored every family of ſervants, for then there were captives great ſtore, and cheap enough.

A man in office is ſoon eſpied.

Chap. XX.

Mauricius *foiled both* Choſroes *and* Adaarmanes, *which led the* Perſian *armies.*

Furthermore, the ſame *Mauricius* waged battell with the head and chiefeſt of all *Perſia*, namely *Tamochoſroes* and *Adaarmanes*, which led great armies to the field. But after what ſort, when, and how proſperouſly his enterpriſes went forwards, either we give other men leave to commit them to letters, or peradventure we our ſelves (ſeeing that in this preſent volume we have promiſed to diſcourſe of other matters) will entreat of them in another ſeverall work. Yet thus much will I now ſay, that *Tamochoſroes* was overthrown in the front of the hoſt, not with the fortitude of the *Roman* army, but with the only piety of the Captain, and his faith in God: that *Adaarmanes* was foiled with plain force of arms, and after great loſs of his power, put to flight, yea, and that not only when *Alamundarus* Captain of the *Barbarian* nation called *Sceneta*, betrayed *Mauricius*, in that he would not come over the river *Euphrates*, and aid him againſt *Sceneta*, which fought againſt him (theſe *Sceneta* are ſo ſwift on horſeback that they can hardly be taken, yea though their paſſage be ſtopt: but when it ſtands them upon, they far outrun the enemy) but alſo when *Theodorichus* Captain of the *Scythians* durſt not tarry within their reach, but ſhewed them immediately a fair pair of heels together with his ſouldiers.

Chap. XXI.

Of the ſigns prognoſticating the raign of Mauricius.

There were ſigns which went before, and foreſhewed that *Mauricius* ſhould be crowned Emperor. As he offered frankincenſe very late in the night, within the chancell of S^t^ *Maries* Church, which the people of *Antioch* do call the temple of *Juſtinian*, the curtain or canopy was all ſet on fire, and therewith he fell into ſuch a dump, that he feared the viſion exceedingly. *Gregory* Biſhop of that City ſtanding by, ſaid that without all peradventure the viſion was ſent from above, and foreſhewed the brightneſs of glory, and the great renown that was to befall him. Chriſt moreover appeared towards the Eaſt, ſeeking revengement and vengeance on the enemies. In that viſion alſo was the raign of *Mauricius* plainly prognoſticated. For of whom (I pray you) ſought he that, unleſs it were of the Emperor, and of ſuch a man as ſerved him in holineſs? As I ſearched out the truth and certainty of theſe things, his parents told me other things worthy of memory, and the knowledge of poſterity in time to come. His father remembred that what time *Mauricius* was conceived, he ſaw in his ſleep a mighty Vine to burgein out of his chamber, and that there hung thereon infinite cluſters of ripe grapes. His mother told that when ſhe was delivered, the earth breathed up of her ſelf a redolent ſavour, that was ſtrange, and varied it ſelf by turns. Alſo that a grieſly ghoſt commonly called a Goblin, or a Hegge, tumbled the Infant from place to place, as though he would devour him, yet had no power to hurt him. *Simeon* likewiſe that dwelt in a pillar not far

The dream of *Mauricius* father.

ἰμπίων, that is, a Goblin.

farre from *Antioch*, a man of great wisedome and experience, sufficiently adorned with all divine gifts, gave forth many tokens both in word and deed, which plainly declared that *Mauricius* should be crowned Emperor. Concerning which *Simeon*, if ought seem expedient to be written, the next Book shall perform it.

Chap. XXII.

Of the Coronation of Mauricius *and Augusta.*

WHen *Tiberius* was ready to yeeld up the ghost, and now come unto deaths door, he gave unto *Mauricius*, who then was proclaimed Emperor, his daughter *Augusta* in marriage, and the Empire for dowry: who though the term of his raign was prolonged but for a short space, yet because of his noble acts (which conveniently may not presently be committed to writing) he left unto the Commonweal both an immortall memory of his name, and a passing inheritance, to wit, *Mauricius* whom he proclaimed Emperor: neither only this, but he gave them also his own title, for he called *Mauricius*, *Tiberius*, and *Augusta*, *Constantia*. But what famous acts they did, the next Book God willing shall declare.

Mauricius was crowned Emperor, *Anno Dom.* 583.

Chap. XXIII.

A supputation of the times from Justinus *the second Emperor of that Name, unto* Mauricius.

TO the end we may diligently note the succession of times, we have to learn that *Justinus* the younger raigned by himself alone twelve years, ten moneths, and odd dayes: together with *Tiberius*, three years and eleven moneths: so that his whole raign comes to sixteen years, nine moneths and odd dayes. *Tiberius* was Emperor by himself alone four years, with *Justinus* three years and eleven moneths: so that if we number the years from *Romulus* unto the raign of *Mauricius*, they will appear just according unto the supputation which went before, and this present rehersall.

From the building of *Rome* and the Kingdome of *Romulus*, unto the raign of *Mauricius*, there are 1148. years. *Evag.* lib. 3. cap. 29.

Chap. XXIV.

A recitall of such as continued their Histories one after another from the beginning unto this time.

AS touching the order and continuance of times agreeable unto the *Ecclesiasticall History*, it is come to pass by the goodnes of God, that we have it at this day compendiously delivered unto us, by the works of such famous Historiographers as have written the said History unto the posterity following. For *Eusebius Pamphilus* hath written from the birth of Christ unto the raign of *Constantinus Magnus*: *Socrates*, *Theodoret*, and *Sozomen* have continued the times from *Constantine*, unto *Theodosius Junior*, of which Emperors doings, this work also of ours hath somewhat discoursed. As for the divine and prophane Histories from the beginning of the world unto this day, they are orderly continued by painfull writers. And first of all *Moses* began to write (as it is declared of them which compiled these things together) of the things that were done from the creation of the world, even as he had truly learned of God in Mount *Sina*. Again others followed him, shewed the ready way to attain unto our religion, and committed to writing the acts done since his time. Moreover *Iosephus* wrote a very large story, full of every kind of good matter. What fabulous things soever are reported to have been done either by the *Grecians* or *Barbarians* of old time, who either were at civil warres within themselves, or waged battell with forreign enemies, or if any other thing can be remembred since the first mould of man was cast, all I say beside sundry other writers is laid down by *Characes*, *Theopompus* and *Ephorus*. As for the *Roman* History, comprising in manner the acts of the whole world, or if any other thing fell out by reason of their civil discord, or of quarrels risen between them and forreign nations, it is exquisitely handled by *Dionysius Halicarnassaus*, who began his story from the time of the people called *Aborigenes*, and continued it unto the raign of *Pyrrhus* King of *Epirus*. From thence unto the overthrow of *Carthage*, *Polybius Megapolitanus* hath excellently discoursed: all which Treatises though occasioned

Eusebius. *Socrates.* *Theodoret.* *Sozomenus.* *Evagrius.*

Moses.

Esdras and the Prophets.

Josephus.

Characes. *Theopompus.* *Ephorus.* *Dionysius Halicarnassaus.* *Polybius.*

at

Appianus. *Diodorus Siculus.* *Dion Caſſius.* *Herodian.* *Nicoſtratus.* *Dexippus.* *Euſebius.* *Arianus.* *Aſinius.* *Zoſimus.* *Priſcus Rhetor.* *Euſtathius.* *Epiph.* *Procopius.* *Rhetor.* *Agathius.* *John.*

at divers and ſundry times, *Appianus* with grave judgement hath contrived into order and compacted together, adding thereunto of his own, ſuch things as were worthy of memory after their dayes unto his time. *Diodorus Siculus* wrote unto the time of *Julius Caſar*, *Dion Caſſius* likewiſe continued his ſtory unto the raign of *Antoninus* of *Emeſſa*. The like matter and order hath *Herodian* in manner followed, ending with the death of *Maximus*. *Nicoſtratus* alſo a Rhetorician of *Trapezus*, began with the raign of *Philip* the ſucceſſor of *Gordianus*, and wrote unto *Odenatus* of *Palmyra*, and the ignominious expedition of *Valerianus* againſt the *Perſians*. Of the ſame thing intreated *Dexippus* at large, beginning with the raign of the *Macedonians*, and ending with the Imperie of *Claudius*, the ſucceſſor of *Gallienus*. The ſaid author laid down the wars of the *Carpians*, and of other *Barbarians* in *Helladra*, *Thracia* and *Ionia*. *Euſebius* continued his ſtory from *Octavianus* the Emperors raign, unto the time of *Trajan*, *Marcus*, and the death of *Carus*. *Arianus* and *Aſinius Quadratus*, wrote ſomewhat alſo of thoſe times. The times following, reaching unto the raign of *Arcadius* and *Honorius* the Emperors, *Zoſimus* hath proſecuted: and of the things which happened ſince their times, *Priſcus Rhetor* with others hath diſcourſed. All which Hiſtories *Euſtathius* of *Epiphania* hath briefly run over, but very excellently, and divided the whole into two volumes: the firſt containeth the acts from the beginning of the world unto the deſtruction of *Troy*, and the pallace of *Priamus*: the ſecond continueth the ſtory from that time unto the twelfth year of *Anaſtaſius* the Emperors raign. There began *Procopius Rhetor*, and ended with the dayes of *Juſtinian*. What happened ſince unto theſe our dayes, although *Agathius Rhetor*, and *John* both my fellow citizens and kinſmen, have orderly written of, unto the time when *Choſroes* the younger both fled unto the *Romans*, and alſo was reſtored unto his kingdome by *Mauricius* (who went not therein faintly to work, but couragiouſly as it became an Emperor, and brought *Choſroes* into his kingdome with great treaſure and armed ſouldiers,) yet have they not as yet publiſhed their Hiſtories. Of whom hereafter by the grace of God we mind to ſpeak as occaſion ſhall ſerve.

The End of the Fifth Book of *Evagrius Scholaſticus*.

THE SIXTH BOOK OF THE ECCLESIASTICAL HISTORY OF *EVAGRIUS SCHOLASTICUS*.

Chap. I.

The ſolemn marriage of Mauricius *and* Auguſta.

Sophia the wife of *Tiberius.*

Mauricius being crowned Emperor, firſt of all made preparation for the ſolemnity of his marriage: next celebrated ſuch rites as became the Imperiall Scepter, and coupled unto him in marriage *Auguſta* otherwiſe called *Conſtantia*, with great pomp and royalty: laſt of all he made ſumptuous feaſts and coſtly banquets, with great glory and renown. *Theoſebia* and the Empreſs came to this ſolemn marriage with a portly train and rich preſents. The one brought with her not only the father and the mother of *Mauricius* (which was never ſeen to have happened to any Emperor before) for to honour the marriage with their comely horeneſs and reverend wrinckles, but alſo his brethren of goodly ſtature and proportion, to ſet forth that royall ſolemnity: the other preſented a garment all of cloth of gold, garniſhed with purple and pearls of *India*: ſhe brought alſo Crowns covered with gold and precious ſtones of divers ſorts and ſundry colours, together with all the Nobility, as well ſuch as were renowned for Martiall proweſſe,

as they that were made of, for their honourable order of the hall and pallace. All they bare in their hands burning torches, ſtood very majeſtically in the ſight of all men, upholding the glory of that gorgeous ſpectacle, ſo that there was never ſeen among men a more excellent and a more royal ſhew. *Plutarchus Charoneus* (ſaith *Demophilus* a *Roman* Hiſtoriographer) ſaid very well, that the puiſſance and proſperous ſucceſs, the favour and fortune of *Rome* joyned hands together; but I had rather ſay, that true piety and felicity ſo met together in *Mauricius* alone, that true piety forced felicity to be preſent, and would in no wiſe ſuffer her to be foyled and overthrown. Theſe things being finiſhed, *Mauricius* covered not only his head with the Crown, and clad not only his body in Purple, but alſo his mind with precious ornaments. For in manner he alone of all the Emperors fell a governing of his own perſon, and ſo became an Emperor indeed: firſt he drove from his mind the popular ſtate of affections, next placing the order of his Peers and Nobility in the ſeat of reaſon, he made himſelf a lively pattern of virtue for his ſubjects to imitate and follow. Neither do I report this of him, to the end I might ſooth him with fair words and flattery (for to what purpoſe I beſeech you ſhould I do ſo, ſeeing he knoweth not of the things which I do write?) but becauſe the gifts which God hath ſo bountifully beſtowed upon him, and the affairs, which at ſundry times enjoyed ſuch proſperous ſucceſſes, do manifeſtly prove it to be moſt true. All which, will we nill we, we muſt confeſs and acknowledg to be the goodneſs of God.

Chap. II.

Of Alamundarus *the* Saracen, *and his ſon* Naamanes.

THis Emperor above all other men was carefull over ſuch as had been attainted of high treaſon, that none of them ſhould be executed, and therefore he beheaded not *Alamundarus* Captain of the *Scenetæ* in *Arabia*, who (as I mentioned before) had betraied him, but was driven out of one only Iſle with his wife and certain children, and baniſhed for puniſhment into *Sicilia*. And moreover *Naamanes* his ſon, who wrought infinite miſchiefs againſt the Common-weal, who had deſtroyed the two *Phœnicias* and *Paleſtina*, who laſt of all ſubdued the ſame regions with the help of the *Barbarians* round about him, yea, at what time his father *Almundarus* was taken, when all men craved his head, he kept him only in free ward, and enjoyned him no other puniſhment. The like clemency he ſhewed to infinite other perſons, the which ſeverally ſhall be ſpoken of when fit occaſion is miniſtred.

Chap. III.

Of John *and* Philippicus Roman *Captains, and their doings.*

JOhn a *Thracian* born, was ſent by *Mauricius* to guide the Eaſtern army, who prevailing but ill-favouredly in ſome battels, in ſome others again patching that which was a diſcredit unto him before, did (as truth is) nothing that deſerved any great commendation. Next after him *Philippicus*, one that was allied unto the Emperor (for he had married one of his ſiſters) made a voyage into forreign countries, deſtroyed all that lay before him, took great ſpoil, and ſlew many of the Nobles and Peers of *Niſibis*, and of others on this ſide of the River *Tygris*. He fought hand to hand with the *Perſians*, and giving them a wonderfull ſore battel, he overthrew many that were of the chiefeſt of *Perſia*, and took many alive. A band alſo of ſpearmen which fled to an hill, lying very commodious for them, he took not, but let them go untouched, which promiſed him they would ſend to their King with all ſpeed to perſwade him to peace. Other noble acts did he while he led the *Roman* power, he brought the ſouldiers from riot and pleaſure, and acquainted them with temperancy and diligent ſervice. All which circumſtances, we give other men leave (if they pleaſe) who either have written, or are about to write, ſo far to wade into, as they have learned by hearſay, or conceived by ſelf opinion: who moſt commonly by reaſon of ignorance are deceived and ſo halt, or through too much partiality are negligent, or by occaſion of ſpite and hatred are ſo blinded that they cannot utter the truth.

Chap. IV.

Of Captain Priſcus, *and the inſurrection of the ſouldiers againſt him.*

Priſcus ſucceeded *Philippicus* in the room of a Captain, and was ſo ſtately, that none could ſpeak with him, unleſs it were about weighty and great matters. For he was of the opinion, that if he uſed little familiarity, he might do what himſelf liſted, and that his ſouldiers underneath him would ſtand in awe of him, and the ſooner obey his commandment. But coming on a certain time unto his army with high looks and haughty diſdain, with his whole body ſet upon too arrogant geſtures, he made them an Oration of ſouldiers patience in peril of wars, of fine and picked harneſs, and laſt of all, of the rewards they were to reap of the Common-weal for their travel and ſervice. They knowing theſe things as well as he, began openly to reveal their wrath and conceived diſpleaſure againſt him, and ruſhing in thither, where he had pitched his tent, as if they had been *Barbarians*, they ſpoiled him of all his ſumptuous ſtore and precious treaſure: and not only this, but without doubt they had alſo diſpatched him, had he not with all ſpeed taken horſe and fled unto *Edeſſa*. Yet they beſieged this City, and commanded that *Priſcus* ſhould be delivered unto them.

Chap. V.

Of Germanus *whom the ſouldiers made Emperor againſt his will.*

When the Citizens of *Edeſſa* would not bring forth *Priſcus*, the ſouldiers left him, and by force took *Germanus* Captain of the ſouldiers in *Phinicia* of *Labaneſia*, and proclaimed him their Captain and Emperor. While he refuſed the office, and they urged it upon him, there aroſe great contention on either ſide, for he would not be conſtrained, and they would needs compel him: they threatned to execute him, unleſs he would willingly accept of the dignity, he on the contrary proteſted openly he was neither afraid, neither would yield one jot. At length they went about to laſh him with whips, and to maim the members of his body: which torments they perſwaded themſelves verily he would not endure, ſuppoſing there was in him no more hardneſs to bear ſtripes, than nature and his years afforded him. They took him in hand, and knowing what he was able to ſuffer, dealt very circumſpectly, a caution being given leſt they ſhould wound him ſore, untill in the end they forced him to condeſcend, and with an oath to promiſe them his faith and fidelity. Wherefore thus they compelled him whom they had ruled to rule, and whom they had governed to govern, and whom they had led captive to become their Captain. Furthermore, they diſplaced all other Officers, as Captains, Tribunes, Centurions, Decurions, and placed in their rooms whom pleaſed them beſt, and reviled the Empire with railing ſpeeches. And though they bare themſelves towards ſuch as were tributary milder than the common uſe and manner is of *Barbarians*, yet were they altogether alienated from their companions, and members with them of one Common-weal. For they took not their wayfaring victuals by weight and meaſure, neither were they pleaſed with ſuch lodging as was appointed for them, but took their own luſts for laws, and pleaſure for preſcribed order.

Chap. VI.

The Emperor ſent Philippicus *again among the ſouldiers, but the army refuſed him.*

When the Emperor ſent *Philippicus* to redreſs the aforeſaid enormeties, the ſouldiers not only rejected him, but menaced and conſpired the deaths of ſuch as ſeemed to take his part.

Chap. VII.

Of Gregory *Biſhop of* Antioch, *how he proved the report that was raiſed of him to be a meer ſlander.*

The affairs of the Common-weal being at this point. *Gregory* Biſhop of *Antioch* returned from *Conſtantinople*, after the ending of a bitter conflict, the which I am now about to declare. When *Aſterius* was Lieutenant of the Eaſt, and contention riſen between him and *Gregory*, firſt, all the head Citizens took part with *Aſterius*, next the artificers ſtuck unto him, ſaying, that *Gregory* had injured them every one; laſt of all, it was permitted for the common

common people all, to revile *Gregory*. Both high and low conspired together, and ceased not either in the street, or on the Theatre to rail very contumeliously at Bishop *Gregory*, neither was their scaffold and interludes without scoffs. Therefore *Asterius* was deposed of his Lieutenantship, and *John* elected to succeed him, whom the Emperor charged diligently to examine the circumstances of that seditious controversie. This *John* was a man unfit for the hearing of trifling causes, much more for the examining of so weighty a matter, and the executing of so worthy a function. Wherefore when he had set the whole City on tumults, and published an Edict, whereby it was lawfull for him that could say any thing, to come forth and accuse the Bishop: a certain exchanger accused him that he had companied with his own sister, whom he married unto another. Again, others of that kind of people charged him that he had disturbed the quiet and good estate of the City, and that not once, but very oft. But *Gregory* purged himself of that slander, and appealed unto the Emperor and to a Council for the hearing of other matters. I was my self in his company, and present when he purged him of these crimes at *Constantinople*. And whenas all the Patriarchs either by themselves, or by their substitutes were at the hearing of *Gregories* purgation, and the cause heard of the holy Senate and of many holy Bishops, after great stir and much ado, the sentence went with *Gregory*, that his accuser should be racked, carted about the City, and banished the Country. After all this *Gregory* returned unto his Bishoprick again: and in the mean while the souldiers ceased not from raising of sedition, for *Philippicus* the Captain made then his abode about *Berœa* and the City of *Chalcis*.

Gregory Bishop of *Antioch* is falsly accused of incest.

The punishment of one that accused *Gregory* Bish. of *Antioch* of incest.

Chap. VIII.

How Theopolis *otherwise called* Antioch, *was again tossed with earthquakes.*

FOur moneths after the return of *Gregory* from *Constantinople*, in the six-hundred thirty and seventh year after *Antioch* was so called, and the threescore and first year after the earthquake which went next before, whenas I my self the last day of *September* had taken to my wife a virgin of tender years, and the City therefore kept holy day, and flocked with great pomp and solemnity to my wedding chamber and feasting-house, about the third hour of the night, there arose such an earthquake, that with the violence thereof it shook together the whole City. It so tossed the foundations, that all the buildings about the most holy Church were turned down to the ground, except only the Hemispherical roof that *Euphremius* had made of bay trees, which also was sore hurt of the earthquake in the time of *Justinus*, and so tossed by other earthquakes after that again, that it leaned very much into the North, and thrust out of their place the mighty wooden beams which fell with marvellous great cracking, and immediatly the Hemespherical roof shrinked to his own place, and stood perpendicular-wise, as it did before, without bowing to either side. Many places of *Ostracina* and *Pstephium* mentioned before, all the parts called *Brisia*, and moreover the buildings of S^t^ *Maries* Church were quite overthrown, save one middle porch that was marvellously saved. All the turrets that stood on the plain ground came tumbling down, whenas the rest of the building (the battlements of the wall excepted) stood still; Yet the stones of the battlements were driven back and not thrown down. Other Temples moreover, and both the publick baths that were used at several times, were also partakers of that calamity, and came to ruine. The people perished confusedly one with another (as it was conjectured by the bread which was spent in that City) about threescore thousand persons. But the Bishop escaped very strangely when the whole lodging he sate in came to ruine, and all that were about him were only saved, otherwise none, for they lifted him up with all speed, when the earthquake the second time shook the place, and as it were opened the lodging, so that they let him down by a rope, and delivered him out of danger. In that infortunate success, there fell out one thing most profitable for the City. For it came to pass, by the goodness of our merciful God, mitigating his fury, and correcting with the rod of pity and mercy the sins of his people, that no fire followed after, whenas great flames flashed up out of hearths, and lights both publick and private, out of kitchins, baths, and infinite other such like places in compass of the whole City. There died in this earthquake many noble and famous personages, and so did *Asterius*. But the Emperor repaired with money this lamentable ruine of the City.

Sixty thousand persons were slain with the ruine of buildings in the earthquake at *Antioch*.

Chap. IX.

The Barbarians *ſeeing the* Romane *army falling to rebellion, ſet up themſelves, but they were foyled by* Germanes.

AS touching the army ſpoken of before, it ſtood in manner at the ſame ſtay, that the *Barbarians* perſwaded themſelves verily, none would withſtand them, but that after their wonted manner they might deſtroy and invade the *Romane* Dominions. But *Germanus* met them with his power, and ſo foyled them by force of arms, that there was not one left to bring the *Perſians* tidings of their ſlaughter.

Chap. X.

The Emperors clemency towards the Souldiers which rebelled and forſook their Captain.

THe Emperor gave money unto the army, but *Germanus* and others he arraigned, and and although they were all condemned to dye, yet would not he have them executed, neither otherwiſe puniſhed, but gave them rewards. When theſe things went in this ſort, the people *Abari* came twice as far as the *Long-wall*, invaded the countrey before them, ſubdued *Singedon*, *Anchialus*, all *Hellada*, with other Cities and Caſtles: deſtroyed all with fire and ſword, yea, although the *Romans* had a great army in the Eaſt: wherefore the Emperor ſent *Andreas* Captain of his Guard, to perſwade the Army to take again ſuch Officers and Captains as they had over them before.

Chap. XI.

Gregory *Biſhop of* Antioch, *is ſent to reconcile the army that refuſed their Captain, and of the Oration he made unto them.*

WHen the ſouldiers would not give ear unto *Andreas* exhortation, the Commiſſion was directed unto *Gregory*, not only becauſe he was the man that could bring weighty matters about, but alſo that the army of right and duty owed him great honour, for he had liberally beſtowed upon divers of the ſouldiers great ſummes of money, upon others apparel, relieved otherſome with food, when they were admitted by him and matriculated in the Catalogue of ſouldiers. Wherefore he ſent Poſts into every place, and warned all the chief of the army to meet him at *Litarbis*, out of *Antioch* about three hundred furlongs: when he came unto them, down he fell upon his knees, and made them this Oration. *I had determined with my ſelf now a good while ago (O ye valiant* Romans, *which worthily deſerve this name) to make a voyage unto you, partly to confer of preſent affairs, and partly alſo to conſult together with you, bringing you in remembrance (that you need not ſuſpect my dealing) how of mine own free accord, and hearty good will, the which I am ſure you are fully perſwaded of, I found you commodious relief and neceſſary proviſion, when you fought by Sea, and were driven by tempeſt here and there to ſhift for your ſelves. But hitherto my coming hath been deferred, peradventure by the providence of God, which permitted me no licence, that both the* Perſians *may have ſufficient trial of the* Roman *power and fortitude, which foyled them, yea, without a Captain and guide, and your ſincere and faithfull mind alſo born unto the Common-weal, may in time be throughly known, by your deeds, be approved and confirmed in all reſpects. For you have made manifeſt this one thing unto the whole world, though you were offended and conceived high diſpleaſure againſt your Captains, yet eſteemed you nothing more than the good eſtate of the Common-weal. And ſeeing it goes ſo happily with us, let us now conſider what it ſtands us upon to do. The Emperor greets you well, and gladly would ſee your reconciliation: he promiſeth to forget all that is amiſs and now paſt: he thinketh the good will you owe unto your countrey, the valiant courage and noble minds ye have in waging of battel, to be ſpokeſmen good enough for your pardon. And all theſe ſure and certain tokens layeth he wide open before you, that ye may aſſure your ſelves of forgiveneſs at his hands, and of his lawfull favour. He ſaith again, I will uſe his own words: If God eſteemed ſo highly of the love you bear unto the Empire of* Rome, *and therefore brought to paſs, that after the remitting of your faults, there raigned in you no leſs fortitude and courage than was ſeen in times paſt, (which verily is an evident argument that all old injury is forgotten) how can we poſſibly chuſe but yield unto that which*

The Oration of *Gregory* Biſhop of *Antioch*, unto the ſouldiers which rebelled and ſhook off their Captain and Emperor.

which the holy Spirit leadeth us unto. Wherefore (O ye Romanes*) condescend with all speed unto my friendly advice, let us not lose the present occasion that is offered unto us, let not this opportunity through our negligence slip out of our hands. For when she passeth by, she detesteth delay, and being offended that we took her not up as she came by, she puts us ever after without hope of obtaining her again. Wherefore succeed your fathers and ancestors in obedience, taking possession of the loyal patrimony they bequeathed unto you; let me (your poor Bishop) obtain this at your hands, as you are valiant, and shew your selves in all respects no less than* Romanes *indeed, that no backbiter may have occasion to blemish your fame and renown, saying you are bastards, and a brood that degenerateth from their noble lineage. For your fathers and ancestors being governed by Consuls and Emperors, have through obedience and noble prowesse, brought the whole world subject unto them. What should I bring you in remembrance of* Manlius Torquatus*, who executed his own son, (although he had done many feats and noble acts,) for disobedience and rebellion? For, notable and worthy deeds are most commonly wrought by the wise counsel of politick Captains, and willing obedience of souldiers. But when either of these two faileth, the council halteth, the enterprize falleth unto the ground, and hath ill favoured success: and no marvel at all, specially when two things which should be linked together, are loosed and parted asunder. Let there be no delay in you (I crave it upon my knees,) yield unto me forthwith, let a Bishop this once plead and prevail between the Emperor and his army, let all the world understand, that in you there is no sign of rebellion, but that you had good cause for a time to be displeased with your Captains, which offended you. If it so fall out that ye embrace not in time this wholesome counsel, yet will I take upon me the person of love owed unto the Empire of* Rome*, and of friendship and hearty good will born unto you, and mark well what I have to say unto you. Do you see what ends tyrants and rebels most commonly have? Ponder I pray you with your selves, how ye can compass such things as ye go about, seeing (in my opinion) it is unpossible for you to continue all together. For how can either the fouls of the air, or fish, with other food which the sea bringeth to land, be transported unto you, unless ye will shed the blood of Christians in battel, and your selves be slain too, which is both a great shame and reproach? And what I pray ye will become of you? Verily you will be scattered here and there, and constrained to lead miserable lives. Immediatly after, vengeance will ensue, so that ye shall never be pardoned. Wherefore give me your hands, and let us lovingly consult together, what shall be expedient for our selves, and for the profit of the Commonweal, specially seeing we have the feast of our Saviours Passion, and Christs most holy Resurrection, as it were in manner assisting and alluring us to reconciliation.*

Occasion a slippery thing.

Manlius Torquatus.

Chap. XII.

The Souldiers after the Oration of Gregory *Bishop of* Antioch *changed their mind, and took again* Philippicus *to their general Captain.*

When *Gregory* had pronounced his Oration, and shed infinite tears, all their minds upon a sudden were turned by divine power and inspiration, insomuch as they craved licence to depart out of the assembly severally to deliberate with themselves, what was best for them to do. This being done, not long after they come again, saying, they would yield unto the Bishops suit and request. And when *Gregory* nominated *Philippicus*, whom he was desirous they should crave to their Captain, their answer was, that both they and the whole army had solemnly made an oath, they would never do that. Then said he immediatly, the Priest hath power and authority to bind and to lose in heaven and in earth, and rehearsed unto them the saying of Christ in the Gospel. When they replyed, that herein also they would yield unto him, he fell a pacifying of God with prayers and supplications. He distributed unto them the immaculate body of Christ: it was upon *Maunday Thursday*: the number of them was about two thousand: he entertained them all that night, made them couches in the green grass, returned home the next day after, and decreed they should assemble together where it pleased them. Wherefore he sent for *Philippicus*, who then abode at *Tarsus* in *Cilicia*, that with all speed he should repair to *Constantinople*. He made the Emperor also privy unto these circumstances, and laid down in his letters the request and demands of the army as concerning *Philippicus*. When *Philippicus* shortly after came to *Antioch*, the souldiers met him, they intreated the Christians to be a mean unto him

Matth. 16. 18. Joh. 20.

for them, and they fell at *Philippicus* feet. He gave them the right hand, told them all old injury was forgotten, and immediatly they follow him in warfare. Thus was that broil taken up.

Chap. XIII.

The winning of Martyropolis.

Sittas one of the Senators of *Martyropolis*, bearing ſpite and hatred unto one of the Captains betrayed the City, and took opportunity to work this feat when the Garriſon was abſent. Wherefore under colour of the *Romans* the *Perſians* were brought in and took the City, which lay wonderfull commodious for the *Romans*: many women that were in the prime of their flouriſhing years, they kept within the City, all others (a few ſervants only excepted) they drove out. Immediatly upon this, *Philippicus* came thither, and beſieged the City: and although he wanted neceſſaries for the ſiege, yet he encountred with them with ſuch things as he had. He caſt up certain ditches, and overthrew one of their turrets, yet could he not take the City, becauſe the *Perſians* watched all night, and repaired again ſuch places as were battered to the ground. When the *Romans* made many an aſſault, and had the repulſe, (for the darts were caſt at them with great diligence from high turrets, and they themſelves had more harm, than they could work unto the enemy within) they raiſed their ſiege, removed a little off, and there pitched their camp, taking diligent heed only to this, that no other *Perſians* joyned with them that were in the City. Nevertheleſs *Gregory* by the commandment of *Mauricius* the Emperor, went to the camp, and perſwaded them to return to beſiege the City. But they could not prevail, becauſe they wanted engines of war for the winning of Cities. Therefore the army was ſent abroad to winter, leaving many garriſons in the caſtles about, leſt the *Perſians* ſhould come on a ſudden and ſtep into the City. The next Summer following, there was great power gathered together, and a ſore battel faught with the *Perſians* about *Martyropolis*. And although *Philippicus* had the upper hand in that field, and many of the *Perſians* together with one of their Captains overthrown, yet there eſcaped too many of them into *Martyropolis*, for that was one of their principall drifts, to be ſure of taking that City upon them. From that time the *Romans* deſpairing of winning the City by ſiege (for it was not poſſible to overcome it by force) they went ſeven furlongs off, and built another City over againſt it upon the top of an hill, well fortified of it ſelf, there to invent engines, and to aſſault *Martyropolis*. This they did in ſummer, but in winter they diſſolved the army.

Chap. XIV.

Of Captain Comentiolus *and the winning of* Ocbas.

Comentiolus born in *Thracia* was ſent into the Eaſt to be a Captain of the Army in the room of *Philippicus*: who though he had proſperous ſucceſs againſt the *Perſians*, yet had he been overthrown horſe and all, had not one of his guard got upon a pack-horſe and carryed him away out of the field. The *Perſians* which were left alive, having loſt all their Captains, ran away, and took *Niſibis* upon them. And becauſe they feared to return unto their King (for he had told them they ſhould loſe their heads, unleſs they brought their Captain ſafe and ſound again) they fell a conſpiring againſt *Hormiſda*. *Barames* alſo a *Perſian* Captain who was newly come with his army from the war againſt the *Turks*, perſwaded them to do no leſs. In the mean while, *Comentiolus* beſieging *Martyropolis*, left there the greater part of his power, and went himſelf with certain choſen Souldiers to take *Ocbas*, a ſtrong Caſtle upon the further bank over againſt *Martyropolis*, lying upon a ſteep rock, where he might view the whole City of *Martyropolis*. The which Caſtle he beſieged, left nothing unattempted that might ſeem available for the winning of it, battered down certain pieces of the wals with *Catapelti* or brakes, entred in that way, and took it by force. Whereupon the *Perſians* deſpaired thenceforth of keeping *Martyropolis* any longer.

Chap.

Chap. XV.

The murthering of Hormisda *King of* Persia.

WHile the aforesaid stir was in handling, the *Persians* took *Hormisda* the most wicked and unjust King, and slew him, because he had plagued his subjects not only with extortion, but also with sundry kinds of death.

Chap. XVI.

The flight of Chosroes *the younger unto the Empire of* Rome.

AFter the death of *Hormisda* the *Persians* crowned *Chosroes* his son to reign over them, against whom *Barames* took armour with his whole power. *Chosroes* went forth to meet him with no great army, and perceiving that his souldiers left him and dropped away, he fled straightway (as he reported himself, after he had called upon the God of the Christians, that his horse should bear him where he purposed to go) unto *Circesium*. When he came thither together with his wife, two young children, and certain of the Nobles of *Persia* which accompanied him of their own accord, he sent Embassadors unto *Mauricius* the Emperor. He after deliberation and advisement taken in that matter, pondering with himself the mutable race and variable course of mans life, the sudden change and alteration not only of his state, but of other things in like sort, accepted of his sute and Embassage, and made *Chosroes* instead of a banished man his guest, instead of a sorrowfull fugitive, his loving son, and gave him royal presents for to allure him to root his love in his breast. Neither did *Mauricius* only send him such bountifull gifts, but the Empress also unto the wives of *Chosroes*, and the sons of *Mauricius* shewed the like humanity unto his sons.

Chap. XVII.

The Emperor sent Gregory *and* Domitianus *to meet* Chosroes, *and to give him entertainment.*

FUrthermore *Mauricius* sent all his guard, and the whole host of the *Romanes* with a Captain to meet *Chosroes*, and to conduct him whithersoever it pleased him to go. And to the end he might do him the more honour, he sent also *Domitianus* his kinsman that was Bishop of *Melitina*, a man that excelled for wisdom and policy, very fit both in word and deed to handle grave matters, and to hear weighty causes. He sent again *Gregory*, which made *Chosroes* to have him in admiration for the wise conference he had with him touching all other matters, for his bountifull presents, and the grave counsell he gave him concerning his trouble and molestation.

Chap. XVIII.

Chosroes *recovered again the Kingdom of* Persia *by the means of the Empire of* Rome.

CHosroes coming to *Hieropolis* the head City of *Euphratesia* returned homewards, *Mauricius* understanding thereof, weighing more the furtherance of *Chosroes* than his own fame and renown, helped him to a great summe of money, which was not seen before, made him an army of *Persians* upon his own cost and charges, furnished *Chosroes* both with *Romans* and *Persians*, and safe conducted him out of the *Romane* Dominions as far as *Martyropolis*. And first of all, *Sittas* the traitor was delivered unto him, next the people of *Martyropolis* stoned him; and last of all, they hanged him on the gallows. The City of *Daras* was also given up unto him, after that the *Persians* had privily stolen away, and after that the *Romans* alone had foyled *Barames* in one battel, and he fled away alone with great ignominy, *Chosroes* was restored unto his Kingdom.

Chap.

Chap. XIX.

The holy Martyr Golanduch *lived about this time.*

About this time lived *Golanduch* among us, who ſuffered great torment, and was piteouſly handled by the Magicians of *Perſia*, and at the laſt crowned with Martyrdom after ſhe had wrought many miracles. *Steven* the firſt of that name Biſhop of *Hierapolis* wrote her life.

Chap. XX.

Of the preſents which Choſroes *King of* Perſia, *being an heathen, ſent unto* Sergius *the Martyr.*

In theſe words of *Choſroes*, if ought ſavor of Idolatry, remember that a Pagan hath written them.

Choſroes being now reſtored unto his Kingdom, ſent unto *Gregory* a Croſs curiouſly wrought of gold and precious ſtone, wherewith he would have the honour of *Sergius* the renowned Martyr ſet forth and extolled. *Theodora* the wife of *Juſtinian* had firſt dedicated this Croſs unto him, after that, *Choſroes* the elder had taken it thence away (as I have remembred before) together with ſundry other monuments. He ſent another Croſs where he cauſed theſe words to be engraven in Greek letters. *I* Choſroes, *King of Kings, the ſon of* Hormiſda, *have ſent this Croſs. For when we were conſtrained to fly unto the dominions of the Empire of* Rome, *through the devilliſh procurement and falſe treachery of the moſt infortunate* Barames *and his armed horſemen, and by reaſon of* Zadeſpram *the traitor his coming with an army to* Niſibis, *for to pull back the horſemen which took part with the Citizens of* Niſibis: *we ſent horſemen with a Captain as far as* Charcas *to withſtand* Zadeſpram, *and to abate his courage, truſting in holy* Sergius, *the moſt honourable and renowned Martyr: for we heard in the firſt year of our reign, that he was wont to grant ſuch petitions, as were made unto him. The ſeventh day of* January *we cried unto him for help, and made a vow, that if our horſemen either ſlew* Zadeſpram, *or took him captive, we would ſend unto his temple a golden Croſs garniſhed with pearls for to ſet forth his reverend name; and to be ſhort, about the beginning of* February *next following, the head of* Zadeſpram *was brought unto us. Wherefore having obtained our requeſt (that no man need to doubt of the circumſtance) we have ſent to holy* Sergius *Temple for to honour his reverend name, this Croſs, which we made our ſelves, together with the Croſs which* Juſtinian *late Emperor of* Rome, *had ſent to the ſame Temple, yet was taken away and brought hither by* Choſroes, *King of Kings, the ſon of* Cabades *our great grandfather, at what time the* Romans *and* Perſians *were at great variance. We found this in our treaſury, and ſent it to holy* Sergius *his Temple.* *Gregory* receiving theſe Croſſes with the conſent of *Mauricius* the Emperor, carryed them with great ſolemnity into the Martyrs Temple, and there laid them up. Shortly after, *Choſroes* ſent other gifts unto this holy Temple, namely among others, a diſh made of gold, wherein theſe words were written. *I* Choſroes, *King of Kings, the ſon of* Hormiſda, *cauſed theſe things to be written in this diſh, not for men to gaze at, neither that the worthineſs of thy reverend name ſhould be known by my words: but partly for the truth therein contained, and partly for the manifold benefits and liberality I received at thy hand. For I think my ſelf happy, that my name is engraven in thy holy veſſels. At my being in* Beramias, *I made humble ſuit unto the holy* Sergius, *that thou wouldſt come and help me, and that* Sira *my wife might conceive. And though* Sira *were a Chriſtian, and I a Pagan, and our law forbade us to take a Chriſtian to our wife, yet for the ſingular love I bare unto thee, the law in this woman took no place, and I have not ceaſed, neither do I ceaſe day and night to love her entirely among the reſt of my wives. Wherefore, O holy* Sergius, *I thought good to beſeech thy goodneſs, that ſhe might be with childe. And moreover I made thee a vow, and promiſed if* Sira *did conceive, I would ſend the Croſs which ſhe weareth unto thy holy Temple. Therefore I verily and* Sira, *pondering this with our ſelves, and purpoſing to keep this Croſs for a memorial of thy name, O holy* Sergius, *I have thought good inſtead of the Croſs to ſend the price thereof, and becauſe it exceedeth not four thouſand and four hundred* *ſtaters, *we have augmented it and made it up five thouſand. And from the time we made this petition, and determined this with our ſelves, unto our coming to* Rhoſon Choſron, *there were not expired paſt fourteen dayes; at what time, O holy* Sergius, *not that I my ſelf was worthy, but of thine own goodneſs, thou diddſt appear unto me in my ſleep, and toldeſt me the third time, that* Sira *had conceived. And I alſo in the ſame viſion anſwered thee plainly the third time, that which*

Happy is he that hath his name written in the book of life; but it is enough for a Pagan to have his name written in a platter. This King was fouly deceived in the Martyr: for it is not with the Chriſtians as with the Magicians in *Perſia*, which at their night ſacrifice could make his wife quickly to conceive.

* Stater is a coin valuing four groats.

which was convenient and became my person. Wherefore because thou grantest such petitions as are made unto thee, from that day forth Sira *felt not the common disease of women. I of mine own part, although I cast doubes with my self, whether I were best to credit thy words or no, although thou art a granter of requests: yet seeing that* Sira *had not the womans disease, then was I sure of the vision, and that thy words were true. Wherefore without any more ado, I sent this Cross together with the price thereof unto thy most holy Temple, and commanded that with the price one dish and one cup should be provided for the celebration of the divine Mysteries: yet again there should a Cross be made and a Censer, both of gold to serve the holy Table, and an Unicorn open of either side and guilded over: last of all, that the rest of the summe which remained, should be put up to minister necessaries for thy holy house, that thou, O holy* Sergius, *wilt help both me and* Sira, *not only in other things, but specially in this request, and that which happened unto us through thy intercession, by thy mercy and goodness may take prosperous success, and fall both unto me and to* Sira *as we wish our selves. To the end both I and* Sira, *and all others throughout the world, may* * *put their trust in thy power, and believe in thee.* These presents of *Chosroes* seem to utter such things as are agreeable with the prophecie of *Balaam*, which no doubt came to pass by the providence of God, that Pagans should pronounce godly sentences.

* They that like of this doctrine, let them note that *Evagrius* calleth the authour thereof *Balaam*, and for company take *Caiphas*, he was also such a Prophet.

Chap. XXI.

Of Naamanes *the* Saracen.

About that time *Naamanes* Tribune of the people *Scenetæ*, so wicked a person that he slew men with his own hands for sacrifice to Devils, came to be baptized, caused the golden picture of *Venus* to be melted with fire, and turned to the use of the poor: he became so zealous, that he perswaded as many as belonged unto him, to embrace the Christian faith. *Grogory* after the Crosses were given by *Chosroes*, was commanded of the Emperor to visit all the Monasteries called *Limeta*, throughout the wilderness, but specially where the wicked doctrine of *Severus* reigned: so that he expounded unto them the sincere and true faith, and converted many Towns, Villages, Monasteries, and whole Nations unto the Church of God.

Chap. XXII.

The death of holy Symeon *that dwelt in a pillar.*

In the mean space, when most holy *Symeon* was so dangerously sick, that there remained for him no hope of longer life. *Gregory* being by me certified thereof, made all the speed he could to be present when *Symeon* gave up the ghost. But he had not his desire. For this *Symeon* in rare gifts and excellent virtues passed all the men of his time: he led in a pillar a severe life, even from his tender youth, insomuch that he changed his teeth in that mansion. He was perswaded to live in a pillar upon such an occasion as followeth. Being of tender years, playing, leaping and skipping to and fro about the tops of hils and greens, as the manner is of children, he lighted by chance upon a Lybard, took his girdle, and tyed him about the neck, led the beast which now had put off his fierce nature by the girdle, as if it had been a bridle, and brought him home to his Monastery. His Master who led his life in a pillar, seeing this, enquired of him what he had in his girdle: the boy answered, it was a cat. His Master gathering hereby, that he would prove hereafter a worthy man, trained him up to lead his life in a pillar. In which pillar, together with another also standing upon the top of an hill, he lived threescore and eight years, replenished with all graces from above: he cast out devils: he cured every disease and infirmity; he saw things to come, as if they had been present: he foretold *Gregory* that he should not be present at his death, and that he knew full little of the things which were like to ensue after his death. And whenas I also mused with my self after the loss of my children, and examined what the cause was, why the *Gentiles* which had children at will, were not visited in like sort, *Symeon* although I uttered my secrets to no man, wrote unto me that I should refrain from such cogitations, insomuch as they offended God. Furthermore, when the wife of my Clerk had her milk after she was delivered so stopped in her breasts, that there would not a drop come forth, and therefore the infant was like to dye: *Symeon* took her husband by the hand, bade him go and lay it on his wives breast. This being done, immediatly the milk came

running

running out as if it had been a ſtream, and wet all the womans garments. Unto theſe that went before we may add this alſo, how certain travellers, in whoſe company *Symeon* was, left behind them a child about midnight: a Lion came and took up the child on his back, and brought him to *Symeons* Monaſtery. *Symeon* bad the ſervants go forth, and take in the child which the Lion had carried thither. He did many other notable acts, which have need of an eloquent tongue, leaſure convenient, and a peculiar volume, all which are well known, and rife in every mans mouth. There reſorted unto him of all Nations, not only *Romans*, but alſo *Barbarians*, and obtained their ſuits. This *Symeon* inſtead of meat and drink, fed upon certain branches of ſhrubs that grew in the mountain hard by him.

Chap. XXIII.

Of the death of Gregory *Biſhop of* Antioch.

SHortly after *Gregory* Biſhop of *Antioch* being ſore pained with the gout, took a certain medicine made of *Hermodactylus* (for ſo was it called) the which a certain Phyſician miniſtred unto him, and after the drinking thereof died immediatly. He departed this world, when *Gregory* the ſucceſſor of *Pelagius* was Biſhop of old *Rome*, *John* of *Conſtantinople*, *Eulogius* of *Alexandria*, and *Anaſtaſius* of *Antioch*, who after twenty and three years was reſtored unto his Biſhoprick, and alſo when *John* was Biſhop of *Jeruſalem*, which died ſhortly after, and yet as there was none choſen in his room.

Evagrius endeth his hiſtory, *Anno Dom.* 595.

Here do I mind to cut off and make an end of writing, to wit, in the twelfth year of the reign of *Mauricius Tiberius* Emperor of *Rome*, leaving ſuch things as follow after for them that are diſpoſed to pen them for the poſterity in time to come. If I have omitted ought through negligence, or lightly run over any matter, let no man blame me therefore: remembring with himſelf, that I gathered and collected together a ſcattered and diſperſed Hiſtory, to the end I might profit the Reader, for whoſe ſake I took in hand ſo great and ſo wearieſome a labour. I have finiſhed another work, compriſing Reports, Epiſtles, Decrees, Orations, Diſputations, with ſundry other matters. But the relations therein contained are for the moſt part of the perſon of *Gregory* Biſhop of *Antioch*. For which I was preferred unto two honourable offices: *Tiberius Conſtantinus* made me Treaſurer, and I was preferred to be Maſter of the Rolls, where the Lieutenants and Magiſtrates with their monuments are regiſtred by *Mauricius Tiberius*: during whoſe reign I compiled the Reports, at what time he brought to light *Theodoſius*, who was both unto him and to the Common-weal a preamble or entrance to all kind of felicity.

The End of the Sixt Book of *The Eccleſiaſtical Hiſtory* of *Evagrius Scholaſticus*.

THE LIVES, THE ENDS, AND THE MARTYRDOMES, OF The Prophets, Apoſtles, AND SEVENTY DISCIPLES, OF Our Saviour.

Written in Greek by *Dorotheus* Biſhop of *Tyrus*, above a Thouſand years ago,
And now Tranſlated by M. H.



London, Printed by *Abraham Miller*, 1663.

THE LIFE OF DOROTHEUS.

Gathered by the Tranſlator.

DOrotheus *was a rare and ſingular man, well ſeen in the Latine, Greek, and Hebrew tongues. He flouriſhed in the time of* Diocletian, Conſtantinus Magnus, Conſtantius, *and* Julian *the* Apoſtata. Euſebius Pamphilus, *one that knew him very well, and heard this gift of utterance, writeth thus of him :* Dorotheus *Miniſter of the Church of* Antioch, *was a very eloquent and ſingular man. He applyed holy Scripture diligently: he ſtudied the Hebrew tongue, ſo that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race. He was expert in the chief diſcipline of the* Grecians, *by nature an Eunuch, ſo diſpoſed from his nativity. For which cauſe the Emperor for rareneſs thereof appropriated him, placing and preferring him to be Magiſtrate in the City* Tyrus, *and to overſee the dying of Purple. We heard him of our ſelves expounding holy Scripture with great commendation in the Church of God. So far* Euſebius. Antonius Demochares *ſaith of him, that he was exiled in the perſecution under* Diocletian, *and that he returned from baniſhment after the death of* Diocletian *and* Licinius, *and recovered his Biſhoprick again, where he continued untill the reign of* Julian, *about the year of our Lord* 365. *And becauſe* Julian *perſecuted not the Chriſtians openly himſelf, but ſecretly by his Governours and Magiſtrates,* Dorotheus *was fain again to flye unto the City of* Odyſſus, *where (as* Petrus de natabilus *writeth) the officers of* Julian *apprehended him, and tormented him to death for his teſtimony of Chriſt Jeſus. There he dyed and was crowned Martyr, being an hundred and ſeven years old,* Anno Dom. 366. *Of his works there is none extant, ſave this Treatiſe, containing the lives and ends of the Prophets, Apoſtles, and ſeventy Diſciples of our Saviour mentioned in the Goſpel after* Luke, *the which he intituled* Σύνοψις, *by tranſlation a Compendium, or brief Tract.*

Euſeb. *Eccleſ. hiſt. l. 7. c. 31.*

Democ. *Inſtit. Chriſt. Relig.*

Petr. *de natalib. l. 9. de Sanctis.*

The

The Tranſlator unto the Reader, touching *Dorotheus*, and the Lives he wrote of.

BY this ſhort Treatiſe of *Dorotheus* (Chriſtian Reader) we may take occaſion to behold the providence of God over his Church, ſcattered far and nigh over the face of the earth, and praiſe him therefore: inſomuch that of his great care and entire love, the inheritors of the Kingdome of Heaven, his choſen people, the Saints of God, whoſe names were written in the Book of life, were never left deſolate without Guides and Teachers. *Adam* in Paradiſe heard the voice of God himſelf, there followed him ſuch as called upon the Name of God, erected Divine Worſhip, and taught their poſterity the ſame, namely, *Abel, Seth, Enos, Cainan, Mahalaleel, Jered, Enoch, Methuſalem, Lamech* and *Noe*, whom *Peter* calleth the eight perſon after *Seth* the ſon of *Adam*, and a Preacher of righteouſneſs. Whenas the old world and the firſt age numbred from *Adam* to *Noe* (I mean as many as lived in his time) were drowned for the ſinnes and iniquities of the whole world, yet ſaved he eight perſons to reveal his will unto all Nations, to uphold his Church, to multiply and increaſe the world. In the ſecond age of the world after *Noe* there lived *Sem, Arphaxad, Sale, Heber, Peleg, Reu, Serug, Nachor, Terah* and *Abraham*, unto whom God reckoned faith (as Saint *Paul* ſaith) for righteouſneſs. In the third age of the world, after *Abraham*, lived *Iſaac, Jacob*, otherwiſe called *Iſrael* with the twelve Patriarchs, *Reuben, Simeon, Levi, Juda, Zabulon, Iſſachar, Dan, Gad, Aſer, Napthali, Joſeph* and *Benjamin*. Threeſcore and five years after the death of *Joſeph, Moſes* was born: he govenred *Iſrael*, he guided the people: God gave him three ſignes from heaven to confirm his Doctrine, and to aſſure him of his vocation. He received the Ten Commandments and the Law of God in Mount *Sina*, and delivered it unto the people. *Joſhua* ſucceeded him: after *Joſhua* Captains and Judges, namely, *Othniel, Aod, Debora* and *Baruch, Gedeon, Abimelech, Thola, Jair, Jepthe, Abeſon, Aelon, Abdon, Sampſon*; *Heli* the Prieſt and *Samuel* the Prophet judged *Iſrael*. After theſe came in the Kings, good and bad, *Saul, David*, &c. In the fourth age of the world there reigned after King *David, Solomon* over *Iſrael*, over *Juda Roboam, Abia, Aſa, Joſaphat, Joram, Ochozias, Athalia, Joas, Amaſias, Aſarias, Joathan, Achaz, Exechias, Manaſſes, Amon, Joſias, Joachaz, Joacim, Jechonias, Sedechias*, under whom the captivity befell, both City ann Temple were deſtroyed, and the people led into *Babylon*: yet during the ſeventy years of their captivity, there wanted not ſuch as taught them, ſuch as propheſied unto them of their deliverance, * and comforted them in their miſery. In the fift age of the world after the captivity, the *Iſraelites* were governed by *Zorobabel, Reſa, Joanna, Judas, Joſephus, Abner, Semei, Mattathias, Aſer, Maath, Nagid, Arphaxad, Agar, Heli, Masbot, Naum, Amos, Sirach, Mattathias, Siloa, Joſeph, Arſes, Jannæus, Hircanus, Judas Machabæus, Jonathas, Simon, Jonathas, Johannes, Hircanus, Ariſtobulus, Alexander, Hircanus, Antigonus, Ariſtobulus*, and *Herod* the Alien, in whoſe time Chriſt Jeſus was born in the fleſh. Theſe are the ſucceſſions of the Magiſtrates and Governours of all ſorts, as well of the wicked to chaſtiſe, as of the godly to cheriſh, whom God appointed to govern his people, to uphold the truth, to extoll virtue, to root out vice, and to praiſe his holy Name. From *Aaron* unto the birth of Chriſt

Gen. 3. Gen. 4. 5. 2 Pet. 2. Gen. 7. 1 Pet. 3. Gen. 11. Rom. 4. Gen. 21. 25; 35. 47. Exod. 4. Exod. 20. Judic. 2, 8, 9, 10. 12, 16. Acts 1. 3. 3 Reg. 2. 6, 11, 12, 14, 20. 4 Reg. 8. 11, 12, 14, 15, 16, 18, 21, 22, 23, 24. * 1 Eſd. 5. 1 Eſd. 2.

there were Priests ordained to offer sacrifice unto God, to pray for the sinnes of the people, and to Preach the Word of truth: whose names (as I read in the Ecclesiastical History of *Nicephorus*) are these, *Aaron, Eleazar, Phinees, Eliezer, Bochchi, Ozi, Heli, Achitob, Abimelech, Abiathar, Sadoc, Achimaas, Azarias, Joram, Jodas, Axioram, Sadaus, Iculus, Joatham, Urias, Neri, Joas, Selam, Helchias, Sareas, Josedech, Jesus, Joachim, Eliasib, Joachaz, Joannes, Jaddaus, Onias, Simon, Eleazar, Manasses, Onias, Simon, Onias, Jesus, Onias, Alcimus, Onias* the son of *Onias, Judas Machabæus, Jonathas* his brother, *Simon* his brother, *Johannes Hircanus, Aristobulus, Janneas, Alexander, Hircanus, Antigonus, Anaelus, Aristobulus, Axelus, Jesus*, and *Simon* in whose time Christ Jesus was born. From the birth of Christ (as it is to be seen in the Chronographie following) untill the destruction of *Jerusalem* under *Titus*, there were these high-Priests, *Matthias, Josephus, Joazarus, Eleazar, Jesus, Sea, Ananus*, otherwise *Annas, Ismael, Eleazar, Simon, Caiaphas, Jonathas, Theophilus, Simon, Jonathas, Matthias, Elioneus, Joseph, Ananias, Jonathas, Ismael, Josephus, Ananus, Jesus, Dannæus, Jesus* the son of *Gamaliel, Matthias* and *Phanes*, in whose time the City of *Jerusalem* was taken, the Temple set on fire, and the high-Priests ceased. There was also from the beginning of the world unto the birth of Christ, Prophets fore-shewing (as *Dorotheus* writeth) the promises of God made unto the fathers, wherein he promised to bless all Nations in the seed of *Abraham*, through the salvation that was to come by our Saviour Jesus Christ. *Josephus* in his *Judaical Antiquities* writeth, "That *Adam* propheſied and fore-told his sons "the world should be twice destroyed, first by water, afterwards with fire. *Jude* in "his Epistle speaketh of *Enoch* the seventh from *Adam*, that he propheſied, saying: Behold the Lord shall come with thousands of Saints, to give judgement a- "gainst all men, and to rebuke all that are ungodly among them of all their ungodly deeds which they have lewdly committed, and of all their cruell speakings "which ungodly sinners have spoken against him. *Jacob* propheſied that his posterity should be delivered out of *Ægypt*: of the coming of Christ: that the Scepter should not depart from *Juda*, and a Law-giver from between his feet, untill *Siloh*, that is, the *Messias* came. *Joseph* foretold likewise the children of *Israel* of their deliverance out of *Ægypt*: saying, I dye, and God will surely visit you, and bring you out of this land unto the land which he sware unto *Abraham, Isaac*, and *Jacob*: God will not fail but visit you, and ye shall carry my bones hence. *Moses* the great worshipper of the high God, propheſied of the creation of the world, and of such things as were done unto his time, the space of two thousand years before he was born: again, of Christ he said, as *Peter* hath alledged him in the *Acts of the Apostles*: A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you. *Samuel* was both a Judg over *Israel*, a Priest and a Prophet. *David* and *Salomon* also is said to have been indued with the spirit of Prophecie, though *Dorotheus* be of the contrary opinion: both old and late Writers do think no less than that he was a Prophet. *Antoninus* hath a Tract, intituled, *De Prophetijs* David & Salomonis, of the Propheſies of *David* and *Salomon*. There propheſied moreover, as we find in holy Scripture, *Nathan, Gad, Abias, Asaph, Idithum, Addo, Semeia, Joath, Oded, Azarias, Hanani, Jehu, Jehaziel, Eliezer, Elias, Zacharias, Elisæus, Osee, Abdias, Michæas, Amos, Esaias, Joel, Jonas, Sophonias, Jeremy, Hulda, Naum, Abakuk, Ezekiel, Daniel, Baruch, Urias, Aggæus, Zacharias, Malachias*, and *John* the Baptist. Whose lives this Author hath briefly run over. These Prophets in some places of holy Scripture are termed Seers, in some other places

Nicephor. *Eccl. Hist.* lib. 1.

Joseph. *Antiq. Jud.* l. 1. c. 4.

Jude Epist.

Gen. 48. 49.

Gen. 50.

Acts 3.

Anton. *Chron.* par. 1. tit. 3. c. 4.

places the men of God; again in other places, the ſervants of the moſt high God. In the time of King *Achab*, *Obadias* the Governour of his houſe, one that feared God, and hid an hundred Prophets in caves, yet their names are not known. Of all the Prophets generally, *Peter* the Apoſtle writeth in this ſort: "It is of the ſalvati- "on of your ſouls that the Prophets have enquired and ſearched, which prophe- "ſied of the grace that ſhould come unto you, ſearching when or at what time the "Spirit of Chriſt which was in them ſhould ſignifie; which Spirit teſtified before, "the Paſſions that ſhould happen unto Chriſt, and the glory that ſhould follow "after: unto which Prophets it was alſo declared, that not unto themſelves, but "unto us they ſhould miniſter the things which are now ſhewed unto you of them. Such was the goodneſs of God towards mankind, that in times paſt, (as Saint *Paul* ſaith) he ſpake at ſundry times, and in divers ſorts unto the Fathers by Prophets; alſo by the miniſtery of Angels, ſent forth for their ſakes which ſhall be heirs of ſalvation. In theſe latter dayes, being the ſixt age of the world, beginning at Chriſt, and continuing unto the day of Judgement, that is, unto the ſeventh age, and the Sabbath of reſt, we have had the twelve Apoſtles, *Peter*, *Andrew*, *James*, *John*, *Philip*, *Bartholemew*, *Matthew*, *Thomas*, *James* the ſon of *Alphæus*, *Jude*, *Simon*, and *Matthias*, which was choſen in the room of *Judas* the traitor. *Paul* is termed alſo an Apoſtle, and called to the function by our Saviour himſelf, crying unto him from heaven after his aſcention. We have alſo the four Evangeliſts, *Matthew*, *Mark*, *Luke* and *John*. We have moreover here laid down by *Dorotheus*, the Catalogue of the ſeventy Diſciples, which our Saviour ordained in the Goſpel, and appointed to go by two and two into every City and place where he himſelf ſhould come. The firſt after *Dorotheus*, is *James* the brother of the Lord called *Juſtus*, and the firſt Biſhop of *Jeruſalem*: yet *Petrus de natalibus*, *Volateran* and *Demochares*, all which three wrote the Catalogue of theſe Diſciples, do name no ſuch one: *Euſebius*, *Clemens Alexandrinus* and *Paul* himſelf do call him an Apoſtle and no Diſciple. The ſecond is *Timothy*, whom the three aforeſaid Writers do not number. The third *Titus*. The fourth *Barnabas*; ſo doth *Clemens Alexandrinus* and *Euſebius* call him: this is that *Barnabas* which in the *Acts of the Apoſtles* (as *Antoninus* writeth) was otherwiſe called *Joſes*, and having land, ſold it, and laid the price down at the Apoſtles feet. The fift *Ananias*. The ſixt *Steven*. The ſeventh *Philip* Biſhop of *Tralleis* in *Aſia*: *Volateran* ſaith, he was Biſhop in *Thracia*: *Demochares* and *Petrus de natalibus* do ſay, he was Biſhop in *Thracia*, afterwards in *Scythia*: *Antoninus* ſaith he dyed at *Cæſarea*. The eight *Prochorus*, whom *Volateran* calleth *Proculus*. The ninth *Nicanor*. The tenth *Simon* Biſhop of *Boſtra* in *Arabia*: *Demachares*, *Volateran*, and *Petrus de natalibus* do ſay he was Biſhop of *Tyre* and *Sidon*. The 11. *Nicolas* Biſhop of *Sapria*, yet the aforeſaid three authors ſay it was in *Samaria*. The 12. *Parmenas*. The 13. *Cleopas*. The 14. *Silas*. The 15. *Silvanus*. The 16. *Creſcens* Biſhop of *Chalcedonia* in *France*: *Volateran* calleth him *Criſces*, Biſhop of *Chalcedonia*: *Demochares* and *Petrus de natalibus* do call him *Chryſches* Biſhop of *Chalcedonia*: Saint *Paul* ſaith he ſent this *Creſcens* into *Galatia*: *Euſebius* ſaith, the Apoſtle ſent him into *France*; whereby it appeareth by ſome mens conjectures, that the Epiſtle unto the *Galatians* was written by Saint *Paul* unto the Frenchmen. The 17. *Epænetus*, yet *Volateran* hath none ſuch. The 18. *Andronicus*. The 19. *Amplias*, Biſhop of *Odiſſa*: *Demochares* and *Petrus de natalibus* do call him *Ampliatus* and Biſhop of *Ediſſa*, *Volateran* ſaith of *Edeſſa*. The 20. *Urbanus*. The 21. *Stachys*, the aforeſaid Authors do call him *Stateus*. The 22. *Apelles*, Biſhop of *Smyrna*,

3 Reg. 18.

1 Pet. 1.

Heb. 1.

Matth. 10. Act. 1. Act. 9.

Pet. *de natalib. lib. 6. cap. 100.* Democ. *Chriſt. Relig. Inſtit. tom. 2. cap. 13.* Volater. *l. 19. Anthrop.* Euſeb. *Eccleſ. hiſt. l. 2. c. 1.* Anton. *Chron. pa. 1. tit. 5. c. 18. part. 1. Tit. 6. cap. 11.*

Euſeb. *l. 3. c. 4.*

Volaterian ſaith of *Heraclea*, *Democharis* and *Petrus de natalibus* do ſay it was of *Eradia*. The 23. *Ariſtobulus* Biſhop of *Brettania*, *Volateran* ſaith, *Betania*, *Democharis* and *Petrus de natalibus* do ſay it was *Bethania*. The 24. *Narciſſus* Biſhop of *Patræ*: *Democharis* and *Petrus de natalibus* do call him *Tarciſſus* Biſhop of *Athens*; and *Volateran* ſaith, he was Biſhop of *Athens*. The 25. *Herodion*, *Volateran* hath none ſuch. The 26. *Rufus*. The 27. *Aſyncritus*. The 28. *Plegon*. The 29. *Hermes* Biſhop of *Dalmatia*, *Volateran*, *Democharis*, and *Petrus de natalibus* do ſay he was Biſhop of *Philipolis*. The 30. *Hermas*, but the other Writers have none ſuch. The 31. *Patrobas*, Biſhop of *Nepotiopolis*, *Democharis* and *Petus de natalibus* do ſay, of the Nation *Peli*. The 32. *Agabus*. The 33. *Linus*. The 34. *Gaius* Biſhop of *Epheſus* after *Timothy*; yet *Origen* ſaith he was Biſhop of *Theſſalonica*. The 35. *Philologus*. The 36. *Olympas*. The aforeſaid three Authors have none ſuch: *Ambroſe* taketh this *Olympas* for the ſiſter of *Nereus*, but *Origen* doth not ſo. The 37. *Rodion*, the other Writers remember none of that name. The 38. *Faſon*. The 39. *Soſipater* Biſhop of *Iconium*, *Origen* taketh him to be that *Sopater* of *Beræa*, mentioned in the *Acts of the Apoſtles*. The 40. *Lucius*, whom *Origen* taketh to be *Luke*. The 41. *Tiberius* Biſhop of *Iconium*, yet *Democharis* and *Petrus de natalibus* do ſay he was Biſhop of *Meiadum*, *Volateran* hath none ſuch. The 42. *Eraſtus* Biſhop of *Paneas*, whom *Volateran* calleth *Eraſtes* Biſhop *Meiadum*, but *Democharis* and *Petrus de natalibus* have none ſuch. The 43. *Phigellus*, whom *Volateran* calleth *Philetus* and *Philegus*. The 44. *Hermogenes*. The 45. *Demas*. The 46. *Quartus*. The 47. *Apollos* Biſhop of *Cæſarea*. Yet *Petrus de natalibus* ſaith it was of *Connia*. The 48. *Cephas*, who, as *Dorotheus* gueſſeth, was he whom *Paul* reprehended at *Antioch*, but it is a fable, as it is to be ſeen in the cenſure laid down in *Euſebius*, *pag.* 15, 16. The aforeſaid Latine Writers have none ſuch among the Diſciples. The 49. *Soſthenes*. The 50. *Epaphroditus* Biſhop of *Adriana*, as *Democharis* ſaith of *Andriaca*. The 51. *Cæſar*. The 52. *Marcus*, the coſin of *Bernabas*. The 53. *Joſeph*. The 54. *Artemas*, whom *Volateran* calleth *Antomas*. The 55. *Clemens*. The 56. *Oneſiphorus* or *Oneſimus*; yet by the words of *Paul* they ſhould not be one. The 57. *Tychicus* Biſhop of *Chalcedon* in *Bythinia*, or, as the former Authors do write of *Colophonia*. The 58. *Carpus*, Biſhop of *Berhæa*, *Petrus de natalibus* ſaith, of *Beronia*, and *Volaterian* ſaith, of *Cheronea*. The 59. *Evodius*. The 60. *Philemon*. The 61. *Zenas*. The 62. *Aquila*, the aforeſaid Latine Writers do remember none ſuch. The 63. *Priſcas*, whom the Latines do call *Priſcus*. The 64. *Junias*, *Origen* and *Ambroſe* do call him *Julias*. The 65. *Marcus*, otherwiſe called *John*. The 66. *Ariſtarchus*. The 67. *Pudas* or *Pudens*. The 68. *Trophimus*. The 69. *Mark* the Evangeliſt: and the 70. *Luke* the Evangeliſt. Beſides theſe 70. I find others alſo in holy Scripture worthy the noting, namely, *Simeon*, *Niger*, *Manahen*, *Jude*, otherwiſe called *Barſabas*, *Criſpus*, *Alexander*, one that behaved himſelf very ſtoutly at *Epheſus*. *Secundus*, *Mnaſon* of *Cyprus* an old Diſciple, *Mircureus*, *Nereus*, *Fortunatus*, *Achaichus*, *Syntiches*, *Epaphras*, *Nymphas*, *Archippus*, *Eubolus* the Eunuch baptized of *Philip* in the *Acts*, whom *Euſebius* calleth a Diſciple, with others. Other Writers, as *Vincentius* and *Antoninus* have found out more: namely, *Savinianus*, *Potentianus*, *Altivus*, *Cis*, *Maximinus*, *Johannes Senior*, *Ariſton*, *Zozimus*, *Euphrates*, *Martialis*, *Sidonius*, *Lazarus*, *Urſinus*, *Julianus*; and no marvell, for S^t *Paul* witneſſeth that Chriſt was ſeen after his reſurrection of moe than five hundred brethren. Theſe be they whom God raiſed up to plant the Principles of his Goſpel, and the ſound of their feet was heard throughout the world. Theſe be they which fed with Angels, and became themſelves food

Amb. *in Ep. ad* Rom.
Origen *in Ep. ad* Rom.
Act. 13. 15, 18, 19, 20, 21.
1 Cor. 16.
Phil. 4.
Col. 1. 4.
1 Tim. 1.
2 Tim. 4.
Ep. ad Philem.
1 Cor. 15.

feed for wild beasts: they spared not their lives unto the death: they quenched the heat of fire: they turned the edge of the sword: they stopped the mouthes of furious beasts: they confounded the tyrants, and foyled the enemies of the truth. I may say of them, as *Cyprian* speaketh of the true Christians and Martyrs, *Occidi poterant, sed vinci non poterant*: Well might they be slain, but it was impossible to overcome them. And yet when the enemy triumpheth, that at leastwise he seemeth to have brought his purpose about, we may comfort our selves with this saying: *Sanguis Martyrum semen Ecclesiæ*, The bloud of the Martyrs is the seed of the Church. Christ himself foretold, *That whosoever would be his Disciple, must take up his Cross and follow him.* These Prophets, and these Apostles, and these Disciples have done no less. *Abel* was murthered by *Cain*. The children of *Israel* were oppressed under *Pharaoh*. *Elias* was persecuted by *Jezabel*. The Prophet *Joath* was threatned by *Jeroboam*, and slain of a Lion. *Zachary* the son of *Jehojada* was stoned to death. *Micheas* was thrown down, and his neck broken. *Amos* was smitten with a club on the temples of the head, and so brained. *Esaias* was sawed asunder in two parts with a woodden saw. *Jonas* was in the Whales belly, yet having escaped that danger, he was not without misery. *Jeremy* was persecuted oftentimes, imprisoned very sore, thrown into the deep dungeon, where he stood in mire up to the ears, at length stoned to death in *Ægypt*. *Ezechiel* was slain in *Babylon* by the Duke of the people. *Daniel* was thrown among the hungry Lions, yet God preserved him. The three children were thrown into the fiery furnace, but the fire did them no harm. *Baruch* was fain to flye away to save his life from King *Joachas* hands. The Prophet *Urias* was slain with the sword by King *Joachim*. *John* the Baptist was beheaded of *Herod* the Tetrarch. *Steven* was stoned to death. *James* was beheaded by *Herod Agrippa*. *Peter* was crucified at *Rome* under *Nero* with his head downwards. *Paul* was likewise beheadded at *Rome* under *Nero*. *Andrew* was crucified by *Ægeas* King of *Edessa* at *Pataras* a City in *Achaia*. *James Alphæus* that was Bishop of *Jerusalem*, was thrown down from on high, and brained with a Fullers club. *Thomas* was slain at *Calamina* a City in *India*: the *Painims* ran him thorow with a Dart, the which some do call a Spear or Javelin. *Philip* was crucified at *Hierapolis* in *Asia*. *Bartholomew* was slain alive in *India*, his skin pulled over his ears, and after all beheaded. *Matthew* was run thorow with a naked sword in *Æthiopia*. *Simeon* was crucified. *Jude* was slain. *John* was scourged and often persecuted: it is said that *Domitian* the Emperor caused him to be thrown into a Tun of hot scalding Oyle, yet he took no harm. *Matthias* was knock'd on the head with an Axe, and immediately beheaded. *Mark* the Evangelist had a Rope tyed about his neek, and by that drawn through the street of *Alexandria*, that his flesh was rent in pieces, the stones coloured with bloud, and in the end he was burned to ashes. *Barnabas* had a rope about his neck, and therewith pulled to the stake and burned. This is to bear the cross of our Saviour: this is to drink of one cup with Christ: this is it which Saint *Paul* saith: *Whosoever liveth godly in Christ Jesus shall suffer persecution: for through many tribulations we must enter into the Kingdom of Heaven.* This present Treatise of *Dorotheus* hath moved me thus to write, and the manner it self is so copious, that I can hardly hold my Pen, yet I hope the reading of these brief stories will not seem tedious unto any. As for the lives following, I would have thee (gentle Reader) to know, that where *Dorotheus* seemed unperfect, and to have over-skipped

certain lives worthy the noting, and the knowledg of the posterity. I have either borrowed the same of some other ancient Writer, or gathered it my self out of holy Scripture. This is the mark to discern the one from the other: where any one life is altogether of Italique letters, the same is none of *Dorotheus*. If thou thinkest I have done well, give the praise to God: if in thine opinion it seem otherwise, suspend thy sentence, and be not singular in reprehending that which peradventure after advisement taken, may friendly be interpreted. Farewell.



OF

PROTHEUS
OF THE
Prophets, Apoſtles, and Seventy Diſciples.

Samuel.

SAmuel *was both a Prophet, a Prieſt, and a Judg over* Iſrael. *He lived in the dayes of* Heli, Saul, *and* David. *His Father was called* Elkana, *his Mother* Hanna. *She was of a long time barren, and praying unto God, made a vow, that if ſhe bare a man-childe, ſhe would dedicate him to the Lord all the dayes of his life. She conceived and bare a ſon, and called his name* Samuel, *who being a childe, was girded with a linnen Ephod, and miniſtred unto the Lord. All* Iſrael *knew him for the true Prophet of God, he rebuked the ſins of the people, he exhorted them to turn unto the Lord, he told* Heli *the High-prieſt that God would plague his houſe. When the people cryed unto him for a King, he uſed all means to perſwade them to the contrary, and ſeeing they would not be anſwered, he took* Saul *and annointed him King to reign over them. This* Saul *was a wicked King, and becauſe of his impiety the Lord ſent* Samuel *unto him, for to tell him that his reign ſhould not laſt long; but* Samuel *was ſorrowfull, and mourned ſo long over* Saul, *untill the Lord was angry with him for it. Afterwards God ſent him to annoint* David *King over* Iſrael. *In the end this* Samuel *waxed old, and died in the time of* David *King of* Iſrael, *and was buried at* Rama.

Samuel lived about the year of the world 2940. Afore Chriſt was born 1030. years.
1 Reg. 1, 2, 3, 7, 8, 9, 10, 13, 15, 16, 25.

Nathan.

NAthan was of *Gabaon* in the time of King *Davids* reign: he inſtructed this King in the Law of the Lord, and foreſaw that *David* would offend with *Beerſabea*. When he made ſpeed to admoniſh the King, *Belial* ſtaid him: for as he went, he found by the way a dead corpſe all bare, and becauſe of that, continued there a while. This *Nathan* died, and was buried in *Gabaon* his own land.

Epiphanius Biſhop of *Cyprus*, who lived *An. Dom.* 401. writeth thus of *Nathan*.

THe Prophet Nathan *of the houſe of* Thock, *born in* Gabath *a City of* Galilee, *lived in the time of* David, *and taught him the Law of the Lord. He foreſaw that* David *was too farre in love with* Beerſabea, *and therefore immediately left* Gabath, *and got him towards* Jeruſalem, *for to ſtay the King from committing ſo hainous an offence. And behold* Beliar *ſtopt him. For when he found him dead, and lying all bare on the high way, he ſtayed as long as he was a burying of him, leſt the corkaſs of the man ſhould unreverently be torn in pieces of brute beaſts, and ravenouſly devoured. In the ſame night underſtood* Nathan *that* David *had committed that horrible offence, wherefore he mourned out of meaſure, and went back again to* Gabath *with great lamentation. When* Urias, *the husband of* Beerſabea *was ſlain by the procurement of* David, *the Lord ſent* Nathan *unto him, that he ſhould rebuke him ſharply for his offence. Then at length* David *remembring himſelf, was aſtonied and trembled for fear of the Lord, becauſe he perceived plainly that the Lord was highly diſpleaſed with him for his adultery.* David *knew moreover that the Prophet* Nathan *was inſpired with the holy Ghoſt, he honoured the man, and reverenced his perſon as the true meſſenger of God. This* Nathan *became old and dyed, and was buried at* Gabath *his own land.*

He lived *Anno mundi* 3009. after Chriſt was born 960 years.
2 Sam. 7. 11.
3 Reg. 1.
1 *Paral.* 17.
Eccleſ. 47.

Gad.

THe Prophet Gad *lived in the dayes of King* David, *and told him what he ſhould do when he fled from the face of* Saul. *After* David *had numbred the people, he brought a meſſage unto him from the Lord, and bad him chuſe of three plagues: Whether he would have ſeven years hunger, or fly before the enemy three moneths, or indure three dayes peſtilence.*

Ahias.

THis *Ahias* was of *Silon*, where the Tabernacle out of the City of *Heli* was. He

Epiphanius writeth thus of *Ahias*.

AHias *the* Selonite, *born in* Selom, *of the tribe of* Juda, *where the old tabernacle of the Ark, out of the town of* Heli *the Prieſt was to be ſeen. This is that* Prophet

1 Reg. 27.
2 Reg. 24.
Paral. 21.
3 Reg. 11. 14.

died, and was buried nigh the Oake in *Silon*. He is called also *Adonias*.

Prophet which propheſied of Salomon *the ſo[illegible] would fall from the Lord. He rebuked* Jerob[illegible] *he came to be King, he would deal unfaithfu[illegible] the Lord. He ſaw in a viſion a yoke of oxen deſtroying the people, and aſſaulting the Prieſts. He prophecied unto* Salomon, *that women would withdraw his mind from the Lord. This* Abias *became ſo eld, that his ſight was dimme, he died not far from the Oke in* Silo, *and there was buried.*

Aſaph.

1 *Paral.*16. 2 *Paral.*29,35. ASaph *was a Seer, that is, a Prophet in the time of* David. *He appointed him chief of thoſe that praiſed the Lord in* Pſalms.

Idithum.

1 *Paral.* 25. 2 *Paral.* 35. IDithum *was one of King* Davids *Prophets, and appointed by him to prophecy with harps, pſalteries and cymbals.*

Addo.

2*Par.*9.12,13. He lived in the year of the world 3069. he died afore Chriſt about 900. years. ADdo, *of ſome called* Iddo, *was a Prophet in the time of* Salomon, Roboam, *and his ſon* Abia. *The doings of* Salomon *are ſaid to be written in his viſions. He is ſaid to have written the genealogie of* Roboam. *The manners and ſayings of* Abia *the ſon of* Roboam, *are ſaid to be written in the ſtory of the Prophet* Iddo, *which is not extant.*

Semeia.

3 Reg. 12. 2 *Par.*11,12. SEmeia *propheſied in the dayes of* Roboam *King of* Juda. *And when* Roboam *would have fought with* Jeroboam, *the word of God came unto* Semeia, *ſaying: Speak unto* Roboam *the ſon of* Salomon *King of* Juda, *and unto all the houſe of* Juda *and* Benjamin, *and to the remnant of the people, ye ſhall not fight againſt your brethren*, &c. *When* Roboam *forſook the Law of the Lord,* Semeia *was ſent unto him with this meſſage: Thus ſaith the Lord, ye have left me, and therefore have I alſo left you in the hands of* Seſac *King of* Ægypt.

Joath.

4 Reg. 13. THis *Joath* was of the land of *Samaria*. A Lion ſmote him that he died, and was buried in *Bethel*, nigh the falſe Prophet which deceived him.

Epiphanius writeth thus of *Joath*, whom he calleth *Joam*.

THe Prophet Joam *was of* Samaria: *a Lion met him by the way and ſlew him. This is he that reprehended* Jeroboam *for the golden calves he erected, that took away alſo that wicked oblation and ſacrifice. When* Jeroboam *ſtretched forth his hand againſt him, his hand was withered. Immediatly after, an old Prophet deceived this* Joam: *for when he had conſtrained him to eat bread, and to drink water otherwiſe than the Lord had commanded* Joam, *a Lion met him and killed him, without any harm done to his aſs. He was buried in* Bethel, *hard by this old falſe Prophet. When that ſhortly after this falſe Prophet died, he requeſted of the Prieſt he might be buried where* Joam *was laid, becauſe he had deceived him, and that either of them was to receive at the reſurrection, according unto their doings. Wherefore they were both laid in one ſepulchre.*

Oded.

2 *Par.* 15. 1 *Par.* 28. ODed *the Prophet, and father of* Azarias *the Prophet, lived very long, unto the time of* Achas *King of* Juda, *his abiding was in* Samaria. *When the hoaſt of the King of* Iſrael *had taken great ſpoil, and made great ſlaughter of the tribe of* Juda, Oded *the Prophet went forth before the hoaſt that came to* Samaria, *and ſaid unto them. Behold, becauſe the Lord God of your fathers is wroth with* Juda, *he hath delivered them into your hand, and ye have ſlain them with cruelty that reacheth up to heaven. And now ye purpoſe to keep under the children of* Juda *and* Jeruſalem, *and to make them bond-men and bond-women: and do ye not lade your ſelves with ſin in the ſight of the Lord your God? Now hear me therefore, and deliver the captives again, which ye have taken of your brethren, for elſe ſhall the great wrath of God be upon you.*

Azarias.

He lived in the time of *Aſa* King of *Juda*. 2 Paralip. 15. THis *Azarias* was of *Synatha*, and put away from *Iſrael* the captivity of *Juda*. He died and was buried in his own countrey.

Epiphanius writeth thus of *Azarias.*

AZarias *the Prophet was of the houſe and lineage of* Symphata. *This is he that took away by his prayers the captivity that was threatned in* Jeruſalem *to light upon* Juda. *He propheciedſomewhat of the coming of the Lord. He reſted in the Lord in his own countrey, where he was alſo buried.*

Hanani.

Hanani.

THis [illegible]ni *prophecied in the dayes of* Aſa, *King of* Juda. *When* Aſa *for fear of* Baaſa *King of* Iſrael *joyned in league with* Benhadad *King of* Syria, Hanani *the Prophet came to* Aſa *and ſaid unto him: Becauſe thou haſt truſted in the King of* Syria, *and not rather put thy truſt in the Lord thy God: therefore is the hoſt of the King of* Syria *eſcaped out of thine hand, Had not the* Æthiopians *and* Lubins *an exceeding great hoſt with many chariots and horſemen? and yet becauſe thou didſt truſt in the Lord, he delivered them into thine hand. For the eyes of the Lord behold all the earth to ſtrengthen them that are of perfect heart towards him: herein thou haſt done fooliſhly, and therefore from henceforth thou ſhalt have war. And ſo* Aſa *was wroth with the Prophet, and clapt him in priſon, for he was diſpleaſed with him becauſe of his prophecy.*

Jehu.

JEhu *the ſon of* Hanani *the Prophet, lived in the dayes of* Joſaphat *King of* Juda. *He prophecied againſt* Baaſa *King of* Iſrael, *that God would root him out with all his poſterity, for murthering of* Nadab *the ſon of* Jeroboam. *When* Joſaphat *took part with* Achab *King of* Iſrael, *againſt the King of* Syria, Jehu *went forth to meet him, and ſaid unto him: Wouldeſt thou help the ungodly, and love them that hate the Lord? Therefore is wrath come down upon thee from before the Lord. Nevertheleſs there are ſome good acts found in thee, in that thou haſt hewn down the groves out of the land, and haſt prepared thine heart to ſeek God. This* Jehu *is ſaid to have noted the acts of* Joſaphat *in the book of the Kings of* Juda. 2 Paralip. 16.

Jehaziel.

JEhaziel *prophecied in the dayes of* Joſaphat *King of* Juda. *When all* Juda *ſtood in great fear of the hoſt and multitude of enemies that came againſt them, the ſpirit of the Lord came upon* Jehaziel *in the midſt of the Congregation, and he ſaid: hearken all* Juda, *and ye inhabitors of* Jeruſalem, *and thou King* Joſaphat, *thus ſaith the Lord unto you: Be not afraid, nor faint-hearted by reaſon of this great multitude: for the battel is not yours, but Gods; to morrow go ye down againſt them: behold they come up by the cliffe of* Ziz, *and ye ſhall find them at the end of the brook before the wilderneſs of* Jeruel, *ye ſhall not need to fight in this battel, but ſtep forth and ſtand, and behold the help of the Lord which is with you. Fear not, nor let your hearts fail you: O ye of* Juda *and* Jeruſalem, *to morrow go out againſt them; for the Lord will be with you. When they came to the enemies they found them all dead carkaſſes.* 3 Reg. 16. 2 Paral. 19, 20. He lived *Anno mundi*, 3134. afore Chriſt about 840. years.

Eliezer.

ELiezer *prophecied under* Joſaphat *King of* Juda. *After that* Joſaphat *joyned himſelf with* Ahazia *King of* Iſrael, *whoſe mind was to do wickedly, and together with him, to provide a navy to ſail into* Tarſis, Eliezer *prophecied againſt* Joſaphat, *ſaying: Becauſe thou haſt joynad thy ſelf with* Ahazia, *the Lord hath broken thy works. And the ſhips were broken, that they were not able to go to* Tarſis. 2 Paral. 2.

Elias.

THis *Elias* was the firſt man that ſhewed men the way to heaven, he was the firſt man that ſhewed the way to be one for men and Angels. He dwelling ſometimes upon earth entred alſo into the heavens; being mortal, he had his converſation with immortall creatures: he which walked upon earth, liveth now like a ſpirit with the Angels in heaven. This is he that gave his ſpirit to reſt double upon his Diſciple *Eliſæus*, this is he, though he continue a man, yet waxeth he not old: this is he that is reſerved for a Captain of warre againſt Antichriſt: this is he that will withſtand him, and rebuke his pride and falſhood: this is he that in the end of the world will turn all men from his lying and deceit unto God: this is he that received the gift of God to be the forerunner of the ſecond and glorious coming of the Lord. Although his ſervice was among the baſeſt ſort, yet is he now in company with the Angels. He was a *Thiſbit* of *Arabia*, of the tribe of *Aaron*, his dwelling was in *Galaad*. For *Theſbi* was an habitation dedicated unto Prieſts. Afore his mother was delivered of him, his father ſaw in a viſion the Angels ſaluting of him all in white, wrapping him with flames of fire as it were ſwathing bands, and nouriſhing him with fire as if it had been uſual food or pap. He went to *Jeruſalem* and told his viſion, anſwer was made, he ſhould not fear his dream at all, for it would 2 Paral. 20. *Elias* lived *Anno mundi* 3130. and was tranſlated afore Chriſt about 858. years.

would come to pass that the child his wife was great of, should dwell in great [illegible] soever he said should be of great force, and that he should judg *Israel* [illegible]

Zacharie *the son of* Jehoida.

2 Par. 14. *Zacharie* the son of *Jehoida*, prophecied in the time of *Joas* King of *Juda*. When the tribe of *Juda* served groves and idols, the wrath of God came upon them for their trespasses. He sent Prophets unto them to bring them again unto the Lord, but they would not hear. The spirit of God came upon *Zacharie*, the son of *Jehoida* the Priest, and he said unto them: Thus saith God: Why transgress ye the commandements of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he also hath forsaken you. And they conspired against him, and stoned him with stones at the commandment of the King, even in the Court of the house of the Lord.

Elisæus.

Elisæus died about 750. years before Christ was born. *Elisæus* was of *Abelbuel*, the land of *Rubim*. And because of him there came a strange thing to pass, what time he was born in *Garbalis*, the golden Cow in *Selom* bellowed so loud, that she was heard at *Jerusalem*. Hereupon a certain Prophet said: there is born in *Jerusalem* a Prophet which shall overthrow their carved images and molten idols. He died and was buried in *Samaria*.

Osee.

He lived *Anno mundi* 3286. before Christ about 630. years. Osee cap. 6. 1 Cor. 15. *Osee* the Prophet, spake by divine inspiration, of our Lord Jesus Christ in this sort: *In their adversity they shall seek me early, saying: Come, let us turn again unto the Lord, for he hath smitten us, and he shall heal us, he hath wounded us, and he shall bind us up again. After two dayes shall he quicken us, in the third day he shall raise us up, and then shall we have understanding*, &c. It was by occasion of this prophecie that S^t *Paul* said to the *Corinthians*: *I have delivered unto you first of all that which I received, how that Christ died for our sins, agreeing to the Scriptures. And that he was buried, and that he rose again according unto the Scriptures.* For this is that the Prophet saith here: *and the third day he shall raise us up.* There can no more be found in any other place of the *third day* throughout the Old Testament. Again this Prophet writeth that which may be applyed unto our Lord Christ: *My flesh is of them.* Osee 11. Again *Ephraim compassed me about with lies, and the house of Israel with deceit, but Judah yet ruleth with God, and is faithfull with the Saints.* Because the Lord Christ is said to have come of this tribe, therefore saith he that this tribe of *Judah* is faithfull with the Saints. Again in the same Prophet: *I will redeem them from the power of the grave, and deliver them from death. O death where is thy victory? O hell where is thy sting?* Osee 13. 1 Cor. 15. S^t *Paul* reasoning of the resurrection, alledged this Prophecy. This *Osee* was of *Belemeth*, of the tribe of *Isachar*, and was buried in peace in his own country.

Abdias.

THe grace of God gave unto his Prophet power and knowledg to speak of the mystery of Christ. For thus he saith: *The day of the Lord is near upon all the heathen.* This Prophecy seemeth as if it had been spoken against the *Scythians*, that is against *Gog* and *Magog*, yet is it more certain and more properly applyed to the Lord Christ. A little after he saith: *Upon mount Sion there shall be deliverance.* This *Abdias* was of *Sychem*, and the town *Bethacaram*, he was the disciple of *Elias*, and having endured great vexation for his sake, yet was he preserved. He was the third of the fifty sons of the Prophets whom *Elias* pardoned. He went unto *Ochezias*, and afterwards left his Kings service, and gave himself unto the gift of prophecy. He died, and was buried with his fathers.

Micheas.

MIcheas was also endued from above, that he prophecied of the coming of our Lord Christ in this sort: *And thou Bethlem Ephrata, art not the least among the thousands of Juda.* Mich. cap. 5. *Out of thee shall he come forth unto me which shall be the governor in Israel, whose out-going hath been from the begining, and from everlasting.* This was the Prophecy which the high Priests and Scribes of the *Jews* brought forth, whenas after *Herod* had demanded of them *where Christ should be born*, they said, *In Bethlem.* Hereupon *Herod* sent the wise men into *Bethlem*. Again saith the Prophet, *He shall turn again and be mercifull unto us; he shall put down our wickednes, and cast all our sins into the bottom of the sea. He will perform to Jacob the truth, and mercy to Abraham, as he swore unto our fathers in old time.* Matth. 2. Mich. 7. This *Micheas* was of *Marathi*, of the tribe of *Ephraim*, and after he had much ado with *Achab*, *Joram* his sonne threw him down

down for to break his neck, becauſe he had rebuked him for the ſins of his fathers. He was buried in his own land, in the common burial in *Ephraim*.

Amos.

Amos was the father of the Prophet *Eſay*, God gave him of his Spirit to prophecy of *Chriſts* coming in this ſort: *For behold I frame the thunder, and create the wind, revealing my Chriſt among men.* Again, *In that day will I raiſe up the tabernacle of David that is fallen down, and cloſe up the breaches thereof, and I will raiſe up his ruines, and I will build it as in the dayes of old. That they may ſeek the Lord which are the remnant of men, and all the heathen upon whom my name is called, ſaith the Lord which doth this.* *James* made mention of this prophecy in the *Acts of the Apoſtles*. This *Amos* was of *Thecua*. *Amaſias* King of *Juda* perſecuted him very oft, chaſtized him many times, at length the ſon of *Amaſias* ſtroke him with a club on the temples of the head, and killed him. While as yet he drew breath after his wound, they brought him to his own countrey, and within two dayes after he died, and was there alſo buried. Amos 4. cap. 9. Acts 15.

Eſaias.

THis great Prophet *Eſay* the ſon of *Amos*, foreſaw in a figure the myſtery of Chriſt, when he ſaw the Lord ſitting upon a high and glorious ſeat, where (ſaith he) the *Seraphins* ſtood about him, whereof one had ſix wings, and the other had ſix wings, wherewith they covered their faces, and cried one to the other in this manner: *Holy, holy, holy, is the Lord of hoſts, the whole earth is full of his glory.* Then was there one of the *Seraphins* ſent, which took from the altar an hot cole with the tongs, and touched his lips, ſaying: *This taketh away thine unrighteouſneſs.* He was ſo fully inſtructed by the viſion he ſaw, and perſwaded of the type and figure, that he foreſhewed the myſtery of Chriſt. Again, he was ſo endued with grace from above, that he propheſied of the myſtery of Chriſts Paſſion in this ſort: *He was led as a ſheep to be ſlain, yet was he as ſtill as a Lamb before the ſhearer, and opened not his mouth.* The Eunuch of *Æthiopia* reading this prophecy, requeſted *Philip* to expound it unto him, who immediatly declared that the Prophet had ſaid this moſt truly of *Chriſt* our Lord. Again he ſaith, *He is ſuch a man as hath good experience of ſorrows and infirmities.* And again, *He did none evil, neither was there guile found in his mouth, yet the Lord will cleanſe him of his wound, and ſhew light unto him.* Again, *Thus ſaith the Lord: Behold I lay in Sion for a foundation a ſtone, even a tried ſtone, a precious corner ſtone, a ſure foundation. And whoſo believeth on him ſhall not be confounded.* Again, *The Spirit of the Lord is upon me, therefore hath he annointed me,* &c. When the Lord read this in the Synagogue on the Saboth, he ſaid: *Verily I ſay unto you, this day is this Scripture fulfilled in your ears.* This *Eſay* was of *Jeruſalem*. He dyed at *Jeruſalem* under King *Manaſſes*, being ſawed aſunder in two parts, and was buried under the oke, nigh the well of *Rogel*, hard by the place where the waters ran which King *Ezekias* dammed up. It was by this Prophet that God wrought the monument, and memorial of the place called *Siloam*. For when breath failed him before death came, he called for a little water to drink, which was immediatly ſent unto him out of this brook, and therefore the place is called *Siloam*, which is by interpretation, as much to ſay as ſent. In the time of *Ezechias*, before this lake or pond was made, there came out a little water at the prayer of *Eſay*. For the people were then in the plain countries of the *Moabites*, who were aliens: and leſt the City ſhould periſh for want of water (for the enemies enquired where they might drink, the City being beſet, they beſieged alſo the brook *Siloam* which was dry unto them) there came forth water when the *Jews* prayed together with *Eſay*: therefore it runneth continually after a ſecret ſort unto this day, for to reveal this great miracle. And becauſe this was done by *Eſay*, the *Jews* for memorial thereof, buried him with great care and honour nigh *Siloam*, that by his holy prayers, they might in like ſort enjoy the benefit of this water, after his departure out of this world; for he had an anſwer from above to do as he did. His ſepulchre is nigh where the Kings are buried, behind the burial of the *Jews*, towards the South. *Solomon* built the tomb of *David* unto the Eaſt of mount *Sina*, having an entrance to go in from the way which cometh out of *Gabaon*, out of the City about twenty furlongs. He made it ſo crooked and ſo awry, that it can hardly be perceived, ſo that many Prieſts, and in a manner the whole Nation of the *Jews* could not unto this day find the way that goeth in. King *Solomon* had laid up there gold that came out of *Æthiopia*, and ſpice. And becauſe *Ezechias* ſhewed and diſhonoured the bones of his fathers, therefore God had him aſſure himſelf it would come to paſs that his ſeed ſhould ſerve his enemies, and he made him barren and fruitleſs from that day forth.

Eſay was before the incarnation of Chriſt about 600. years. Eſay 6.

Eſay 53.

Acts 8.

Eſay 28. 1 Pet. 2. Eſay 61, Luke 4.

The martyrdome of *Eſay*.

When the *Jews* came for water, it ran: when their enemies were a thirſt, and ſought it, it would not run. The prayers of *Eſay* while he lived, were available before and after his death.

Joel:

Joel.

GOD gave of his Spirit unto the Prophet *Joel*, that he foreſhewed the myſtery of Chriſt. For he ſaith, *And it ſhall be in the laſt dayes, ſaith the Lord. Of my Spirit I will pour out upon all fleſh: your ſons and your daughters ſhall prophecie: your young men ſhall ſee viſions, and your old men ſhall dream dreams. On my ſervants and on my handmaidens I will pour out of my Spirit in thoſe dayes, and they ſhall prophecie. I will ſhew wonders in heaven above, and tokens in the earth beneath, bloud and fire, and the vapour of ſmoke: the Sun ſhall be turned into darkneſs, and the Moon into bloud, before the great and notable day of the Lord come. And it ſhall come to paſs, that whoſoever ſhall call upon the Name of the Lord ſhall be ſaved.* S^t *Peter* rehearſed this Prophecy in the *Acts of the Apoſtles*, that it was even then fulfilled, whenas the holy Ghoſt came down from heaven, and reſted upon the Apoſtles, on the day of *Pentecoſt*. This *Joel* was a neighbour unto the City *Bethomeron* in *Rubim*, where he dyed, and was alſo buried in peace.

Joel 2.

Acts 2.

Jonas.

JOnas hath not barely in word, but truly in deed foreſhewed the myſtery of our Saviours reſurrection. For *Chriſt* ſaith in the Goſpel: *Even as Jonas was three dayes and three nights in the belly of the whale, ſo ſhall the ſon of man be three dayes and three nights in the bowels of the earth.* Even as the Whale caſt up *Jonas* uncorrupt, ſo hath the ſepulchre reſtored the Lord to the better life. This *Jonas* was of *Cariathmans*, nigh *Azotus*, a City lying on the Sea-coaſt towards the *Gentiles*. After he came out of the Whales belly, taking his way to the City of *Ninive*, he tarried not in that land, but took his Mother, and ſojourned in *Aſſur* a forrain ſoil. He thought with himſelf, by this means I ſhall take away the infamy which I have purchaſed unto my ſelf by prophecying falſly againſt the City of *Ninive*. *Elias* having propheſied in thoſe dayes againſt the houſe of *Achab*, and called for a famine to light upon the earth, fled away, and being come to a widow which had a child, he tarried there (for he could not abide among the uncircumciſed) and bleſſed her. When *Jonas* dyed, God raiſed him to life by *Elias*, for he would have him then know, that he could not flye from the hand and power of God. After the famine was ended, *Jonas* left that countrey, and got him to the land of *Juda*, and when his Mother dyed by the way, he buryed her by mount *Libanus*. He dyed alſo himſelf in *Saar*, and was buryed in the cave of *Cenzenm*, who had been made Judge over one tribe in his country, what time the land wanted a Prince. This Prophet gave ſtrange tokens unto *Jeruſalem* and the whole land, to wit, a ſtone crying very lamentably that the end was at hand. That when *Jeruſalem* was troden and frequented of all Nations, then the City ſhould be deſtroyed.

The widow of *Sarepta* was the mother of *Jonas*, and he himſelf was the child that *Elias* raiſed from death to life: ſo ſaith *Epiphanius*.

Sophonias.

SOphonie was alſo thought worthy to propheſie of the Lord *Jeſus Chriſt*. For thus he ſaith: *The Lord ſhall be terrible unto them, and deſtroy all the gods in the land, and all the Iſles of the heathen ſhall worſhip him, every man in his place.* And again, *I will cleanſe the lips of the people that they may every one call upon the Name of the Lord, and ſerve him under one yoke: from beyond the river of Æthiopia will I take my diſperſed, and they ſhall bring me an offering.* And again, *Rejoyce O daughter of Sion, be joyfull O Iſrael, rejoyce and be glad for thy whole heart O daughter Jeruſalem, for the Lord hath wiped away thy unrighteouſneſs, he hath redeemed thee from the hand of thine enemies, the Lord himſelf will reign in the mideſt of thee, ſo that thou ſhalt no more ſee any miſchief befall unto thee.* Theſe things do properly appertain unto the Lord *Jeſus Chriſt*. This *Sophonias* was of the tribe of *Simeon*, and the land *Sabarthatha*. He propheſied of the City, the end of *Iſrael*, and confuſion of the wicked. He died, and was buried in his own land.

Sophon. 2.

Sophon. 3.

Jeremy.

JEremy received grace from above, to propheſie of the myſtery of Chriſt For he ſaith: *And they took thirty pieces of ſilver, the price of him that was valued, whom they bought of the children of Iſrael, and gave them for the potters field as the Lord appointed me.* Matthew remembred this propheſie in the Goſpel, as then fulfilled in the paſſion of Chriſt. Again ſaith the ſame Prophet: *Behold the dayes will come, ſaith the Lord, and I will make a new covenant with the houſe of Iſrael, and the houſe of Juda, not ſuch a covenant as I made with their fathers what time I brought them with a mighty arm out of Ægypt; for they kept not my covenant, and therefore I have deſpiſed them, ſaith the Lord: but this is the covenant which I will make with the houſe of Iſrael: After thoſe dayes, ſaith the Lord, I will ſet my laws in their minds, and I will*

Jeremy was before the incarnation about 510 years Matth. 27.

I will write them in their hearts, and I will be their God, and they ſhall be my people: neither ſhall every one then teach his brother, or his neighbour, ſaying, Know the Lord: for every one ſhall know him from the loweſt to the higheſt, becauſe I will have mercy on their iniquities, and their ſins will I remember no more. S^t *Paul* writing to the *Romans*, put them in remembrance of this Prophecy. This *Jeremy* was of *Anathoth*, the people ſtoned him at *Taphnis* in *Ægypt*, and ſo he died, and lieth buried there where *Pharaohs* Palace ſtood. The *Ægyptians* being greatly benefited by him, did him that honour: for he had prayed for them when certain Adders and beaſts that were bred in the water moleſted them ſore, ſuch as the *Ægyptians* called *Menephoth*, and the *Grecians*, *Crocodils*: and at this day alſo the faithfull thereabouts do pray in that place, and take up duſt from thence for to cure ſuch as are hurt of thoſe beaſts. Many of them alſo do uſe therewith to chaſe away theſe venemous creatures into other waters. We our ſelves have learned of ſome that were of the line of *Antigonus* and *Ptolomæus*, ancient and elderly men, that *Alexander* King of *Macedonia* coming unto that place where the Prophet was buried, and hearing of the myſteries thereof, tranſlated this Tomb and reliques into *Alexandria*, placed them there with great pomp and glory on every ſide: and ſo that kind of Serpent was baniſhed that Land alſo, and that water in like ſort. Thus were the Serpents whom they call *Argolai*, that is, Lizards, put away, being brought out of *Peloponeſus*, ſo that the people there are called *Argolai*, that is, lazy lubbers. Their ſpeech is nice and fine, but altogether infortunate. This *Jeremy* gave the Prieſts in *Ægypt* warning that their Idols muſt be broken and thrown to the ground by a Saviour, that was a babe that ſhould be born of a Virgin and laid in a manger. And therefore at this day they ſet a Virgin in bed, and an Infant in a manger, and adore them. And whenas of old, King *Ptolomæus* demanded of them, why they did ſo: their anſwer was, That their Anceſtors had delivered them that myſtery, and received it of the holy Prophet. Before the Temple was taken, this Prophet took out the *Ark of Covenant*, and all that was laid up therein, and hid it in a certain rock, ſaying unto ſuch as were preſent: The Lord from *Sinai* is gone up into Heaven, and again the Law-giver ſhall come out of *Sion* with great power, and the ſign of his coming ſhall be unto you when all Nations ſhall honor a tree. He ſaid moreover, No man ſhall take away that Ark, except *Aaron*; and no man ſhall ſee the tables laid up therein, be he Prieſt, or be he Prophet, except *Moſes* the choſen of God. And at the reſurrection the Ark ſhall firſt riſe and come forth out of the rock, and it ſhall be laid on mount *Sinai*, and thither unto it will all the Saints aſſemble together looking for the Lord, and flying from the enemy which would have deſtroyed them coming unto this rock. He ſealed up this Ark with his finger, writing thereon the name of God, the form of it was like the ingraving of iron, and a light cloud overſhadowed and covered the name of God; neither knew any man this place, neither could any man read the ſealing unto this day, neither ſhall unto the end. This rock is in the deſert where the Ark was made at the firſt, between two mountains where *Moſes* and *Aaron* lie buried. And in the night time a cloud, much like fire, covered this place, even as it did of old. The glory of God can never be away from the name of God. Therefore God gave unto *Jeremy* the grace that he ſhould finiſh his myſtery, and become companion with *Moſes* and *Aaron*, who are joyned together unto this day: for *Jeremy* came of the line of the Prieſts.

The martyrdom of *Jeremy*: he was very oft perſecuted by *Joachas* the ſon of *Joſias*, and impriſoned by *Zedechias* before his going into *Ægypt*. Jer. 36.37,38. *Dorotheus* talked with ſome of the poſterity of *Antigonus*. A prophecy of the birth of Chriſt, and the overthrow of all Idols. A cuſtom in *Ægypt* to worſhip a Virgin and an Infant. This Ark was a coffer made by *Moſes* in the deſert five cubits in length and three in breadth: therein were put the table of the old Law, the Rod of *Moſes*, and pot of Manna.

Hulda.

HUlda *a Propheteſs, the wife of* Sallum, *dwelled in* Jeruſalem *in the time of* Joſias. *The King ſent* Helkia *the Prieſt, with many others unto her, for to underſtand what the will of the Lord was touching their doings. She anſwered in this ſort:* Thus ſaith the Lord God of Iſrael: tell ye the man that ſent you unto me, even thus ſaith the Lord: Behold, I will bring evil upon this place, and upon the inhabiters thereof, even all the curſes that are written in the book, which they have read before the King of Juda: becauſe they have forſaken me, and have offered unto other gods to anger me with all manner works of their hands, therefore is my wrath ſet on fire againſt this place, and ſhall not be quenched. *And as for the King of* Juda *which ſent you to enquire of the Lord, ſo ſhall ye ſay unto him:* Thus ſaith the Lord God of Iſrael, concerning the words which thou haſt heard, Becauſe thy heart did melt, and thou didſt humble thy ſelf before God when thou heardſt his words againſt this place, and againſt the inhabiters, and humbledſt thy ſelf before me, and carriedſt thy cloaths, and didſt weep before me, I have heard it alſo, ſaith the Lord: behold I will take thee to thy fathers, and thou ſhalt be put in thy grave in peace, and thine eyes ſhall not ſee all the miſchief that I will bring upon this place, and upon the inhabiters of the ſame.

2 Paralip. 34. 4 Reg. 22.

Naum.

GOd endued *Naum* with his ſpirit, that he propheſied of the reſurrection of our Lord *Chriſt*. *Keep thy feſtival days, O Juda, pay thy vows unto the Lord, for the wicked ſhall paſſe no more through thee, the wicked is utterly cut off, he that rid thee out of trouble, riſeth up, breathing in thy face.* This *Naum* was of *Elteſis* beyond *Bethabara*, and of the Tribe of *Simeon*. After *Jonas* he propheſied ſtrangely of *Ninive*, that they ſhould all be deſtroyed by ſweet waters and fire under ground, which came ſo to paſſe: for the ſtanding lake which compaſſeth the City, at a certain earthquake drowned and deſtroyed all, and fire that came out of the deſert conſumed the upper part of the City. This *Naum* died in peace, and was buried in his own land.

Abacuk.

Abac. 1. Act. 13.

THe ſpirit of God came upon *Abacuk*, that he propheſied of the reſurrection of *Chriſt*: his words are theſe: *Behold ye deſpiſers, and wonder, and periſh ye, for I do a work in your days, a work which ye ſhall not believe, though a man declare it you.* S^t *Paul* applied this Prophecy very well at *Antioch in Piſidia*, to have been ſpoken of the reſurrection of our Lord Jeſus Chriſt. This *Abacuk* was of the tribe of *Simeon*, and the Land of *Bithicuchar*. He foreſaw the taking of *Jeruſalem* before the captivity, and therefore lamented greatly. And when *Nebuchadonoſor* came up againſt *Jeruſalem*, he fled into *Oſtracia*, and dwelt in the Land of the *Iſmaelites*. Whenas ſuch captives as were in *Caldea* returned again, and ſuch as were left in *Jeruſalem* went down to *Ægypt*, he dwelt in his own land. And when on a certain time he miniſtred food unto the reapers of his land, and took pottage, he propheſied unto his ſervants, ſaying, *I will go into a far countrey, but I will return quickly again: if ye ſee that I tarry too long, give you unto the reapers their meat.* When he had been in *Babylon*, and given the Prophet *Daniel* his dinner, immediatly he was by the reapers, as they ſate at meat: neither made he them privy to any thing that was done. He knew that the people would ſhortly return out of *Babylon*, and two years before their return he died, and was buried in his own land. He propheſied alſo of the deſtruction of the Temple, that a Nation ſhould come out of the Weſt and deſtroy it. *Then* (ſaith he) *the Cypres ſilk robe of the inner Temple ſhall be ſet abroad, and the pinnacles of the two pillars ſhall be taken away, and no man ſhall know where they ſhall be laid. They ſhall be carried by an Angel into the deſert, from whence the Ark of Covenant did aſcend at the firſt. And about the end the Lord ſhall be known in them, and he will lighten them that ſit in darkneſſe, and ſuch as ſuffered perſecution of the Serpent, as he did from the beginning.*

An Angel took *Abacuk* by the hair of the head as he had meat and pottage in his hand, and carried him into *Babylon* where *Daniel* the Prophet was in the Lions den: after he had fed and relieved *Daniel*, the Angel carried him home the ſame day Dan. 14.

Ezechiel.

Ezechiel was before the incarnation about 500 years.

THis *Ezechiel* propheſied in *Babylon*, and was endued with grace from above to propheſie of the myſtery of Chriſt. For he ſaith: *I will deliver them out of all their troubles and iniquities: and I will cleanſe them, and they ſhall be my people, and I will be their God. As for my ſervant David, he ſhall be a Prince in the middeſt of them, and there ſhall be one ſhepherd over them all: for they will walk in my commandments.* And again: *Theſe waters flow out into the ſea towards the Eaſt, and run down into Arabia, and come into the Sea, coming thither the water ſhall be wholſom. Yea, it will come to paſſe, that all which live and move where this river cometh, ſhall be preſerved.* This *Ezechiel* was of the Countrey *Sarira*, and of the line of Prieſts: he died in *Chaldæa* in the time of the Captivity, after he had propheſied very much unto the inhabitants of *Judea*. The Prince of the people of *Iſrael* ſlew him at *Babylon*, becauſe he reproved him of idolatry, and the people buried him in the field *Maur*, in the ſepulchre of *Sem* and *Arphaxad*, the Progenitors of *Abraham*. That monument is a double Cave: for *Abraham* built in *Chedron* a Sepulchre unto *Sara* after that faſhion. It is called double, becauſe it is made of turnings and windings, ſtanding upon the plain ground, yet hanging in a certain rock. He gave the people a ſtrange token, that they ſhould note when the River *Chobar* dried up, then to perſwade themſelves that the hook or ſithe of deſtruction was at hand, even to the ends of the earth: and when it overflowed the City of *Jeruſalem*, that their return was at hand. For the holy Prophet dwelt at that river, and thither it was that many reſorted unto him. It fell out that when there was a great multitude of people about him, the *Chaldæans* ſtood in great fear of the *Hebrews*, leſt they ſhould moleſt them: and when they ſet upon them for to ſlay them, the Prophet cauſed the water of the river to divide it ſelf, and to give them paſſage to flie unto the further bank, and that as many of the *Chaldæans* as purſued after them that fled ſhould be drown-

Eze ch. 47.

The martyrdom of *Ezechiel*.

drowned. The ſame Prophet prayed unto God in the time of ſcarcity and dearth, and in ſo doing procured unto the people great ſtore of fiſh: and again, when many of them died, he intreated the Lord that they might be reſtored to life. When the people were in a manner deſtroied, he wrought ſuch wonderfull miracles that he diſcouraged their enemies, and that God ſmote them from above. When the people ſaid unto him, *We periſh, there remaineth no hope for us*, he perſwaded them by propheſying of dead bones, that there was comfort enough left for *Iſrael*, both for the preſent, and for the time to come. This Prophet judged *Iſrael*, and ſhewed what ſhould become both of *Jeruſalem* and the Temple. He was taken from *Babylon*, and he came to *Jeruſalem* the ſame hour to rebuke ſuch as believed not in God. This Prophet ſaw even as *Moſes* did before him, the figure of the Temple, the Wall, and what was thereabout, and the gate through which the Lord was to enter in, and to go out; and that it would come to paſs that the ſame gate would be ſhut; and that all nations ſhould put their truſt in the Lord. In *Babylon* he judged the tribe of *Dan* and of *Gad*; and becauſe they wrought wickedneſſe in the ſight of the Lord, in perſecuting them that kept the Law, he gave them a terrible token, for Adders deſtroyed their children, and all their cattel, for their ſin and iniquity. He propheſied alſo, that for their ſakes the people ſhould not return unto their own Countrey, but ſhould remain in *Media*, untill they had repented them. And one of theſe ſlew this Prophet.

Ezech. 38.

He was carried to *Jeruſalem* in a viſion

Daniel.

THe Prophet *Daniel* propheſied in *Babylon*, and was accepted of, as one that was fit to propheſie of Chriſt. *Know therefore, and underſtand* (ſaith he) *that from the going forth of the commandment to bring again the people, and to build Jeruſalem, unto Meſſias the Prince, there ſhall be ſeven weeks, and threeſcore and two weeks*, &c. Again in another place: *There was a ſtone cut without hands, and the ſtone ſmote the Image; it became alſo a great mountain, and filled the whole earth.* Again: *And behold, there came one in the clouds of Heaven like the Son of man, which went unto the ancient of days, and unto him there was given honour and power:* with other things that there are laid down. This *Daniel* was of the Tribe of *Juda*, a noble man born: being a young child he was led into captivity out of *Judæa* into the Land of the *Chaldees*. He was in the upper *Betheron*; and ſo chaſte a man, that the *Jews* thought he had been gelded. He bewailed very much both the people and the holy City *Jeruſalem*. He brought himſelf very low and weak by faſting and abſtaining from delicate food, feeding upon the fruit of the earth. In form of body he was dry and lean, but in the favour of God he was moiſt and of good liking. At the requeſt of *Belthaſar* the Kings ſon, this Prophet prayed very much for King *Nebuchadonozor* (who was transformed into the figure of a monſtrous beaſt) that he ſhould not be caſt away. For in the fore-parts and the head he was like an Oxe, the hinder-parts with the feet reſembled the Lion, his hairs were as Eagles feathers, and his nails like birds-claws or talents. It was revealed unto this holy man, that the King for his brutiſh ſenſuality and ſtiff-neckedneſſe ſhould be transformed into a beaſt: that is to ſay, he ſhould be made ſubject unto *Belial*, like an Oxe under yoke, and reſemble a Lion for his ravening tyranny and cruelty. Theſe are the properties of Potentates in their youth, untill at length they become bruit beaſts, ravening, ſlaying, practiſing of tyranny and all kind of impiety, and in the end they receive of the juſt judgment of God, the reward of their wickedneſſe. The Spirit of God gave this holy man to underſtand, that like an Oxe he would feed upon hay, which was his food. Wherefore *Nebuchadonozor* after he had digeſted this meat, and recovered the ſenſe and underſtanding of man, he wept, and made ſupplication unto the Lord day and night: he prayed unto the Lord fourty times: and being come unto himſelf, yet forgat he that he had been made a man. The uſe of his tongue was taken away, that he could not ſpeak; and he underſtanding of that, immediatly he fell a mourning. His eyes by reaſon of his continual lamentation gave forth a dead look. Many went out of the City to ſee him: yet only *Daniel* would not go. For all the while he was ſo transformed, *Daniel* ceaſed not to pray for him: his ſaying was, he will become a man again, and then will I ſee him; but they gave not credit unto his words. *Daniel* by praying unto the moſt high, brought to paſſe that the ſeven years, whom he called ſeven times, were turned into ſeven moneths, and that the myſtery of the ſeven times ſhould in them be fulfilled. Within the ſpace of ſeven moneths he was reſtored unto himſelf, the ſix years that were behind, and the five moneths he proſtrated himſelf before the Lord, confeſſing his ſins and iniquity. And when he had obtained remiſſion of ſins, he gave his Kingdom unto the Prophet, he eat

Daniel lived before the incarnation of Chriſt about 500 years. Dan. 9.

Dan. 5.

neither bread not fleſh, nor drink wine, but confeſſed his ſins unto the Lord. For *Daniel* had commanded him to feed upon pulſe and herbs, and ſo to pleaſe the Lord. Wherefore he called *Daniel Belthaſar*, and would have made him coheir with his ſons. But as touching the Kingdom, the holy Prophet would none of it: his anſwer was, *Be favourable unto me, O Lord, that I forſake not the inheritance of my fathers, and become heir unto the uncircumciſed.* He wrote many ſtrange wonders in the preſence of the other Kings of *Perſia*, which are not written. *Daniel* died in *Chaldæa*, and was honourably buried alone in a Princely Sepulcher. He foretold ſtrange ſigns as touching the Mountains about *Babylon*: ſaying, When ye ſee them ſmoke on the North-ſide, the deſtruction of *Babylon* is at hand: When ye ſee them burn, then the whole world is nigh to an end: If out of theſe Mountains in time of calamity there ſhall flow out water, then the people ſhall return into their own Land: If bloud do run out, there will be great ſlaughter throughout the world. And ſo this holy man of God reſted in peace.

Epiphanius writeth of this prophecy without any great difference between *Dorotheus* and him.

Baruch.

Jer. 36. 45. Baruch 1. BAruch *lived in the time of the Prophet* Jeremy: *he was his ſcribe: he wrote out of* Jeremies *mouth, and read it before* Joachas *the ſon of* Joſias *King of* Judah: *and after he had read it, he was fain to flie away and hide himſelf, together with* Jeremy, *for the book was burned. It appeareth after this flight he was very timerous. God ſent* Jeremy *to reprove him for it, being led captive into* Babylon. *When* Jeremy *went down into* Egypt, *he wrote that book which beareth his name, the which was ſent from thence to* Jeruſalem *to be read in the Temple upon high dayes.*

Urias.

Jer. 26. URias *was of* Cariath-Jarim, *the ſon of* Semei, *he propheſied againſt the City of* Jeruſalem, *and the whole land of* Judæa, *even as* Jeremy *did.* Joacim *the ſon of* Joſias *King of* Juda, *ſought to kill him therefore.* Urias *hearing of it, was very much afraid, fled away, and got him into* Egypt. *But King* Joacim *ſent men after* Urias, *which brought him out of* Egypt, *ſo that in the end King* Joacim *ſmote* Urias *with the ſword, and killed him, and threw his carcaſſe where the common ſort of people were buried.*

Aggæus.

John 6. *Epiphanius* ſaith, he firſt at that time ſung *Alleluja* and *Amen*: the which was afterwards retained in the Church, being the hymn of *Aggæus* and *Zachary*. AGgeus was endued with grace from above to propheſie of the Lord Chriſt, and under the perſon of *Zorobabel* he ſpake that which agreeth with the Lord Chriſt: that is to ſay: *I will make thee as a ſignet, for I have choſen thee, ſaith the Lord of hoſts.* Even as *John* the Evangeliſt ſpeaking of the Son of man, ſaith, *For him hath God ſealed.* This *Aggæus* being a young man, came from *Babylon* to *Jeruſalem*, and propheſied very plainly of the return of the people: and as touching the Temple, he ſaw with his eyes the building of it again. He died and was buried nigh the Sepulchres of the Prieſts, with the accuſtomed honour done at the burial of Prieſts.

Zacharias.

Zach. 9. 13. THe Spirit of God came upon *Zachary*, that he propheſied of the coming of Chriſt: For he ſaith: *Rejoyce thou greatly, O daughter Sion, be glad, O daughter Jeruſalem, for lo, thy King cometh unto thee, even the righteous and Saviour, lowly and ſimple is he, riding upon an Aſs, and upon the fole of an Aſſe.* Literally he ſpake this Prophecy of *Zorobabel*, but the truth of it in the end took place in the Lord Jeſus Chriſt. Again he writeth: *And I will ſay unto him, how came theſe wounds in thine hands? he ſhall anſwer, thus was I wounded in the houſe of mine own friends.*

Mat. 26. And a little after: *I will ſmite the ſhepherd, and the ſheep will be ſcattered abroad.* The Lord himſelf was mindfull of this Prophecy about the time of his paſſion, alledging it, and applying it to himſelf when he ſhould be betrayed. This *Zachary* being very aged came out of *Chaldæa*, and there propheſied unto the people of many things, and for confirmation thereof wrought ſtrange things: he executed alſo at *Jeruſalem* the Prieſtly function: he bleſſed *Salathiel* and his ſon, and called him *Zorobabel*. He gave by his prayer and ſervice which he made at *Jeruſalem* unto the *Perſians* under *Cyrus* the victory: he propheſied of him, and bleſſed him exceedingly. As touching his prophetical viſions, he ſaw them at *Jeruſalem*. He intreated of the end of the *Gentiles*, of the Temple, of idleneſſe, of Prophets and Prieſts, and of a double judgment. He died being a very old man, and was buried nigh *Eleutheropolis*, fourty furlongs off in the field *Noeman*. But in the time of *Ephidus* the Biſhop, he was revealed to be that *Zachary* the ſon of *Barachy*, whom *Eſay* ſpake of. The Land where he lieth is called *Betharia*, from *Jeruſalem* 150 furlongs.

Malachi.

Malachias.

Malachy was before the incarnation of Chriſt above 412 years.

Malachy, even as the reſt have done, propheſied of our Lord Jeſus Chriſt: for thus he ſaith: *From the riſing of the Sun unto the going down of the ſame, my name is great among the Gentiles, and in every place Incenſe ſhall be offered to my Name, and a pure offering: for my Name is great among the very Heathen, ſaith the Lord of hoaſts.* And again he ſaith: *Behold, I will ſend my meſſenger, and he ſhall prepare the way before thee.* *John Baptiſt* and our Saviour alſo applied this prophecy unto themſelves. Again ſaith the ſame Prophet: *Unto you that fear my Name, ſhall the Son of righteouſneſſe ariſe, and health ſhall be under his wings, and ye ſhall go forth like fat calves. Ye ſhall tread down the ungodly, for they ſhall be duſt under the ſoles of your feet in that day that I ſhall do this, ſaith the Lord of hoaſts.* *And behold I will ſend you Elias, even the Theſbite, before the coming of the great and glorious day of the Lord.* Even as the Lord ſpake of *John* unto the *Jews*: *And if ye will receive it, this is Elias which was for to come.* This *Malachi* was born in *Supha*, after the return of the people out of *Babylon*. Being a very young man, he took wonderfull ſtrange and divine food to nouriſh him, he led a godly life. And becauſe all the people reverenced him as an holy man and Saint of God, they called him *Malachias*, which is by interpretation an *Angel*. He was a well-favoured and beautifull young man. Whatſoever he propheſied of, the Angel of the Lord was ſeen then to inſtruct him. Even as it came to paſſe in the days of old, when there was no Prince, as it is written in the book of *Judges*. He died in the prime of his flouriſhing years, and was laid with his fathers in his own field.

Mal. 1.
Mal. 3.
Mat. 11.
Luke 7.
Mal. 4.
Mat. 17.

John *Baptiſt out of* Epiphanius.

JOhn *Baptiſt, the ſon of* Zachary *and* Elizabeth, *was of the Tribe of* Levi. *This is he that ſhewed us the Lamb of God, the Son of the Father, which taketh away the ſins of the world, by pointing at him with the finger. This is he that ſhewed mortal men the way, and ſet the doors of the kingdom of heaven wide open. There was never any that was born of a woman greater than* John *the Baptiſt. He died, being beheaded by* Herod *the tyrant, for* Herodias *the wife of his brother Philip.*

The cenſure which Dorotheus *giveth of the Prophets and their works.*

AMong theſe Prophets ſome wrote, and ſome have not written. There are twelve of them called the leſſe, *Oſee*, *Amos*, *Micheas*, *Joel*, *Abdias*, *Jonas*, *Naum*, *Abacucke*, *Sophonias*, *Aggæus*, *Zacharias* and *Malachias*. There are alſo four called the great Prophets, *Eſay*, *Jeremy*, *Ezechiel* and *Daniel*. All the Prophets propheſied unto the *Jews*, and admoniſhed them of the promiſes of God made unto the fathers; wherein he promiſed to bleſſe all Nations in the ſeed of *Abraham*, through the ſalvation that was to come by our Lord Jeſus Chriſt. Again, how he with a mighty and outſtretched arm brought them out of their bondage in *Ægypt*, and gave them the Land of promiſe. Laſt of all, how they were led Captives into *Babylon* by *Nebuchadonozer*, and thence brought back again with honour. Moreover, how they were afflicted by *Antiochus*, and the Nations round about them, yet for all that, by the providence of God, they proved conquerors in the end. And to ſhut up the whole in few words, how he that was looked for and promiſed of the ſeed of *Abraham* to be the Saviour of the world, ſhould come according to the promiſes which went before him. And this was the common drift of all the Prophets. Of which number ſome wrote books, namely *David*, who compiled the book of *Pſalms*: and *Daniel*, who was commanded in the time of Captivity to write ſuch things as were revealed unto him by viſions, with certain others alſo. As for the reſt, they wrote not their own Prophecies, but the Scribes which were in the Temple wrote every Prophets ſayings, as it were, with a ſupputation of the dayes. And whenſoever any Prophet was ſent of God to intreat either of the Captivity of *Jeruſalem*, or of *Samaria*, or of other places, either of their return, or of *Antiochus*, or of the bordering Nations, or elſe of Chriſt himſelf, look what he propheſied every day, the ſame was written ſeverally as the Prophet uttered it. But he propheſied of ſomething certain. And again, whenas at another time he propheſied of another thing,

The book of Pſalms.
Daniel.
The Scribes, as *Baruch* and ſuch others, wrote the books of the Prophets.

it was again written. And such things as were spoken, followed after the Chapters that went before, and had their titles laid down in the beginnings: and thus the whole and perfect book was made of the divers and sundry Sermons of that Prophet. By this means it cometh to passe that we find in the books of the Prophets the Chapter noted and applied either unto the captivity in *Babylon*, or else unto the return thence, and anon again another Chapter either touching *Christ*, or concerning some other matter; immediatly again of another thing, and by and by afterwards of the former matter: and to speak the whole in one word, unless a man will read them with good advisement and grave judgment, he will think them confusedly placed, and out of order. They wrote not only the Prophets works in this order by pieces in the Temple, but also the books of the Kings: namely such things in the days of *Saul* as were done untill his reign: and in the time of *David*, what happened under *Saul* untill the reign of *David*. And thus they wrote the several acts of every King at several times, even as the Chronicles are laid down in the reign of the Kings, and so of the contrary. *Moses* wrote five books called *Pentateuchus*, to wit, the History of the things that were done before his time from the beginning of the world, what hapned in his time, and what should come to passe after his days. *Jesus Nave* wrote his own book. The books of the *Judges* were written in the Temple, that is to say in the Tabernacle. Even so was *Ruth*. *Salomon* himself wrote his own *Proverbs*, the *Canticle of Canticles*, and the book of the Preacher called *Ecclesiastes*. For when he had received of God the gift of wisdom, he exhorted all men to live wisely in this world. * He had not the gift of prophecy. We have rehearsed before such as were inspired from above to propheſie of Christ.

A note for the reading of the Prophets, four books of the *Kings*; *Pentateuchus*, *Josuah Judges*, *Ruth*, *Proverbs*, *Canticles*. *Ecclesiastes*.

* An error, read the preface to *Dorotheus*.

Of the twelve Apostles and Evangelists, and the Order of the Evangelists in laying down the Names of the twelve Apostles.

Matth. 10.	Mark 3.	Luke 6.	Acts 1.
1. *Simon called Peter.*	1. *Simon Peter.*	1. *Simon Peter.*	1. *Peter.*
2. *Andrew.*	2. *James Zebedaus.*	2. *Andrew.*	2. *James.*
3. *James the Son of Zebedaus.*	3. *John.*	3. *James.*	3. *John.*
4. *John the brother of James.*	4. *Andrew.*	4. *John.*	4. *Andrew.*
5. *Philip.*	5. *Philip.*	5. *Philip.*	5. *Philip.*
6. *Bartholomew.*	6. *Bartholomew.*	6. *Bartholomew.*	6. *Thomas.*
7. *Thomas.*	7. *Matthew.*	7. *Matthew.*	7. *Bartholomew.*
8. *Matthew the Publican.*	8. *Thomas.*	8. *Thomas.*	8. *Matthew.*
9. *James the'son of Alpheus.*	9. *James Alpheus.*	9. *James Alpheus.*	9. *James Alpheus.*
10. *Lebbæus whose firname was Thaddeus.*	10. *Thaddæus.*	10. *Simon Zelotes.*	10. *Simon Zelotes.*
11. *Simon the Cananite.*	11. *Simon the Cananite.*	11. *Jude the brother of James.*	11. *Judas the brother of James.*
12. *Judas Iscariot.*	12. *Judas Iscariot.*	12. *Judas Iscariot.*	12. *Matthias.*

THE TRANSLATOR.

LEt no man imagine a disagreement or contrariety to be among the Evangelists, though they seem to vary here and there in the names of the Apostles: For we are to understand, that among the Apostles divers of them were called after divers names. Where Matthew *calleth the tenth Apostle* Lebbæus, *adding thereunto that his firname was* Thaddæus, Mark *calleth him only* Thaddæus, *and* Luke *in two places calleth him* Jude *the brother of* James, *even he it is that wrote the Catholick Epistle that beareth his name. The eleventh Apostle is called of* Matthew *and* Mark, Simon *the Cananite, but of* Luke *in two places* Simon Zelotes. *Thus may the Reader easily reconcile the Evangelists, and behold how divers Writers have been herein foully deceived, mistaking their names, and laying down one for another.*

1. *Simon*

1. *Simon Peter.*

THe firſt is *Simon Peter* the chief of the Apoſtles. He, as we are given to underſtand by his Epiſtles, preached the Goſpel of our Lord *Jeſus Chriſt* in *Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, and in the end preached at *Rome*, where afterwards he was crucified the third Calends of *July* under *Nero* the Emperor with his head downwards (for that was his deſire) and there alſo buried.

Of *Peter*, read Mat. 4.8, 10, 14, 16, 17, 18, 26. Mark 1.3. Luk. 4.5, 6, &c. John 1.21, &c. Act. 1.2, 3, 4, 5, 8, 9, 10, 11, 12, 15. Gal. 2. Euſeb. *l.* 2. *c.* 1, 14, 15, 25. *l.* 3. *c.* 1.

2. *Andrew.*

ANdrew the brother of *Simon Peter*, as our elders have delivered unto us, preached the Goſpel of our Lord *Jeſus Chriſt* unto the *Scythians*, *Sogdians*, *Sacians*, and in the middle *Sebaſtopolis* inhabited of wild *Æthiopians*. He was was crucified by *Ægeas* King of the *Edeſſaans*, and buried at *Patris* a City in *Achaia*.

Of *Andrew*, read Mat. 4. 10. Mark 1.3, 13. Luk. 6. Joh. 6.12. Euſeb. *l.* 3. *c.* 1.

3. *James the ſon of Zebedaus.*

JAmes the ſon of *Zebede* a fiſherman preached the Goſpel of our Lord Jeſus Chriſt unto the twelve diſperſed Tribes. He was ſlain with the ſword by *Herod* the Tetrarch of the *Jews* in *Judea*, whre he was alſo buried.

Of *James*, read Mat. 4.10, 17, 20, 26. Mark 10. Act. 12.

The Tranſlator.

OEcumen. in Act. ſaith, he reſteth in the City Marmatica *beheaded by* Herod Agrippa, *his corps was afterwards tranſlated to* Compeſtella *in* Spain, *ſaith* Pet. *de natal l.* 6. *c.* 133.

4. *John.*

JOhn the brother of *James*, who was alſo an Evangeliſt, whom the Lord loved, preached the Goſpel of our Lord Jeſus Chriſt in *Aſia*. The Emperor *Trajan* exiled him into the Iſle *Patmos* for the Word of God, where he wrote alſo his Goſpel, the which afterwards he publiſhed at *Epheſus* by *Gaius* his hoſt and Deacon, of whom *Paul* the Apoſtle writing to the *Romans* hath teſtified ſaying: *Gaius mine hoſt, and of the whole Church ſaluteth you.* After the death of *Trajan* he returned out of the Iſle *Patmos*, and remained at *Epheſus*, untill he had lived a hundred and twenty years. Which being expired, he living as yet (the Lord would ſo have it) buried himſelf. There are ſome which write that he was not baniſhed into the Iſle *Patmos* under *Trajan*, but in the time of *Domitian* the ſon of *Veſpaſian*.

Of *John*, read Mat. 4.10.17, 20, 26. Joh 13. 19, 21. Act. 3. 4, 8. Gal. 2. Euſeb. *l.* 3. *c.* 1, 16, 18, 20, 21, 25, 28.

The Tranſlator.

OF this John, Jerom *alledgeth out of* Tertullian, *that in the time of* Nero (*though others ſay in the reign of* Domitian) *he was thrown at* Rome *into a tun of hot boiling oil, and thereby he took no harm, but came forth after this trial purer than he went in.* Auguſtine *calleth him a Martyr by will:* Polycrates *Biſhop of* Epheſus (*as* Euſebius *alledgeth*) *ſticketh not to call him a Prieſt, a Martyr and a Doctor. But that which* Auguſtine *writeth of his end is ſtrangeſt of all, and let the credit thereof reſt in the choice of the Reader. How* John *cauſed at* Epheſus *his grave to be made, and in the preſence of divers went in alive, and being no ſooner in, and to their ſeeming dead, they covered him. Which kind of reſt (ſaith he) was rather to be termed a ſleep than death. For that the earth of the grave bubleth or boileth up after the manner of a well by reaſon of* John *reſting therein and breathing: a ſign of his ſlumbering therein.*

Jerom. *l.* 1. *adverſ.* Jovinian. *& in* Mat. *cap.* 20. Auguſt. *in* Joh. *Tract* 24. Euſeb. *l.* 3. *c.* 28 Auguſt. *in* Joh. *Tract.* 124.

5. *Philip.*

PHilip of the City *Bethſaida* preached the Goſpel in *Phrygia*, he was honourably buried at *Hierapolis* with his daughters.

Of *Philip*, read Joh 1.6.12, 14 Mat. 10. Mark 3. Luk. 6. Act. 1. Euſeb. *l.* 3. *c.* 28.

The Tranſlator.

ANton. Chronic. tit. 6. *c.* 11. *and* Peter *de natal. de ſanctis*, l. 4. *c.* 107. *do write, that the* Panims *laid hands upon him, and crucified him at* Hierapolis: *he had two daughters Propheteſſes, the one lieth buried on his right hand, the other on his left.*

6. *Bartholomew.*

BArtholomew preached the Goſpel of our Lord Jeſus Chriſt unto the *Indians*, and delivered unto them the Goſpel of *Matthew*. He reſted, and was buried in *Albania* a City of *Armenia* the great.

The Tranſlator.

THe *Apoſtle, ſaith* Pet. *de natal.* l. 7. *c.* 103. *was nephew to the King of* Syria, Anton. *Chron. tit.* 6. *c.* 12. *writeth, how ſome delivered, that he was beaten with cudgels to death: ſome that he was crucified with his head downwards: that he was flain alive: and ſome that he was* behead-

beheaded at the commandment of Polemius *King of* India. *But* Pet. *de natal. together with* Abdias *Bishop of* Babylon *reconcile the whole in this manner. How that the first day the Apostle was beaten with cudgels: the second day crucified and flein alive, as he was fastened to the cross: last of all when breath remained to have been beheaded.*

7. *Thomas.*

John 14. 21. *THomas*, as it hath been delivered unto us, preached the Gospel of our Saviour Christ Jesus unto the *Parthians*, *Medes* and *Persians*. He preached also unto the *Caramans*, *Hircans*, *Bactrians* and *Magicians*. He rested at *Calamina* a City in *India*, being slain with a dart, which they call a spear or javelin, where he was also honourably buried.

The Translator.

ANton. *Chron. saith, that an Idol-priest ran him through.* Abdias *Bishop of* Babylon, *Apost. hist.* l. 9. *saith, that at the Heathen Kings commandment four souldiers ran at him with darts, and dispatched him.*

8. *Matthew.*

Mark 2. Mat. 9 Luke 5. *MAtthew* the Evangelist wrote the Gospel of our Lord Jesus Christ in the hebrew tongue, and delivered it unto *James* the brother of the Lord according to the flesh, who was Bishop of *Jerusalem*. He died at *Hierapolis* in *Parthia*, where he was also honourably buried.

The Translator.

MAtthew *preached the Gospel in* Æthiopia, *now called the Kingdom of Presbyter* John, *there he was entertained by the Eunuch Chamberlain to Queen* Candace, *whereof there is mention in the* Acts. *He prevailed so much that* Æglippus *the King of* Æthiopia *and his people came to Baptism. But there reigned after him one* Hyrtacus, *which hated the Apostle, and commanded he should be run through with a sword, so was he martyred.* Abdias *hist. Apost. l.* 7. Anton. *Chron.*

9. *Simon Zelotes.*

* It is doubtfull where this *Bretania* should be. *Dorotheus* saith that *Aristobulus* one of the 72 Disciples, was Bishop of *Bretania: Volateran* calleth it *Bretania: Democharis & Pet de Nat* say it was *Bethania*, and there *Simon* being Bishop of *Jerusalem* might be crucified.

SImon Zelotes preached Christ throughout *Mauritania* and *Africk* the lesse. At length he was crucified at * *Bretannia*, slain and buried.

The Translator.

SImon, *brother of* James *and* Jude *the Apostles, preached in* Ægypt *and* Persia, *returned thence and succeeded* James *in the Bishoprick of* Jerusalem, *being one hundred and twelve years old. He was crucified under* Trajan, *so writeth* Euseb. *l.* 3. *c.* 11, 29. Jerom. *Catal. Eccles. script.* Oecumen. *præf. in* Act. Apost.

10. *Judas the brother of James.*

JUdas the brother of *James*, called also *Thaddæus* and *Lebbeus* preached unto the *Edessaans*, and throughout all *Mesopotamia*. He was slain at *Berytus* in the time of *Agbarus* King of *Edessa*, and buried very honourably. *Euseb.* l. 1. c. 14.

11. *James the son of Alpheus.*

The Translator.

HEre mine Author was soully deceived, and laid down he knew not what himself, placing for the eleventh Apostle one Simon Judas *a successor of* James *in* Jerusalem. *But the Apostle was called* James *the son of* Alphæus, *and by the Apostles placed Bishop of* Jerusalem. *He was by the* Jews *set upon a pinacle of the Temple; and as* Abdias *writeth, by* Saul *afterwards called* Paul, *thrown down, and having breath after his fall, one came with a Fullers club, knocked him upon the head, and brained him.* Euseb. *writeth the same at large*, l. 2. c. 23. Abd. *hist. Apost.*

12. *Matthias.*

MAtthias being one of the seventy Disciples, was afterwards numbred with the eleven Apostles in the room of *Judas* the traitor. He preached the Gospel in *Æthiopia* about the haven called *Hyssus*, and the river *Phasis*, unto barbarous nations and ravenors of flesh. He died at *Sebastopolis*, where he was also buried nigh the temple of *Sol*.

The Translator.

SO *writeth* Jerom. *Catal. Eccles. script. and* Oecumen. *præfat. in* Act. *But* Pet. *de natal.* l. 3. c. 149. *saith, that he preached first in* Macedonia, *and as* Abdias *Apost. hist. and* Anton. *Chronic. tit.* 6. *c.* 15. *do write, he came afterwards into* Judæa, *where the* Jews *stoned him, and last of all beheaded him with an axe after the* Roman *manner.*

Paul

Paul.

Paul being called of the Lord Jeſus Chriſt himſelf after his aſſumption, and numbred in the Catalogue of the Apoſtles, began to preach the Goſpel from *Jeruſalem*, and went on ſtill unto *Illyricum*, *Italy* and *Spain*. His Epiſtles are extant at this day, full of all heavenly wiſdom. He was beheaded at *Rome* under *Nero* the third Kalends of *July*, ſo died a Martyr, and lieth there buried with *Peter* the Apoſtle.

Mark the Evangeliſt.

Mark the Evangeliſt, and the firſt Biſhop of *Alexandria*, preached the Goſpel unto the people of *Alexandria*, and all the bordering regions from *Egypt* unto *Pentapolis*. In the time of *Trajan* he had a cable rope tied about his neck at *Alexandria*, by the which he was drawn from the place called *Bucolus*, unto the place called *Angels*, where he was burned to aſhes by the furious Idolaters in the moneth of *April*, and buried at *Bucolus*.

Luke.

Luke the Evangeliſt of the City of *Antioch*, by profeſſion a Phyſician, wrote the Goſpel as he heard *Peter* the Apoſtle preach, and the *Acts of the Apoſtles*, as *Paul* delivered unto him. He accompanied the Apoſtles in their peregrination, but ſpecially *Paul*. S^t *Paul* made mention of him writing in a certain place: *Dear Lucas the Phyſician ſalluteth you*: he died at *Epheſus*, where he was alſo buried, and after many years together with *Andrew* and *Timothy*, he was tranſlated to *Conſtantinople* in the time of *Conſtantius* the ſon of *Conſtantinus Magnus*. Col. 4.

Of the Seventy Diſciples.

TOuching theſe Seventy Diſciples, I would have thee underſtand, Chriſtian Reader, that as Peter de Natalibus *writeth, there were found at* Rome *two old copies, both written by* Dorotheus, *as he learned, the one in Greek, the other in Latine: his meaning was to make both* Romans *and* Grecians *partakers of the fruits of his travel, and as the drift of them was one, ſo the order divers, for they vary very much. The Editions came to my hands, and as I found them, ſo I mind to publiſh them, placing the Tranſlation out of the Greek on the left hand, and out of the Latine on the right hand.*

After the Greek Edition:

1. *James.*

James the brother of the Lord after the fleſh, called alſo *Juſtus*, was the firſt Biſhop of *Jeruſalem*: the *Jews* ſtoned him there to death, and buried him in the Temple nigh the Altar.

2. *Timothy.*

Timothy was by S^t *Paul* placed Biſhop of *Epheſus*. He preached the Goſpel of our Lord Jeſus Chriſt from *Epheſus* unto *Illyricum*, and throughout *Hellas* in *Achaia*, where he died and was honourably buried.

3. *Titus.*

Titus was Biſhop of *Creta*: he preached the Goſpel of Chriſt there, and in all the Countrey about. In the end he died there, and was reverently buried.

4. *Barnabas.*

Barnabas was a Miniſter of the Word together with *Paul*.

After the Latine Edition.

Act. 16.

Titus was Biſhop in *Creet*, there he preached, and there he lieth buried.

Barnabas. Act. 4. 13.

After

	After the Greek Edition.	After the Latine Edition.
	He preached Christ first at *Rome*, afterwards he was made Bishop of *Millain*.	
	5. *Ananias*.	
Act.9.22.	*Ananias* which baptized *Paul* in the *Acts of the Apostles*, was made Bishop of *Damascus*.	*Ananias* who baptized *Paul*, was after that Bishop of *Damascus*.
	6. *Stephen*.	
Act.6.7.	*Stephen* the first Martyr, and one of the seven Deacons, was stoned by the *Jews* at *Jerusalem*, as *Luke* testifieth in the Acts of the Apostles, and so died.	*Stephen* was the first Martyr, and the first of the seven Deacons.
	7. *Philip*.	
Act.8.	*Philip* who was also one of the seven Deacons, baptized *Simon Magus* and the *Eunuch*, and was made Bishop of *Tralleis* in *Asia*.	*Philip* one of the seven Deacons who baptized *Simon* and the *Eunuch*, was Bishop in *Thracia*, afterwards in *Scythia*.
	8. *Prochorus*.	
Act.6.	*Prochorus* one of the seven Deacons, was Bishop of *Nicomedia* a City in *Bithynia*.	*Prochorus* one of the seven Deacons was Bishop of *Nicomedia* in *Bithynia*.
	9. *Nicanor*.	
Act. 6.	*Nicanor* one of the seven Deacons, was martyred in one day together with his fellow Deacon, and first Martyr *Stephen*, with two thousand other faithfull Christians.	*Nicanor* one of the seven Deacons suffered the same day that *Stephen* the first Martyr did, together with two others.
	10. *Simon*.	
Act.6.	*Simon* one also of the seven Deacons, was Bishop of *Bostra* in *Arabia*, and there by the Heathen, burned to ashes.	*Simon* one also of the seven Deacons was Bish. of *Tyre* and *Sidon*.
	11. *Nicolas*.	
Apocal. 2.	*Nicolas* was one of the seven Deacons, and being made Bishop of *Sapria*, he followed after strange doctrine, and fell together with *Simon* from the faith.	*Nicolas* of the 7 Deacons was Bish. of *Samaria*, but he fell and became an heretick. Of him sprang the sect of the *Nicolaites*, whom *John* reprehended in the *Revelation*.
	12. *Parmenas*.	
Act. 6.	*Parmenas* was one of the 7 Deacons, as he ministred in the room of a Deacon, he died in the presence of the Apostles.	*Parmenas* one of the seven died at *Nisibis*.
	13. *Cleopas*.	
Luke 24. Euseb. Eccles. hist. l. 3. c. 11, [illegible],29.	*Cleopas* called also *Simon*, was the Lords cosin-german. As he accompanied *Luke*, he saw the Lord after his resurrection from the dead, & spake with him, as we read in the Gospel. At length he was the second Bishop of *Jerusalem*.	*Cleopas*.
	14. *Silas*.	
Act.15.16,17.	*Silas* was a Minister of the word with *Paul*. He was made Bishop of *Corinth*.	*Silas* was Bishop of *Corinth*.
	15. *Silvanus*.	
2 Cor.1. 1 Thes.1. 2 Thes.1. 1 Pet. 5.	*Silvanus* was also a Minister of the word together with *Paul*. He was chosen Bishop of *Thessalonica*.	*Silvanus* preached together with *Paul*, he was Bishop of *Thessalonica*.
	16. *Crescens*.	
2 Tim.4.	*Crescens* whom S[t] *Paul* remembred in his second Epistle unto *Timothy*, was Bishop of *Chalcedona* in *France*. He preached the Gospel of Christ, and was there martyred in the time of *Trajan*, and buried.	*Chrysces* was Bishop of *Chalcedonia*.
	17. *Epenetus*.	
Rom.16.	*Epenetus*, of whom S[t] *Paul* made mention in his Epistle to the *Romans*, was Bishop of *Carthage*.	*Epenetus* was Bishop of *Carthage*.

After

After the Greek Edition.

18. *Andronicus.*

Andronicus whom S^t *Paul* remembred in his Epiſtle to the *Romans*, was Biſhop of *Pannonia.*

19. *Amplias.*

Amplias whom *Paul* ſaluted in his Epiſtle to the *Romans*, was Biſhop of *Odiſſa.*

20. *Urbanus.*

Urbanus mentioned by *Paul* writing to the *Romans*, was Biſhop of *Macedonia.*

21. *Stachys.*

Stachys remembred of *Paul* writing to the *Romans*, the firſt Biſhop of *Byzantium*, was by *Andrew* the Apoſtle made Biſhop of *Argyropolis* in *Thracia.*

22. *Apelles.*

Apelles mentioned of *Paul* in his Epiſtle to the *Romans*, was Biſhop of *Smyrna* before bleſſed *Polycarpus.*

23. *Ariſtobulus.*

Ariſtobulus whom *Paul* ſaluted writing to the *Romans*, was Biſhop of *Bretania.*

24. *Narciſſus.*

Narciſſus of whom *Paul* ſpake in his Epiſtle to the *Romans*, was Biſhop of *Patræ* in *Achaia.*

25. *Herodion.*

Herodion named alſo by S^t *Paul* in his Epiſtle to the *Romans*, was alſo Biſhop of *Patræ.*

26. *Rufus.*

Rufus one that is reckoned by the Apoſtle among others in the aforeſaid Epiſtle, was Biſhop of *Thebæ.*

27. *Aſyncritus.*

Aſyncritus rehearſed by the Apoſtle in his Epiſtle to the *Romans*, was Biſhop of *Hircania.*

28. *Phlegon.*

Phlegon whom *Paul* remembred when he wrote to the *Romans*, was made Biſhop of *Marathon.*

29. *Hermes.*

Hermes of whom mention is made in the Epiſtle to the *Romans*, was Biſhop of *Dalmatia.*

30. *Hermas.*

Hermas whom *Paul* ſaluted in his Epiſtle to the *Romans*, was Biſhop of *Philippos.*

31. *Patrobas.*

Patrobas of whom *Paul* made mention, was Biſhop of *Nepoliolis.*

32. *Agabus.*

Agabus, of whom mention is made in the *Acts of the Apoſtles*, was endued with the gift of Prophecy.

33. *Linus.*

Linus is remembred of *Paul*: he was the firſt Biſhop of *Rome* after *Peter* the chief of the Apoſtles.

34. *Gaius.*

S^t *Paul* made mention of *Gaius*, he was Biſhop of *Epheſus* after *Timothy.*

After the Latine Edition.

Andronicus Biſhop of *Pannonia.* Rom. 16.

Ampliatus Biſhop of *Ediſſa.* Rom. 16.

Urbanus Biſhop of *Macedonia.* Rom. 16.

Stachys (*Stachys*) was of *Andrew* the Apoſtle made Biſhop in *Argyropolis* of *Thracia.* Rom. 16.

Apelles was Biſhop of *Eradia.* Rom. 16.
Ampleius Biſhop of *Smyrna* before *Polycarpus.*

Ariſtobulus was Biſhop of *Bethania.* Rom. 16.

Tarciſſus (*Narciſſus*) was Biſh. of *Athens.* Rom. 16.

Eradius (*Herodio*) was Biſhop of *Patræ.* Rom. 16.

Rufus, otherwiſe called *Ruferius*, was Biſhop of *Thebæ.* Rom. 16.

Aſynchritus Biſhop of *Hircania.* Rom. 16.

Phlegontius (*Phlegon*) was Biſhop of *Marathon.* Rom. 16.

Hermes was Biſhop of *Philopilis.* Rom. 16. Euſeb. l. 3. c. 3.

Rom. 16.

Patrobas was Biſhop of the nation *Peli.* Rom. 16.

Agabus, who had the gift of prophecy, was alſo one of the ſeventy Diſciples. Act. 11. 21.

Linus was Biſhop of *Rome* after *Peter.* 2 Tim. 4.

Caius was Biſhop of *Epheſus.* Rom. 16. Act. 19. 29. 1 Cor. 1.

After

no.	After the Greek Edition.	After the Latine Edition.
	35. *Philologus.*	
John Ep.2. Rom.16.	The Apoſtle made mention of *Philologus*, *Andrew* the Apoſtle made him Biſhop of *Sinopa.*	*Philologus* was by *Andrew* made Biſhop of *Sinopis.*
	36. *Olympas.*	
Rom.16.	*Paul* in a certain place hath remembred *Olympas*: he was beheaded at *Rome* together with *Peter* the chief of the Apoſtles, and ſo he died a Martyr.	*Liphaſius* was bound at *Rome* with *Paul*, and beheaded after his martyrdom.
	37. *Rodion.*	
	S[t] *Paul* ſomewhere made mention of this *Rodion*: he was alſo beheaded at *Rome* together with *Peter.*	
	38. *Jaſon.*	
Act. 17. Rom.16.	*Jaſon* is remembred in the works of the Apoſtle: he was Biſhop of *Tarſus.*	*Jaſon* was Biſhop of *Tharſus.*
	39. *Soſipater.*	
Rom.16.	*Soſipater* is remembred of the Apoſtle: he was Biſhop of *Iconium.*	*Soſipater*, as ſaith *Dorotheus*, was Biſhop of *Iconium*: but *Origen* in the firſt *Gloſſa* ſaith, he was Biſhop of *Theſſalonica.*
	40. *Lucius.*	
Act.13. Rom. 16.	*Lucius* is alſo remembred of *Paul*: he was Biſhop of *Laodicea* in *Syria.*	*Lucius* was Biſhop of *Laodicea* in *Syria.*
	41. *Tertius.*	
Rom.16.	This *Tertius* wrote the Epiſtle of S[t] *Paul* to the *Romans*: he was the ſecond Biſhop of *Iconium.*	*Tertius* who wrote the Epiſtle to the *Romans* as *Paul* indited it, was Biſhop of *Meiadum.*
	42. *Eraſtus.*	
Act.19. Rom.16. 2 Tim.4.	S[t] *Paul* made mention of *Eraſtus* in his Epiſtle to the *Romans.* Firſt he was ſteward of the Church of *Jeruſalem*, afterwards he was made Biſhop of *Paneas.*	
	43. *Phigellus.*	
2 Tim. 1.2.	S[t] *Paul* remembred this *Phigellus*, as if he had taught falſe doctrine, and followed after *Simon*: he was Biſhop of *Epheſus.*	*Philetus* or *Phigellus* was Biſhop of *Epheſus.*
	44. *Hermogenes.*	
2 Tim.1.	The Apoſtle made mention of this *Hermgenes*, as one that brought into the Church of God falſe doctrine: he was Biſhop of *Megara.*	*Hermogenes* was Biſhop of *Megara.*
	45. *Demas.*	
Col. 4. 2 Tim.4. Ep *ad* Phil.	*Paul* wrote of this *Demas* that he fell from the faith. For of theſe three which went next before, he remembred in his ſecond Epiſtle to *Timothy*, that *Phigellus* and *Hermogenes* by ſowing of ſtrange doctrine reſiſted his preaching: that *Demas* for love of the preſent world forſook the truth of the Goſpel.	*Demas* became an Apoſtata.
1 John 2.	This *Demas* became afterwards an Idol-prieſt of *Theſſalonica.* Of theſe things alſo wrote *John* the Apoſtle. *They went* (ſaith he) *out from us, but they were not of us.*	
	46. *Quartus.*	
Rom.16.	There is mention made of this *Quartus* in the Epiſtle to the *Romans*: he was Biſhop of *Berytus.*	*Quartus* was Biſhop of *Berythus.*
	47. *Apollos.*	
1 Cor. 1.3,4, 16. Act. 18.19. Tit.3.	S[t] *Paul* made mention of *Apollos* in his firſt Epiſtle to the *Corinthians*: he was Biſhop of *Caſarea.*	*Apollo* was Biſhop of *Connia.*
	48. *Cephas.*	
It was *Peter* the Apoſtle, and not *Ce-*	This was he whom *Paul* reprehended at *Antioch*, of one name with *Peter.* He was Biſhop of *Cannia.*	

After

After the Greek Edition.

49. *Soſthenes.*

S^t *Paul* remembred this *Soſthenes*. He was Biſhop of *Colophonia*, 1 Cor. 1. Act. 18.

50. *Epaphroditus.*

There is mention made in the works of S^t *Paul* of *Epaphroditus*. He was Biſhop of *Adriana*.

51. *Caſar.*

Caſar is alſo remembred by *Paul*. He was Biſhop of *Dirrachium*.

52. *Marcus.*

S^t *Paul* made mention of this *Marcus*. He was a Coſingermane of *Barnabas* and Biſhop of *Apollonius*.

53. *Joſeph.*

Joſeph who alſo is called *Juſtus*, and *Barſabas*, of whom *Luke* wrote in the *Acts of the Apoſtles*, that he was in election with *Matthias*, was Biſhop of *Eleutheropolis*.

54. *Artemas.*

Artemas whom *Paul* alſo remembred, was Biſhop of *Lyſtris*.

55. *Clemens.*

Clemens of whom S^t *Paul* ſaid: with *Clemens* and the reſt of my fellow-labourers, was the firſt of the Gentiles and Greeks that believed in Chriſt. He was made Biſhop of *Sardice* now called *Triaditza*.

56. *Oneſiphorus.*

S^t *Paul* remembred *Oneſiphorus*. He was Biſhop of *Coronia*.

57. *Tychicus.*

There is mention made by S^t *Paul* of this *Tychicus*. He was the firſt Biſhop of *Chalcedon* in *Bythinia*.

58. *Carpus.*

S^t *Paul* made mention of this *Carpus*. He was Biſhop of *Berrhœa* a City in *Thracia*.

59. *Evodius.*

Evodius is remembred of *Paul*. He was the firſt Biſhop of *Antioch* after *Peter* the Apoſtle.

60. *Philemon.*

S^t *Paul* wrote an Epiſtle unto this *Philemon*. He was Biſhop of *Gaza*.

61. *Zenas.*

Zenas the Lawyer, of whom *Paul* made mention, was Biſhop of *Dioſpolis*.

62. *Aquila.*

The Apoſtle hath made mention of this *Aquila*. He was Biſhop of *Heraclea*.

63. *Priſcas, Priſcilla.*

S^t *Paul* remembred this *Priſcas*. He was Biſhop of *Colophona*.

64. *Junias.*

The Apoſtle remembred alſo this *Junias*. He was Biſhop of *Apamia* in *Syria*.

After the Latine Edition.

Soſthenes was Biſhop of *Colophonia*.

Epaphroditus was Biſhop of *Andriaca*.

Caſar was Biſhop of *Dyrrheachium*.

Marcus the Coſingermane of *Barnabas*, ſo called becauſe they came both of two ſiſters, as the *Gloſſa* ſaith. He was Biſhop of *Apollonias*.

Joſeph called alſo *Jeſus*, was Biſhop of *Eleutheropolis*.

Aartemas was Biſhop of *Lyſtra*.

Clemens the firſt that believed of the Gentiles, was firſt Biſhop of *Sardice*, afterwards of *Rome*.

Oneſimus, or *Oneſiphorus* was Biſhop of *Coronis*.

Ticicus (Tychicus) was Biſhop of *Colonophia*.

Carpus was Biſhop of *Beronia* in *Thracia*.

Evodius was Biſhop of *Antioch* after *Peter*.

Philemon unto whom *Paul* wrote a peculiar Epiſtle, was Biſhop of *Gaza*.

Zenas was Biſhop of *Dioſpolis*.

Priſcus.

Ariſtarchus was Biſhop of *Apamia*.

phas, as we read in the Epiſtle to the *Galathians* that was rebuked. It appeareth this copy was corrupted, for in the other copy there is no ſuch thing. Philip. 2. 41. Philip. 4. Coloſ. 4.

Acts 1. 18. Coloſ. 4.

Titus 3.

Philip. 4.

2 Tim. 1. 4. Coloſ. 4. *Epiſt. ad Philem.* Act. 20. Epheſ. 6. Coloſ. 4. 2 Tim. 4. Titus 3. 2 Tim. 4.

Philip. 4.

Epiſt. ad Philem.

Titus 3.

Act. 18. 1 Cor. 16. 2 Tim. 4.

2 Tim. 4.

Rom. 16.

After the Greek Edition.

65. *Marcus.*

Acts 13. 15. 2 Tim. 4. *Mark* who was alſo called *John*, of whom *Luke* wrot in the *Acts of the Apoſtles*, was Biſhop of *Biblus*.

66. *Ariſtarchus.*

Act. 19. 20, 27. Coloſ. 4. *Epiſt. ad Philemonem.* S^t *Paul* hath made often mention of this *Ariſtarchus*.

67. *Pudas, Pudens.*

2 Tim. 4. The Apoſtle remembred *Pudas* alſo.

68. *Trophinus, Trophimus.*

Act. 20. 21. 2 Tim. 4. S^t *Paul* likewiſe made mention of this *Trophimus*. Theſe three laſt were partakers with *Paul* in all his afflictions, and his daily companions. Laſt of all they were beheaded together with him at *Rome* under *Nero*, and crowned Martyrs.

69. *Mark* the Evangeliſt.

70. *Luke* the Evangeliſt.

Theſe two alſo are numbred in the Catalogue of the ſeventy Diſciples.

71. *The Eunuch.*

The *Eunuch* likewiſe of *Candace* Queen of the *Æthiopians*, preached the Goſpel of our Lord *Jeſus Chriſt* in *Arabia felix*, the Iſle of *Taprobana*, and throughout all *Erythra*. It is reported alſo, that he was there glorioufly martyred and buried: and that his tomb is an invincible bulwark for the faithfull, diſcomfiting the wicked *Barbarians*, and curing diſeaſes unto this day.

72. *Lazarus.*

After the Latine Edition.

Mark called alſo *John*, was Biſhop of *Biblus*.

A ſecond *Ariſtarchus* mentioned in the Epiſtle to *Philemon*.

Pudens.

Trophimus.

Theſe three were partakers of the Apoſtles perſecutions, and beheaded at *Rome* after him.

Mark the Evangeliſt, who received at the mouth of *Peter* the Goſpel as he preached at *Rome*.

The Eunuch.

Lazarus Biſhop of *Maſſilea*.

HE *that will be better acquainted with the* 72 *Diſciples, their number, their names and varying order, let him read the Preface to* Dorotheus.

The End of *Dorotheus*.

A CHRONOGRAPHIE, WITH A SUPPUTATION of the YEARS

From the beginning of the World, unto the Birth of

CHRIST,

AND

Continued from the Birth of CHRIST (where *Euſebius* chiefly, *Socrates*, *Evagrius* and *Dorotheus* after him do write) unto the twelfth Year of the Reign of *Mauricius* the Emperor, being the full time of Six Hundred, wanting only Five Years after Chriſt, and the pureſt Age: containing the Acts of Chriſt: the Years of the Incarnation: the Famous Men, with the Martyrs and Favourers of the Truth in all thoſe Times: the Reign of the Emperors: the Kings of *Judea*: the Succeſſion of High-Prieſts in *Jeruſalem*, as long as they laſted: after them the Succeſſion of Biſhops, eſpecially in the moſt Famous Churches, as *Jeruſalem*, *Antioch*, *Rome*, *Alexandria*, with others: the Councels within this time Summoned, and the Hereticks Condemned.

All which are faithfully Collected, chiefly out of Euſebius, Socrates *and* Evagrius, *and where they are ſilent, out of other Antient Writers: by* M. H.



LONDON, Printed by *Abraham Miller*, 1663.

The Preface of the Author to the Reader touching his Chronography.

SEeing that hitherto (gentle Reader) in the tranſlation of theſe ancient Hiſtoriographers, to wit, *Euſebius*, *Socrates*, *Evagrius* and *Dorotheus*, I have imployed great labour and induſtry, referring the pains to mine own perſon, and the profit to the furtherance of thy ſtudy and knowledg: I have determined yet once again to gratifie thy loving mind with this Chronography following: a Work which with more eaſe thou mayeſt run over and peruſe, and the ſooner commit to memory than the former, though my pains herein were nothing aſſaked, but equivalent with the other travel, I hope the Treatiſe will be acceptable, inſomuch as the Engliſh tongne hath not at this day extant any Eccleſiaſtical Chronography continued from ſo long a time. Wel we may have catalogues of Kings, recital of Biſhops, pedigrees of our Gentries, with other private and particular ſummaries ſeverally handled by ſundry men: but the general Antiquity, the joynt contriving, the relation to the fountain, the ſearching of the original out of far and forraign countries (ſeeing the Goſpel was not firſt preached here in *England*) I find not extant in our mother tongue. Therefore orderly to proceed, as the aforeſaid learned Writers have laid down their example, I will begin with the birth of Chriſt, penning in the firſt columne ſuch worthy acts as the Evangeliſts have Recorded of him during his abode here on earth, afterwards the years of his Incarnation. The next room is an abridgment of the Reign of the Emperors. *Luke* the Evangeliſt thought good, even in the very entrance of his diſcourſe, to lay down the birth of Chriſt in the Reign of *Auguſtus* the Emperor, and the preaching of *John* the Baptiſt to have begun in the fiftteenth year of *Tiberius Cæſar*. *Socrates* in the fift Book of his Eccleſiaſtical Hiſtory took the catalogue of the Emperors to be one of his principal drifts: his reaſon was, becauſe the Eccleſiaſtical affairs ſeemed alwayes to depend very much of the Emperors and Princes. The third place containeth the famous men, with the favourers of the truth, the Martyrs and Saints of God. The gladſome tidings of the glorious Goſpel was not firſt revealed unto Princes and Preſidents, unto the mighty and wiſe of this world (for God needed not their aid and power) but unto the weak, ſimple, ignorant, fooliſh, and contemptible in the ſight of men: ſuch as ſhepheards, fiſher-men, tole-gatherers, and tent-makers. The fourth riglet continueth the reign of the Kings of *Judæa*. *Matthew* and *Luke* began their Goſpels with the reign of *Herod*. But they laſted not very long. In the dayes of *Herod* Chriſt was born in the fleſh, after him came *Archelaus*, the third was *Herod* the Tetrarch, which beheaded *John* the Baptiſt, the fourth was *Herod Agrippa*, which beheaded *James* the brother of *John* with the ſword, and dyed miſerably himſelf. The laſt was *Agrippa minor*, before whom *Paul* pleaded in the *Acts of the Apoſtles*, in whoſe dayes *Jeruſalem* was deſtroyed, *Anno Domini* 73. *Joſeph* writeth, that

Luke 2. 3.

Socrat. *Eccleſ. Hiſt. l.* 5. *Prolo.*

within the compaſs of one hundred years all the progeny of *Herod* was rooted out. The fift Order is of High-Prieſts; neither have I omitted them, ſeeing both the Evangeliſts and the Hiſtoriographers mentioned ſuch as were in the time of Chriſt. They end likewiſe with the Kings of *Judæa*, and the deſtruction of *Jeruſalem*. I remember *Joſephus* writeth, that from *Aaron* which was the firſt High-Prieſt, unto the laſt at the overthrow and burning of the Temple under *Titus*, there were High-Prieſts to the number of fourſcore and three. The ſixt diviſion is of Councils, ſometimes of the wicked, as of the Phariſees and Hereticks: ſome other times of the godly, as of the Apoſtles and Apoſtolick men. Where it appeareth manifeſtly unto the whole world, that the Biſhop of *Rome* had as little to do therein as other Biſhops: For, Emperors, Princes, and ſometimes the Biſhop of ſome Province or other within themſelves, have ſummoned Councils, called Biſhops together, and decided ſuch matters as were called into controverſie, without the advice of the Biſhop of *Rome*. For (ſaith *Socrates*) the chiefeſt Councils were ſummoned, and are unto this day called together, by the commandment and conſent of the Emperors. Beſides all the aforeſaid, I have laid down the ſucceſſion of Biſhops in the four moſt famous Churches, as *Jeruſalem*, *Antioch*, *Rome*, *Alexandria*. Though other Writers addict themſelves wholly unto the Catalogue of the Church of *Rome*, omitting no not one, *Joane* the ſhe-Pope only excepted; ſome will marvell why I preferre *Jeruſalem* and *Antioch* before the See of *Rome*: the reaſon is, becauſe thoſe Churches had their Biſhops before the Church of *Rome*. *Clemens Alexandrinus* writeth, that *James* called the brother of Chriſt, was immediately after the Aſſumption of our Saviour choſen Biſhop of *Jeruſalem* by *Peter*, *James* and *John* the Apoſtles. Again, as *Luke* reporteth, the *Antiochians* were firſt called Chriſtians: *Paul* and *Barnabas* Preached there one whole year; and, if fame fail us not of the truth, *Peter* the Apoſtle was Biſhop there ſeven years, and ſpent ſeven other about *Jeruſalem*, and the Eaſtern Countries, before his coming to *Rome*. He came to *Rome* the ſecond year of *Claudius* the Emperor, *Anno Dom.* 44. a great while after the See of *Jeruſalem* and the Biſhoprick of *Antioch* were ſetled. Let no man muſe, why I lay down theſe four Sees otherwiſe than all Chronographers in what langue ſoever unto this day extant have done: I do it not of ſingularity; for theſe antient Hiſtoriographers, *Euſebius*, *Socrates*, and *Evagrius* have followed the ſame order, though other Chronologers and Chronographers have not imitated them. Laſt of all, I have placed the hereticks by themſelves, ſo that the Reader may eaſily ſee when they lived, who they were, what they have taught, by whom they were condemned, and the end of moſt of them, ſo farre forth as the lines might be contrived within the Column, and the long tediouſneſs avoided. Now, drawing toward the Birth of Chriſt, where the Chronographie beginneth, I think beſt by way of Preface, not as my principal drift, briefly to run over the years of the world, that thereby we may the ſooner learn when our Saviour Chriſt Jeſus appeared in the fleſh: and firſt we have to begin from *Adam*.

Joſeph. *Antiq.* l. 10. c. ult.

Socrat. l. 5. *Eccleſ. Hiſt. Prœm.*

Euſeb. *Eccleſ. hiſt.* l. 2. c. 1.

Acts 11. *Anton. Chron.* par. 1. tit. 6. c. 4. ſect. 1. Euſeb. *Eccleſ. hiſt.* l. 3. c. 1, 4. Hierom. *Catalog. Eccl. ſcript.* Euſeb *Eccleſ. hiſt.* l. 2. c. 14, 16

Gen. 1. 5. The Septuagints herein erred, ſaying, that *Adam* was 230 year old when he begat *Seth*, *Adon. Cron. Marian. Scot.*

The years of the world.	*The ſucceſſion from* Adam *to* Noah.
120.	*Adam* was the firſt man, and of the mould of the earth, being 120 years old he begat *Seth*: he lived in all 930 years, *Gen.* 5. He was alive untill the 56 year of *Lamech* the Father of *Noah*, and departed this life 126 years before *Noah* was born.

Seth

The years of the world.	*The ſucceſſion from* Adam *to* Noah.
130.	*Seth* was an hundred and five years old when he begat *Enos:* he lived in all nine hundred and twelve years, *Gen.* 5. he departed this life in the year of the world, one thouſand fourty and two, after the death of *Adam*, one hundred and twelve years, before *Noah* was born 14 years.
235.	*Enos* was fourſcore and ten years old when he begat *Kenan:* he lived in all nine hundred and five years, *Gen.* 5. he departed this life in the year of the world 1140. He lived together with *Noah* fourſcore and four years.
335.	*Kenam* lived threeſcore and ten years and begat *Mahalaleel:* he lived in all nine hundred and ten years, *Gen.* 5. he departed this life in the year of the world 1235.
395.	*Mahalaleel* lived threeſcore and five years and begat *Jered:* he lived in all eight hundred ninety and five years, *Gen.*5. he departed this life 366 years before the deluge, after *Noah* was born 234 years.
460.	*Jered* lived 162 years and begat *Henoch:* he lived in all nine hundred threeſcore and two years, *Gen.*5. he departed this life in the year of the world 1422. he lived with *Noah* three hundred threeſcore and ſix years.
622.	*Henoch* lived threeſcore and five years and begat *Methuſelah:* he lived in all three hundred threeſcore and five years, and was tranſlated, *Gen.* 5. He was taken up into Heaven 57 years after the death of *Adam.*
687.	*Methuſelah* lived an hundred threeſcore and ſeven years and begat *Lamech:* he lived in all 969 years, and died in the year of the deluge, *Gen.*5.
874.	*Lamech* lived an hundred fourſcore and two years, and begat *Noah:* he lived in all 777 years, and died five years before the deluge, *Gen.*5.
1056.	*Noah* was born in the year of the world 1056. in the 182 year of his Father *Lamech,* after the death of *Adam* 126. after the death of *Seth* 14 years: being 500 years old, he begat *Sem,*
1556.	and lived in all 950 years, *Gen.*9. He lived with *Enos* 84 years, with *Kenan* 179. with *Jered* 366. with *Methuſelah* 600. with *Lamech* 595. with *Sem* his ſon 448.
1656.	*Anno Mundi* 1656.

The first age of the world *Adam* to *Noah* hath 1650. years, *Aventin.* Annal.*l.*2.

Noah hath had many names given him of old, to wit, *Noachus, Nochus, Janus bifrons, quadrifrons, Ogytes, Deucalios, Proteus, Vertumnus, Gallus, Pater, hominum ſummi ingenij ſpiritus, mentis Deum, Deorum genitor, Olympus ſeu Holamaba, Arſa, Cœlum, Sol, Chaos, ſemen mundi, anima mundi, Saturnus, Sages, Oenotrius, Guil. Poſtel. de Etrur. orig.*

The deluge drowned the whole world in the ſix hundredth year of *Noah, Gen.* 7, 8. It was in the year of the world 1656. for ſo doth * *Auguſtine* write, *De Civitate Dei,* lib. 15. cap. 20. finding fault with the error of the Septuagints, whom *Euſebius* in his *Chronicon,* and *Beda* have followed: for they numbred 2262 years, which cannot be. Again, Auguſtine *De Civitate Dei, lib.*15. *cap.*12, & 14. miſliketh very much with ſuch as doubted whether the years of old were as long as we find them of late: he proveth that there were ſo many hours in the day, ſo many dayes in the week, ſo many weeks in the moneth, and ſo many moneths in the year, alike from the beginning of the world.

* Auguſtine, *Adon. Archiepiſc. Viennenſ. Chron. Aventin. Annal. Boiorum. Marian. Scot. Func. Cronolog. Philo de temporibus.*

Sem

Polydor. Anglic. hiſt. lib. 1. ſaith, that *Brittain*, now called *England*, was inhabited immediatly after the deluge, *Jo.* Bale out of *Ann. Viterb.* upon *Beroſus*, writeth that *Samothes Gigas* the ſon of *Japhet* whom *Moſes* (Gen. 10.) calleth *Meſech*, peopled this land, governed them, and gave them Laws.

About this time the world was divided among the ſonnes and nephews of *Noah*, Gen. 10. 11.

Nimrod the ſon of *Cuſh*, the nephew of *Cham*, the ſon of *Noah*, was the firſt that began to reign and to uſe tyranny upon earth. He reigned over the *Aſſyrians* in *Babylon*, after the deluge 131 years, *Gen.* 10. *Func. Chronolog.* This *Nimrod* had *Belus*, and *Belus* had *Ninus* to his ſon, which builded *Ninive*.

Sodom, *Gomorrha*, *Adama*, *Seboim*, and *Segor* were deſtroyed, and the lake *Aſphaltis* in *Paleſtina* is a monument thereof, *Gen.* 19. *Func. Chronolog.*

The years of the world.	*The ſucceſſion from* Noah *to* Abraham.
1658.	*Sem* being an hundred years old begat *Arphaxad*, the ſecond year after the floud: he lived in all ſix hundred years, *Gen.* 11. he was born 99 years before the deluge, he departed this life in the year of the world 2158.
	Arphaxad being born the ſecond year after the deluge, lived 35 years and begat *Selah*: he lived in all 438 years, *Gen.* 11. he lived with *Noah* 348 years, with *Selah* his ſon 403. with his nephew *Heber* 373. with *Peleg*, *Reu*, *Serug*, *Terah*, untill the 148 year of *Abraham*, the 48 of *Iſaac*. He died after *Iſaac* was born 48 years, 12 years before *Jacob* was born.
1693.	*Selah* lived 30 years and begat *Heber*: he lived in all 433 years, *Gen.* 11. he lived after the death of *Abraham* 3 years, with *Iſaac* 78 years, and with *Jacob* 18.
1723.	*Heber* of whom the *Hebrews* are called, lived 34 years and begat *Peleg*: he lived in all 464 years, the longeſt of all the fathers that lived after the floud, *Gen.* 11. He lived after the deceaſe of *Abraham* 64. with *Iſaac* 110. with *Jacob* 80.
1757.	*Peleg* lived 30 years and begat *Reu*: he lived in all 239 years, *Gen.* 11.
1787.	*Reu* lived two and thirty years and begat *Serug*: he lived in all 239 years, *Gen.* 11.
1819.	*Serug* lived thirty years and begat *Nachor*: he lived in all 230 years, *Gen.* 11.
1849.	*Nachor* lived nine and twenty years, and begat *Terah*: he lived in all 148 years, *Gen.* 11.
1878.	*Terah* lived 70 years and begat *Abraham*: he lived in all 205 years, *Gen.* 11.
	Anno Mundi 1948.
	From the floud unto the birth of *Abraham* 292 years. From *Adam* and the creation of the world unto *Abraham*, 1948.

The ſecond age of the world from *Noah* to *Abraham* hath 292 years: *Aventin.* Annal. *l.* 2. *Marian. Scot. l.* 1. *Philo* de temp.

	The ſucceſſion from Abraham *to* David.
1948.	*Abraham* being an hundred years old begat *Iſaac*: he lived in all an hundred ſeventy and five years, *Gen.* 21. 25.
2048.	*Iſaac* being ſixty years old begat *Jacob*: he lived in all 180 years, *Gen.* 25. 35.
2108.	*Jacob* afterwards called *Iſrael*, was 130 years old when he went to *Ægypt* and preſented himſelf before *Pharaoh*: he lived in all 147 years, *Gen.* 47.
	Anno Mundi when *Iſrael* with the 12 Patriarcks (*Reuben*, *Simeon*, *Levi*, *Juda*, *Zabulon*, *Iſſachar*, *Dan*, *Gad*, *Aſer*, *Nepthali*, *Joſeph*, *Benjamin*) went into *Ægypt* 2238. *Func. Cron.*
2238.	*Joſeph* died being 110 years old, *Gen.* 50. it was the 54 year
2309.	after the deceaſe of his father *Jacob*.

Job lived in the dayes of *Iſaac*, he married with *Dinah* the only daughter of *Jacob*, and had by her fourteen ſonnes and ſix daughters, ſeven ſons and three daughters before the Lord tryed him, and the other ſeven ſons and three daughters after his reſtoring to health, *Philo Judæus. Func. Cronolog. Flor. Hiſtor.*

Moſes

The years of the world.	The ſucceſſion of Judges and Kings.	The High-Prieſts.	The Prophets.	
	Moſes was born threeſcore and five years after the death of *Joſeph*. The *Iſraelites* dwelt in *Ægypt* four hundred and thirty			From *Abraham* to *Moſes* 425 years. *Philo Jud.* de temp.
2373.	years, *Exod.* 12. which is not to be taken preciſely between their in-coming and out-going, but as S. *Paul*, *Gal.* 3. alledgeth, from			
2453.	the calling of *Abraham* out of *Haran*. *Moſes* was fourſcore years old when he preſented himſelf before *Pharaoh* for the deliverance of the *Iſraelites*, *Exod.* 7. Anninus *Viterb. in Philonem de temporib.*			
	Anno Mundi 2453. the *Iſraelites* came out of *Ægypt*, *Func. Chron.* after the deluge 797 years.			
2493.	*Moſes* lived in all a hundred and twenty years, *Deut.* 31. 34. he ruled over the *Iſraelites* the ſpace of fourty years, during their abode in the wilderneſs, *Deut.* 29.	*Aaron* was the 1 high-Prieſt, *Ex.* 28. 29.		The 3d age of the world from *Abraham* to *David*, hath 942 years. *Aventin.* Annal. l. 2. *Marian Scot.* Cron. *cap.* 16.
2510.	*Joſue* ruled *Iſrael* 17 years: he was an hundred and ten years old when he died, *Joſue* 24.			
2550.	*Othoniel* of the tribe of *Juda* was Judg 40 year, *Judic.* 3.	*Eleazar.*		
2630.	*Aod* was Captain fourſcore years, *Judic.* 3.	*Phinees.*		
2670.	*Debora* and *Baruch* governed fourty years, *Euſeb. Chronic.*	*Abin.*		
2710.	*Gedeon* was Captain over *Iſrael* fourty years, *Judic.* 8.	*Bocci.*		
2713.	*Abimelech* was Prince over *Iſrael* three years, *Judic.* 9.			
2736.	*Thola* judged 23 years, *Judic.* 10.			
2758.	*Jair* judged *Iſrael* 22 years, *Judic.* 10.			
2764.	*Jepthe* judged *Iſrael* 6 years, *Judic.* 12.	*Ozi.*		
2771.	*Abeſan* judged *Iſrael* 7 years, *Judic.* 12.			
2781.	*Aelon* judged *Iſrael* 10 years, *Jud.* 12.			
2789.	*Abdon* judged *Iſrael* 8 years, *Judic.* 12.			
2809.	*Sampſon* juged *Iſrael* 20 years, *Jud.* 16.	Heli *the* Prieſt *judged* Iſrael 40 *years*, 1 Reg. 4. *Achitob. Achimelec. Abiathar. Sadoch. Achimaas. Azarias.* From *Aaron* unto the buil-	*Samuel* in the dayes of *Heli* & *Saul*, he was both Prieſt and Prophet, and Judg of the people *Nathan* in the reign of *David*	The ſiege of *Troy* was when *Abdon* judged *Iſrael*. *Flor. hiſtor. stat.* 3. *Brutus* came to *Albion* now called *England* and began to build *Troynouant*, now called *London*; when *Heli* the High-prieſt judged *Iſrael*. *Flor. hiſt.* In the time of *David*, *Ebranck* reigned in *Brittain*, who builded *York*, *Flor. hiſt.* In the days of *Salomon*, King *Leyl* builded *Kaerleyl*, and his ſon *Rudibras* built *Canterbury* and *Winchester*, Flor. hiſt.
2929.	*Heli* and *Samuel*.			
	The Judges of *Iſrael* ceaſed in *Samuel*, Act. 13.			
2969.	*Saul* was the firſt King of the *Hebrews*, he reigned 40 years, *Act.* 13.			
3009.	*David* was King of *Iſrael* 40 years, 3 *Reg.* 2.			
3049.	*Salomon* was King over *Iſrael* 40 years, 3 *Reg.* 11.			
	Leſt we ſhould be deceived in the ſupputation of the years, it pleaſed the holy			Ghoſt

The years of the world.	*The reign of the Kings of* Israel *and* Juda.	*The high-Priests.*	*The Prophets.*
	Ghost in the Scriptures (3 *Reg.*6.) to lay down the number of the years from the departure of the children of *Israel* out of *Ægypt*, unto the 4. year of King *Salomons* reign: to wit, four hundred and fourscore years, for then he began to build the Temple.	ding of the temple under *Salomon*, there were 12.	*Gad* in the dayes of *Salomon.*
3066.	*Roboam* reigned over *Juda* 17 years, 3 *Reg.*14.	high-priests as *Josephus* writeth, *Anti.*l.20. cap. 18. *Johanan.* *Azarias* was high-priest at the building of the temple, 1 *Paral.* 6. *Maraioth.* *Amaria.* *Achitob.* *Sadoch.* *Sellum.* *Joddas* otherwise *Jehoida*, who lived 130 years, *Axiora.* *Phadeus.* *Sadæus.* *Iculus.* *Joathan.* *Urias.*	*Ahias* in the dayes of *Roboam* 3 Reg. 14. *Addo* in the dayes of *Abia.* *Jehu* in the days of *Asa.* *Helias* in the days of *Josaphat* *Aezelius* in the days of *Joram.* *Abdias* in the days of *Ochozia.* *Amos* in the days of *Joas.* *Jonas* in the days of *Amasia.* *Esay* in the days of *Azarias* or *Ozias.* *Ozee* in the days of *Joathan.* *Joel* in the time of *Achaz.* *Michæas* in the time of *Ezechia.* *Sophonias* in the time of *Manasses.* *Jeremy* in the days of *Amon.* *Ezechiel* in the days of *Josia.*
3069.	*Abia* reigned over *Juda* 3 years, 3 *Reg.*15.		
3109.	*Asa* reigned in *Jerusalem* 41 years, 3 *Reg.*15.		
3134.	*Josaphat* reigned in *Jerusalem* 25 years, 3 *Reg.*22.		
3142.	*Joram* reigned over *Juda* 8 years, 4 *Reg.*8.2. *Paralip.*21. Some learned Writers do think that he reigned 20 years more, and that the holy Ghost, because of the Kings wickedness concealed it in his son *Ochozias* his age, saying, (4 *Reg.*8.) that he was 22 years old when he began to reign: but in 2 *Paralip.* 22. that he was 42 years old, *&c.*		
3143.	*Ochozias* his son reigned one year, 4 *Reg.*8.		
3150.	*Athalia* his mother reigned 7 years, 4 *Reg.*11.		
3190.	*Joas* reigned 40 years in *Jerusalem*, 4 *Reg.*12.		
3219.	*Amasias* was King of *Juda* 29 years, 4 *Reg.*14.		
3270.	*Azarias* reigned over *Juda* 52 years, 4 *Reg.*15.		
3286.	*Joathan* was King of *Jerusalem* 16 years, 4 *Reg.*15.		
3302.	*Achaz* reigned 16 years over *Juda*, 4 *Reg.*16.		
3330.	*Ezechias* reigned 29 years in *Jerusalem*, 4 *Reg.*18.		
3385.	*Manasses* reigned in *Jerusalem* 55 years, 4 *Reg.*21.	*Neri.* *Joas.*	
3387.	*Amon* reigned 2 years, 4 *Reg.*21.	*Selam.*	
3418.	*Josias* was King of *Juda* 31 years, 4 *Reg.*22.	*Helchias.*	
	Joachas was King three moneths, 4 *Reg.*23.	*Sareas.*	

In the time of *Helias*, King *Bladud* builded *Bath*, and his sonne *Lyer* builded *Leycester.* Flor. hist.

Rome was built by *Romulus* and *Remus*, in the time of *Ezechias.* Func. *Chronolog.* *Flor. hist.*

The 4. age of the world from *David* unto the captivity in *Babylon* hath 473 years. *Avent.* Annal. lib. 2. *Marian. Scot.* li. 1. c. 19. Chronic. *Philo* de tempor.

Joacim

The years of the world.	The reign of the Kings.	The high-priests.	The Prophets.
3429.	*Joacim* otherwise called *Eliacim*, reigned over *Juda* 11 years, 4 *Reg.* 23	From the building of the Temple under *Salomon*, unto the captivity under *Nebuchodonozor* in the time of *Sedechias* there were eighteen high-Priests, as *Josephus* writeth, *Antiq.* l. 20. cap. 18.	*Daniel* in the days of *Joachas*. *Habakuk* in the days of *Joachim*. *Nahum* in the time of *Jechonias*. *Urias* in the days of *Sedechias*, Jer. 26. I would not have the times of these Prophets so precisely taken, but that they were also at other times.
	Joacim otherwise called *Jechonias*, reigned three moneths, 4 *Reg.* 24.		
3440.	*Sedechias* reigned in *Jerusalem* 11 years, 4 *Reg.* 24. under whom the captivity befell, both City and Temple were destroyed, and the people led into *Babylon*.		
	Eusеb. Chronic. saith, that from the first building of the Temple in the fourth year of *Salomon*, unto the captivity under *Nebuchodonozer*, there are 422 years, the which I find to be true, if we attribute twenty and eight years to King *Forams* reign.		

The captivity of Israel, *and the Monarchy of the* Chaldæans.

3510. The Captivity continued 70 years, *Zach.* 1. Jer. 25. 29. *Eusеb. Chronic. Clemens Alexandrinus*. But some (as *Eusebius* saith) begin to tell the years from the 3 of *Joacim*, unto the 20 of *Cyrus*: some from the 13 of *Josias*, unto the first year of *Cyrus*.

	The high-priests.	The Prophets.
Nebuchodonozor reigned 26 years after he led the people captive. The 11 year of *Sedechias* was the 19 of *Nebuchodonozor*, Jer. 32.	*Josedech*, with others.	*Daniel.* *Sidrach.* *Misach.* *Abednago.* *Zachary.* *Malachias.* *Nehemias.* *Aggæus* in *Zorobabels* dayes.
Evilmerodach his son reigned 30 years.		
Regazar three years.		
Labarsadach six years.		
Baltasser five years.		

The 70 years of the Captivity.

The Monarchy of the Persians.

3510. King *Cyrus* released the Captivity, and gave them licence to build again their Temple in *Jerusalem*: but they were hindred, so that they could not begin afore the second year of *Darius*. The Temple was finished the sixt year of the reign of *Darius*, 1 *Esd.* 6. the Temple and the wals were a finishing untill the 32 year of *Darius*, 2 *Esd.* 5.

	The high-priests.	Captains of the Jews.
Darius reigned 36 years, *Eusеb. Chronic.*	*Jesus* the sonne of *Josedech* was Priest 56 years.	
Darius Hystaspis, called both *Xerxes* and *Artaxerxes*. *Assuerus* reigned 20 years, *Eusеb.*		*Artabanus*

The years of the world.	The Monarchy of the Persians.	The high-Priests.	The Captains of the Jews.
	Artabanus was King seven moneths, *Euseb.*	*Joachim* (in whose time was *Esdras*) was Priest 8 years.	*Zorobabel* was over the *Hebrews* 58 years.
	Darius Artaxerxes called Μακρόχειρ, or *Longimanus*, reigned 40 years, *Euseb.*	*Eliasib* was priest 21 years.	*Resa* 66 years.
	Xerxes the second was King two moneths.	*Joachas* was priest 48 years: in his time were *Hester* and *Mardochaus*.	
	Sogdianus 8 moneths, *Euseb.*	*Jehojada* 24 years.	
About the year 3577. *Brennus* took *Rome*, and made it tributary. *Func.* Chronolog. Flor. hist.	*Darius Nothus* reigned 19 years, *Euseb.*		*Joanna* 53 years.
	Artaxerxes Memnon reigned 40 years, *Euseb.*	*Joathan* 24 years.	
	Artaxerxes, otherwise called *Darius Ochus*, reigned 26 years, *Euseb.*		
	Arses, otherwise called *Arsanes* the son of *Ochus*, reigned 4 years, *Euseb.*	*Jaddæus* 10 years.	*Judas* 14 years, in his time the *Persian* Monarchy ended.
The end of the Monarchy of Persia.	*Darius* the last Monarch of *Persia*, in the 6 year of his reign, was slain by *Alexander Magnus*,		
3700.	*Euseb.*		

The *Persian* Monarchy lasted 191 years.

	The Monarchy of the Macedonians, and confused reign of the Syrians.		
	Alexander Magnus was Monarch 5 years: he had governed 7 years before.	*Onias* was high-priest 27 years. *Philo Jud.*	*Josephus* became Ruler over the *Jews* the first year of *Alexander Magnus*, and continued 7 years: in whose time *Alexander* did great reverence both unto the Temple and to the high-priest. *Philo Jud.*
3724.	The space of twelve years after *Syria* was tossed.		
3755.	*Seleucus Nicanor* was the first King of *Syria* and *Babylon*: he reigned 32 years, *Euseb.*	*Simon* high-priest 23. 1 *Machab.* 13. 14. *Philo Jud.*	*Abner Semei* 11 years: in his time *Ptolomæus* ransacked *Jerusalem*, Philo Jud.
	Antiochus Soter was	*Eleazar* high-priest 20 years: he was enemy to *Antiochus Theos*: in his time at the request of *Ptolomæus*, the *Septuagints* translated the old Testament out of Hebrew into the Greek. *Philo Jud.*	*Mattathias Eli* 12 years. *Asser Maath* 9 years. *Nagid Arphaxat* 10 years, in the time of *Eleazar* the high-priest and the Septuagint. *Agar Heli* 8 years.
3774.	King in *Syria* 19 years, *Euseb. Chronic.*		
	Antiochus Theos reigned 15 years.		
3789.			
	Seleucus Gallinicus was		
3809.	King of *Syria* 20 years, *Euseb.*		
	Selecus Keraunius reigned 3 years.		

Antiochus

The years of the world.	The Monarchy of the Macedonians, and confuse reign of the Syrians.	The high-priests.	Rulers over the Jews.
	Antiochus Magnus reigned in *Syria* 36 years, *Euseb.*	*Manasses* high-priest 27 years. He was a great friend of *Seleucus Gallinicus.*	*Maslot Naum* 7 years.
3848.	*Seleucus Philopator* reigned 12 years.	*Simon Justus* high-priest 28 years. He was honored of *Antiochus Magnus.*	*Amon Syrach* 14 years.
3868.	*Antiochus Epiphanes* reigned 11 years. *Euseb.*	*Onias* high-priest 39 years: he was spoiled of *Seleucus.* Philo Jud.	*Mattathias Siloa* 10 years, *Philo. Jud.*
	Antiochus Eupator was King in *Syria* 2 years.	*Jason.*	*Joseph Arses* 60 years: he was honoured of *Ptolomæus* and *Antiochus magnus*, Philo. Jud
3878.	*Demetrius Soter* reigned 10 years.	*Onias*, in whose time *Antiochus Epiphanes* plagued the *Jewes*, *Niceph.*	*Jannæus Hircanus* 16 years, *Philo. Jud.*
	Alexander reigned 5 years.	*Alcimus.*	From *Antiochus Epiphanes* unto Christ, the Captains of the *Jewes* became both kings and high-priests *Philo. Jud.*
	Demetrius Nicanor 2 years.	*Onias* the son of *Onias.*	
	Antiochus Sedetes 3 years.		*Judas Machabæus* governed the *Jews* five years. He took arms against *Antiochus Epiphanes*, *Antiochus Epator* and *Demetrius*, Philo. Jud.
	Triphon 3 years.		
	Antiochus Pius 12 years.		
	Demetrius Nicanor 4 years.		
	Alexander 2 years.		
3907.	*Antiochus Gryphius* reigned 29 years.	*Jonathas* his brother, was both Priest and Prince 19 years, *Philo. Jud.*	
	Seleucus Gryphius together with others, strove 10 years for the Kingdom.	*Simon Jonathas* 8 years.	
		Joannes Hircanus the son of *Simon* 34 years	

The fift age of the world from the captivity of *Babylon*, unto Christ hath 596 years: *Aventin.* Annal. *l.* 2.

Aristobulus his son 1 year.
Alexander was Prince and Priest 27 years.

Alexandria his wife governed the *Jews* nine yeares after her husbands death.

Hircanus the son of *Alexander* and *Alexandria* was high-priest nine years.

The *Syrians* seeing that the Princes contended among themselves for the Crown, took it in ill part, and chose *Tigranus* King of *Armenia* to govern them, who ruled 18 years.

Pompeius the *Roman* Captain conquered *Syria*, overcame *Tigranus*, *Hircanus* after the decease of his mother was both Priest and Prince.

Aristobulus his brother deposed him both of his Priest-hood and Princely power.

The years of the world.	The Monarchy of the Romanes.	The Kings of the Jews.
	brought all ſubject unto the Empire of *Rome*, led *Ariſtobulus* King of the *Jews* captive to *Rome*, made *Aircanus* high-prieſt, whom the other had depoſed, and appointed *Antipater* Lieutenant of *Judæa*.	But *Pompey* overtook this *Ariſtobulus*, and brought him captive to *Rome*.
	The Monarchy of the Romanes.	*Antigonus*, *Ariſtobulus* and *Hircanus* reigned 34 years by turns.
	Caius Julius Cæſar (17 years after) was Emperor of *Rome* and raigned 5 years.	*Herod* an alien in the tenth year of *Auguſtus* the Emperor was made King of *Judæa*. In the 34 year of his reign Chriſt Jeſus was born into the world.
3970.	*Auguſtus* was Emperor 56 years: in the two and fortieth year of his reign of our Saviour Chriſt Jeſus was born into the world.	

Kimbelinus reigned in *Brittain* when Chriſt was born, *Flor. hiſt.*

Euſebius.
Hierom.
Epiphanius.
Nicephorus.
Rabbins.
Ludovicus.
Carettus.
Carion.
Phrygio.
Theodorus.
Zuinger.
Citræus.
Luther.
Eliot.
Eccl. Tigur.
Demochares.
Pantaleon.

Touching the year of the world when Chriſt was born, divers men be of divers opinions. *Euſebius* in his *Chronicon*, laid down 5199 contrary to the ſupputation of the *Hebrews*, as *Hierom* noteth reckoning two thouſand for one thouſand, *Hierom* 3965. *Epiphanius* adverſ. hæreſ. lib. 2. tom. 2. 5480. *Nicephorus* eccleſ. hiſt. lib. 1. c. 10. 5505. The old Rabbins 3759. *Ludovicus Caretus* a Jew 3760. *Carion* 3944. *Phrygio* 3962. *Theodorus Zuinger* 3964. *Citræus* 3962. *Luther* 3960. *Eliot* 3962. The Miniſters of *Tigurine* 3974. *Demochares* 3959. but ſaith he, there be ſome which count 3969. As I herein can gather by ſupputation of the years from *Adam* to Chriſt there are 3970. Neither do I herein prejudice all the reſt, neither arrogate ſingularity unto my ſelf. *Pantaleon* a learned Chronographer of this our age is of mine opinion, and methinks it ſtandeth with good reaſon. If ye refer the age of *John* who began to preach when he was thirty years old, unto the latter number, to wit, 3970. it will riſe juſt to 4000. And ſo gathereth *Marianus Scotus*, *Chronic.* lib. 2. The received opinion, namely of *Auguſtine*, *Juſtine Martyr*, quæſt. 71. *Irenæus*, l. 5. *Munſter*, *Ludovicus Carettus*, with other is, that the world ſhall laſt ſix thouſand years: two thouſand before the Law, two thouſand under the Law, and two thouſand under *Meſſias*, that is, Chriſt. Again, I read that our Saviour ſaid in the Goſpel, the Law and the Prophets to have ended in *John*. And if the common opinion be true, then were the four thouſand years expired. From thence let us begin with Chriſt, as it is in the Chronography following.

A CHRONOGRAPHIE.

THe *Hebrews*, the *Iſraelites*, the *Jews*, were governed firſt by Captains, beginning at *Moſes* and his ſucceſſor *Joſhua*: next by Judges, as *Othoniel* and *Aod*: afterwards by Kings, beginning at *Saul*, whom *David* ſucceeded: laſt of all by Prieſts, who were alſo their Princes, untill that *Pompey* the *Roman* Captain beſieged *Jeruſalem*, and took captive *Ariſtobulus* the Prince and Prieſt of the *Jews*, (which unto that time had continued the ſucceſſion of Kings from his Progenitors) together with his ſons to *Rome*, committing the office of high-prieſthood to his brother *Hyrcanus*. From that time forth the *Jews* became tributaries unto the *Romanes*. Not long after, when *Hyrcanus* was taken of the *Parthians*, *Herod* (34 years after their ſiege under *Pompey*, *Euſeb.* Chronic.) by father an *Idumæan*, by mother an *Arabian*, took of the *Romane* Senate, and *Auguſtus Cæſar*, the government of the *Jewiſh* Nation. Then the Prophecy of *Jacob*, written by *Moſes*, (Gen. 49.) was to take place and to be fulfilled, which ſaid: *The Scepter ſhall not depart from Juda, neither a Law-giver fail of his loins, untill the Meſſias come.* Then (I ſay) at that time was the Scepter taken from *Juda*, that is, from the *Jewiſh* tribe, and given to *Herod* a ſtranger. Then was the *Meſſias* born into the world, to wit, our Saviour Chriſt Jeſu. *Euſeb* Eccl. hiſt. *lib.* 1. *cap.* 7.

The acts of Chriſt, and the years of the incarnation.	*The reign of the Emperors.*	*The famous men, and favourers of the truth.*	*The Kings of Judæa.*	*The High-prieſts of the Jews in Jeruſalem.*	*Sects and hereticks, as well among the Jews, as afterwards among the Chriſtians.*
The promiſed *Meſſias*, the annointed of God, our Saviour Chriſt Jeſus was conceived in *Nazareth*, and born in *Bethlehem*, from the beginning of the world, the 3970 year, in the 42 of the reign of *Auguſtus Cæſar*, *Euſeb.* lib. 1. cap. 6. *Cyrenus* in Gen. *Epiph.* lib. 1. tom. 1.	*Auguſtus Cæſar* was in the 42 year of his reign when Chriſt was born, *Euſe.* l. 1. c. 6. *Epiph.* lib. 1. tom. 1. *Auguſtus* reigned 57 years, *Euſe.* l. 1. c. 10. Although others do write that he reigned but 56 years. In the time of *Auguſtus*, there was a general taxing, *Luk.* 2.	The ſhepheards had the firſt tidings that *Chriſt* was born, *Luk.* 2. The wiſe men commonly called the *Kings of Colen*, ſaw his ſtar the ſame night in the Eaſt. *Mat.* 2. *John Huſſ.* *Zacharie* the Prieſt, the father of *John* Baptiſt, no High-prieſt, but an inferiour, one of the 24 orders mentioned in 1 *Paral.* 24. of the eight lot, called *Abia*, *Lyra* in *Luc.* *Zacharie* at the birth of his ſonne *John* Baptiſt, ſung *Benedictus*, Luc. 1. *Zacharias* was ſlain between the temple and the altar, as *Baſilius* and *Origen* in *Matth. hom.* 26. do write. The cauſe was (as they ſaid) in the defence of the virginity of *Mary*. The virgins had a ſeverall	*Herod* was King of *Jewes*, and went on the 34 year of his reign when Chriſt was born, *Euſeb.* in Chronic. *Herod* burned the geneologies of the Hebrews to make himſelf a gentle man, *Euſeb.* l. 1. c. 8. *Herod* ſlew his wife, his children, his neareſt kinſfolks and moſt familiar friends, *Euſeb.* l. 1. c. 9.	*Simon* the ſonne of *Boethus*, the father in law of King *Herod*, was High-prieſt of the *Jews* when Chriſt was born, whom *Herod* the laſt year of his reign depoſed, ſuſpecting him to be of the conſpiracy and treaſon, practiſed for the poyſoning of the King, *Joſephus Antiq.* lib. 17. cap. 5. *Mathias* the ſon of *Theophilus*, is by *Herod* appointed to ſucceed *Simon*, Joſephus Antiq lib. 17. cap 5. *Joſephus* the ſonne of *Ellimus*, in the time of this *Mathias* executed the office of High-prieſthood for one day and no more. The cauſe was that *Mathias* the High-prieſt dreamed the night before, that he had the company	By that which Saint *Paul* wrote unto the *Coloſſians*, cap. 3. (that in Chriſt Jeſu there was neither *Jew*, neither *Gentile*, neither *Scythian*, neither *Barbarian*) we gather, that the Nations of old were diſtinguiſhed and noted one from another, and that for ſundry conſiderations. Sometime in the good part as of *Heber* the *Hebrews* were called: of *Iſrael* the *Iſraelites*: of the tribe of *Juda* the *Jews*: of *Levi* the *Levites*: of *Chriſt* the *Chriſtians*: to again in the ill part and worſe ſenſe, divers have had their appellation, and were called hereticks, after their names whoſe ſteps they followed, and whoſe opinion they maintained. The which *Epiphanius* noteth very well, *lib. de hæreſibus.* Among the *Jews* there were ſundry ſects which continued alſo the time of Chriſt, *Euſeb.* Eccleſiaſt. hiſt. *lib* 4. *cap* 21. alledgeth out of *Egeſippus*, that in the time of the circumciſion there were ſundry ſects among the children of *Iſrael*, varying in opinions, and ſet oppoſite againſt the tribe of *Juda* and Chriſt, namely theſe, the *Eſſeans*, the *Galilæans*, *Hemerobaptiſts*, *Maſbotheans*, *Samaritans*, *Sadducees*, and *Phariſees*: *Epiphanius*, beſides theſe, numbreth others, to wit, the *Gortheans*, *Sebuæans*, *Doſitheans*, *Scribes*, *Oſſæans*, *Nazaræans*, *Herodians*. The *Eſſeans* celebrate feſtivall dayes, not after the *Jews*, but ſeverally at ſeverall times. They think themſelves purer than other people, *Epiphanius* de hæreſibus. The *Eſſeans* (ſaith *Joſephus*, Antiq. lib. 15. cap. 13.) exerciſe the trade of life as *Pythagoras* delivered among the *Grecians*. Again, (lib. 13. cap. 8.) they affirm all things to be governed by deſtiny. They marry no wives,

The acts of Chriſt, and the years of the incarnation.	The reign of the Emperors.	The famous men and favourers of the truth.	The Kings of Judæa.	The High-prieſts of the Jews in Jeruſalem.	The Councils, ſometimes of the wicked, as of the Phariſes & hereticks, ſometimes of the godly, as of the Apoſtles and Apoſtolick men.	Sects and hereticks, as well among the Jews, as afterwards among the Chriſtians.
	Auguſtus Cæſar during his reign, after the birth of Chriſt, ſent theſe many Preſidents to *Judæa*. 1. *Cyrenius*. 2. *Copinius*. 3. *Marcus*. 4. *Annius*. Ruffus. Joſe. *Antiq* l.18.c. 3, 4.	place in the Temple to pray. *Mary* after ſhe was delivered, and known to have had a ſon, reſorted thither nevertheleſs. The Phariſes withſtood her. *Zachary* affirmed ſhe was a Virgin, therefore was he ſlain, *Joſ*. Bell. Jud. *lib*. 5. *cap*. 1. writeth that there was one *Zacharias* the ſon of *Baris*, wrongfully ſlain in the Temple by *Zelata*: it is like it was he whom Chriſt did mean. *Elizabeth* the wife of *Zachary*, the mother of *John* Baptiſt, uttered a piece of the Hayle *Mary*, the Angel *Gabriel* the reſt.		of a woman, therefore the day following he could not play the high-prieſt, *Joſep*. Antiq. l.17.c.8. *Joazarus* the ſon of *Boethus* is choſen High-prieſt by *Herod*, after that the ſaid *Herod* had depoſed alſo *Mathias* for ſuſpition of conſpiracy, *Joſeph*. Antiq *l*.17.c.8.		they think (*Bel. Jud*. l. 2. c. 7.) that no woman will keep her ſelf to one man: they have no thing proper, but all common. They are in number above 4000. *Antiq*. l.18.c.2. There is a ſecond ſort of *Eſſæans*, ſaith *Joſephus*, (*Bel. Jud*. l. 2. c. 7.) which agree with the other in all things, marriage oncly excepted. They commend marriage for the maintenance of ſucceſſion, their manner is for three years ſpace, to behold the health and behaviour of maidens; then if they ſee them healthy and fit for procreation, they marry them. The *Galileans*, as I ſuppoſe, were they, of whom certain had ſhewed unto Chriſt (*Luc*. 13.) that *Pilate* had mingled their bloud with their ſacrifices. Whereupon *Ambroſ*. in *Luc*. noteth their ſacrifice to have been abominable, *Euſeb. Eccleſ. hiſt*. l.1. c.6. mentioneth the hereſie of the *Galileans* out of *Joſephus*, to have ſprung up of one *Judas Galilæus* in the time of *Auguſtus*, when *Cyrenius* was Preſident of *Judæa*, and under the ſaid Emperor, of another called *Simon Galilæus* under *Copinius* the Preſident. They exhorted the *Jews* to a lawleſs and carnal liberty, affirming, that tax and tribute was nothing elſe but ſlaviſh ſervitude. They miſliked moreover with the *Jews*, that they ſuffered mortal men under God to reign over them. Of the ſame opinion were the *Galilæans* in the time of *Pilate*, under the Emperor *Tiberius*. Wherefore *Judas* (as *Joſephus* writeth) was hanged, together with his complices, *Simon* came to naught, and *Pilate* rewarded them under him as rebels deſerved, *Antiq*. l.20.c. 5. *Bel. Jud*. l.2.c.7. *Luc*. 13. The *Hemerobaptiſts* were *Jews* in all points, they affirmed that it was impoſſible for any man to attain unto everlaſting life, unleſs he were every day purified and baptized, *Epiph*. Præfat. l.1. de hæreſ. The *Samaritans*, as *Joſeph*. *Antiq*. l. 11. c. *ult*. deny the
Die 8. *Chriſt* was the 8. day after his birth circumciſed, *Luc*.2.						
Die 13. *Chriſt* was preſented in the Temple 33. dayes after, that is, the 40 day after his birth; for that was the time of his mothers purifying, *Lev*. 12. *Luc*. 2. *Anton*. Chron. *part*. 1.		*Simeon* a man that feared God, took the babe Jeſus in his arms, when he came to the Temple to be preſented, and ſung *Nunc dimittis*, Luc 2.			A Council of the chief Prieſts and Scribes was gathered together by *Herod* to ſift out of the Law and Prophets where Chriſt	

The acts of Chriſt, & the years of the Incarnation.	The reign of the Emperors.	The famous men & favourers of the truth.	The Kings of Judæa.	The High-prieſts of the Jews in Jeruſalem.	The Councels ſometimes of the wicked, as of the Phariſes and hereticks, ſometimes of the godly, as of the Apoſtles and Apoſtolick men	Sects and hereticks as well among the Jews, as afterwards among the Chriſtians.
Anno 3. *Chriſt* was carried into *Ægypt* the 3 year after his birth. *Epiph.* contra hæreſ. *l.* 2. *tom.* 1. *hæreſ.* 51.	*Anno* 44 of the reign of *Auguſtus*, *Euſeb.* Chronic.	*Anna* a Propheteſs being a widow of many years, continually given to faſting and praying in the Temple, at that inſtant praiſed God and ſpake of Jeſus, *Luc.* 2.	*Herod* commandeth the infants to be ſlain, *l.* 2. *c.* 9. *Anno Chriſti* 3.	*Eleazar* was appointed high-prieſt by *Archelaus*, after that this *Archelaus* had depoſed *Joazar* for ſuſpition of conſpiracy. *Joſep.* Ant. *l.* 17. *c.* 19.		
Chriſt tarried in *Ægypt* 2 years, *Epi.* lib. 1. tom. 1.			*Herod* when he had reigned 37 years over the *Jews*, dieth miſerably. *Euſeb.* l. 1. c. 9. *Joſeph.* Antiq l. 17. c. 10. *Euſeb.* Chronic.	*Jeſus* the ſon of *Sea* ſucceedeth *Eleazer*. Joſeph. *Antiq.* l. 17. c. 19.		
Anno 6. *Chriſt* the 6 year after his birth came out of *Ægypt*. *Joſeph* hearing that *Archelaus* did reign in his ſtead, feared to go to *Iſrael*, and went to *Galilee*, Mat. 2.	*Anno* 47 *Auguſti.* Euſeb. *Chronic.*		*Archelaus* King of the *Jews* ſucceeded his father *Herod*, *Euſe.* l. 1. c. 10. *Euſeb.* Chronic.	*Ananas*, otherwiſe called *Annas*, was appointed high-prieſt by *Cyrenius* that was ſent by *Auguſtus* into *Judæa* after the exile of *Archelaus*. This *Cyrenius* firſt depoſed *Eleazer* & ſubſtituted *Annas*. Joſeph. *Antiq.* l. 18. c. 3. Belike *Eleazar* was afterwards admitted, and the ſecond time depoſed.	There were a Councel of Prieſts gathered together at *Jeruſalem*, a little before Chriſt revealed himſelf, to chuſe a Prieſt in the room of one that was deceaſed. Look how many letters there were in the Hebrew tongue, ſo many Prieſts there were in the Temple: to wit, 22. the manner was to regiſter in a certain book reſerved in the Temple, the day of the election, the name of the elected, the name of his father, of his mother, and of his tribe, whilſt that they thought ſome on one man, ſome on another, there ſtepped forth a Prieſt, one of the company, and ſaid, My will is, that JESUS the ſon of *Joſeph* the Carpenter be elected Prieſt, who though he be young in years, yet excelleth he in utterance, wiſdom, and manners. I think truly there was never ſeen in *Jeruſalem* ſuch a one, both for eloquence, life, and manners, the which I am ſure all that inhabit *Jeruſalem* do.	*Jewes* in adverſity, in proſperity they call them coſins, deriving their pedigrees from *Joſeph*, *Ephraim*, *Manaſſes*, &c. they only receive the five books of *Moſes*, denying all the prophecies after him. They retain all the Jewiſh ceremonies, except the abhorring of the *Gentiles*. They deny moreover, the reſurrection of the dead, *Epiphan.* præfat. l. 1. de hæreſ.
Anno 12. *Chriſt* being 12 years old went up with his parents to *Jeruſalem*, at the feaſt of the paſſeover, and was found diſputing among the Doctors,						The *Sadduces* calling themſelves after the etymology of their name juſt men, affirmed (as *Joſephus* writeth, *lib.* 2. *Bell. Jud.* cap. 7.) that man had free-will, that it lay in man to do good or bad, *Matth.* 22. and *Luc. Acts* 23. ſay, that they denied the reſurrection, affirming there was neither Angel, nor Spirit.
Anno Chriſti 15.	*Anno* 56 *Auguſt.* Euſeb. *Chron.* *Tiberius* ſucceeded *Auguſtus Cæſar* in the Empire of *Rome*. *Valerius Gratus* was ſent from *Tiberius* in to *Judæa* there to be Preſident: and after him *Pilate*. Joſe. *Ant.* l. 18. c. 4. *Euſeb.* li. 1. ca. 10.		*Herod* the Tetrarch King of the *Jews* ſucceedeth *Archelaus*. *Herod* heard of the ſame of *Jeſu*, yet believed he not in him, *Matth.* 14. *Herod* marryed *Herodias* the wife of his brother *Philip*, his brother being alive. *John* Baptiſt reprehended him for it, which coſt him his head, *Mat.* 15.	*Archelaus* afterwards is depoſed by *Auguſtus Cæſar*, and appointed ruler over certain Provinces, as *Idumæa*, *Judæa*, and *Samaria*, Euſeb. *l.* 1. c. 10. *Joſeph.* Antiq. *l.* 17. *c.* 17. *Archelaus* laſt of all is baniſhed by *Auguſtus* (as *Euſe.* in *Chron.* ſaith, the 9 year of his reign; but as *Joſeph.* Ant. *l.* 17. *c.* 19. writeth, the 10 year) into *Vienna* a City of *France*.	*Iſmael* the ſon of *Baphus* is placed high prieſt, and *Annas* depoſed by *Valerius Gratus*, who was ſent from *Cæſar* into *Judæa*, Euſeb. *l.* 1. c. 11.		The Phariſees according unto the etymology of their name, were a ſect divided from the reſt of the people, *Theophilac.* in *Luc.* cap. 11. likeneth them to the Monks of his time. *Joſeph.* (Antiq. l. 18. c. 2.) ſaith they maintained fatall deſtiny. Our Saviour telleth us in the Goſpel, *Luc.* 11. that they were wholly ſet upon outward cleanſing, they waſhed the outer ſide of the cup, they bragged of their alms, the faſted twice a week, they waſhed their hands when they came from the market before meat. They tythed mint and rew, their attire was ſuperſtitious, they wore phylacteries, *Luc.* 11. *Marc.* 7. *Epiphan.* præfat. *lib.* 1. de hæreſ.
						The Scribes were the Doctors of the Law, fooliſh and ſuperſtiti-

The acts of Chriſt, and the years of the incarnation.	The reign of the Emperors.	The famous men and favourers of the truth.	The Kings of Judæa.	The High-prieſts of the Jews in Jeruſalem.	The Councils ſometimes of the wicked, as of the Phariſes and heretieks, ſometimes of the godly, as of the Apoſtoles & Apoſtolick men.	Sects and hereticks as well among the Jews, as afterwards among the Chriſtians.
Anno Dom. 30. Chriſt was baptized the 30. year of his age, the 15. of *Tiberius* the Emperor, the 4. of the Procuratorſhip of *Pontius Pilate*, *Herod* being Tetrarch of *Galilee*, *Philip* Tetrarch of *Ituræa*, *Lyſanias* Tetrarch of *Abilene*. Luc. 3. Euſeb. *lib.* 1. *cap.* 11.	*Anno* 15. Tiberij. *Vitellius* the Procurator of *Syria*, is ſent from *Tiberius* to aid *Herod* againſt *Aretas*. *Joſ.* Antiq. *l.* 19 *c.* 7, 8.	About this time *John* the Baptiſt preached in the wilderneſs of *Judæa*, he pointed at Chriſt with the finger, he baptized Chriſt in *Jordan*, he reprehended *Herod* for marying his brothers wife, he is beheaded in priſon by the commandment of *Herod*. Matth. 3. John 1. Matth. 14. *Joſephus* giveth of him a notable report. *Euſ.* *l.* 1. *c.* 12.	*Herod* had to wife the daughter of *Aretas* King of *Arabia*, the which he diſmiſſed and married *Herodias*, for which cauſe *Herod* and *Aretas* warred one againſt the other, in the which battel *Herods* hoſt was utterly foyled as it was thought for a plague, for beheading *John* Baptiſt, *Euſb.* *l.* 1. *c.* 12. out of *Joſeph.*	*Eleazar* the ſon of *Annas* not long after was placed by the ſame *Gratus* and *Iſmael* removed. *Euſ.* *l.* 1. *c.* 11. *Simon* the ſon of *Camithus*, the year after was placed, and *Eleazar* depoſed by the ſame *Gratus*, *Euſ.* *l.* 1. *c.* 11.	known as well as I. The which was no ſooner ſpoken, but was allowed of and the party, I mean *Jeſus*, choſen to be a Prieſt. They doubt of his tribe, again they were therein reſolved. They call for his parents to regiſter their names. The prieſt that favoured *Jeſus* made anſwer, that *Joſeph* his father was dead, yet *Mary* his mother was alive. She was brought before them, ſhe affirmed that ſhe was his mother, and that *Jeſus* was her ſonne: but ſhe ſaid moreover, that he had no father on earth, that ſhe was a Virgin and that the holy Ghoſt had overſhadowed her. They ſent for the midwives, and alſo for ſuch as had been preſent at the birth. She was found to be a Virgin: in the end they concluded with one voice, that he ſhould be regiſtred, *Jeſus* the ſonne of God, and of *Mary* the virgin. We remember moreover *Joſephus* to have ſaid, that *Jeſus* ſacrificed in the Temple together with the Prieſts. Hereupon alſo it fell out, that as *Jeſus* entred into the Synagogue of the *Jews*, the book was delivered unto him where he read of the Prophet *Eſay*: whereby we gather, that if *Jeſus* had not been Prieſt among the *Jews*, the book would not have been delivered unto him. Neither is it permitted among us Chriſtians for any to read holy Scripture in the open Aſſembly, unleſs he be of the Clergy. So far *Suidas* as he learned of a *Jew*.	ous gloſſers, maintainers of blind cuſtomes contrary to the truth. *Epiphan.* de hæreſ. The *Gortheans* were ſects celebrating their feſtivial days at other times than the *Jewes* did. *Epiph.* præfat. *l.* 1. de hæreſ. The *Sebuæans* were in their ceremonies contrary to the *Jewes* and to the *Gortheans*. *Epiph.* The *Doſitheans* were ſuch as in divers ceremonies ſevered themſelves from the *Jews*: ſome of them would marry, yet live & continue virgins, they faſted from all living creatures: they began of *Doſitheus*, who ſhewing his followers an example of faſting, famiſhed himſelf to death, & thereby proved himſelf a fool. *Ep.* *l.* 1. *tom.* 1. *hareſ.* 13. The *Oſſæans* after the Etymology of their name, ſignifie impudent perſons: they uſed other Scriptures beſides the Law, they rejected the greater part of the later Prophets, *Epiphan. præfat.* *l. de hareſ.* The *Nazareans* were ſuch as uſed no living creatures, they abhord the eating of fleſh, they allowed of *Moſes* and of the Law written by him, but they denyed that the five books under his name were written by him, affirming themſelves to have found other books, *Epiph.* *l.* 1. *tom.* 1. *hareſ.* 18. The *Herodians* were thoſe *Jewes*, which thought, that *Herod* was Chriſt, and applid unto him the prophecy of *Jacob*, Gen. 40. the ſcepter ſhall not depart from *Juda*, *&c.* which is verified in none other, but in

Chriſt being baptized in the firſt year of his preaching, was led into the wilderneſs, and having faſted 40. days and 40 nights (*Mat.* 4.) was ſeen of *John* who pointed at him with the finger, and ſaid: *Behold the Lamb of God*, the which when *Andrew* heard he followed him, *John* 1. The next day the Lord found *Philip* and ſaid: *Follow me*, Joh. 1. The third day there was a marriage in *Cana* of *Galilee*, there Chriſt wrought his firſt miracle, *John* 2. The *Jewes* Paſſeover was at hand: then *Jeſus* went up to *Jeruſalem*, and threw the buyers and ſellers out of the Temple, *John* 2. He came thence to *Judæa*, Joh. 3. He walked about the Sea of *Galilee*, Luk. 5. He choſe 12. Diſciples, whom he called Apoſtles, *Mat.* 10. He appointed alſo other 70 *Luke* 10. Chriſt went about the countrey, preached many Sermons, wrought many miracles. About this time *John Baptiſt* is impriſoned. *Hæc & alia Anno ſua prædicationis primo.* John Huſſ.

Chriſt in the ſecond year of his preaching came to his own countrey, *Mat.* 13. *Herod* was deſirous to ſee him. This *Herod* beheaded *John Baptiſt* in priſon, *Mar.* 14. *Jeſus* went thence into the wilderneſs: he alſo and his Diſciples went into the land of *Genazareth* through *Bethſaida*, Matth. 14.

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The Acts of Chriſt, and the years of the incarnation.	The Councels, ſometimes of the wicked, as of the Phariſees and hereticks, ſometimes of the godly, as of the Apoſtles and Apoſtolick men.	Sects and hereticks as well as among the Jews, as afterwards among the Chriſtians.
He paſſed through the coaſts of *Tyre* and *Sydon*, Matthew 15. This being done, he went up to *Jeruſalem* at the feaſt of Pentecoſt, *Joh.*5. *Jeſus* went away thence, and came near unto the Sea of *Galilee*, from thence he took ſhip, and came to the parts of *Magdala*, Matth. 15. Afterwards into *Cæſarea Philippi*, Luc. 9. After ſix days, *Mat.* 17. after eight days he transfigured himſelf in mount *Thabor*, Luk. 9. Thence he went to *Capernaum*, Mat. 17. After theſe things he came from *Galilee* into *Judæa*, Matth. 19 Again, he went to *Galilee*, Joh. 7. They bid him go out of *Galilee*, for *Herod* ſought to ſlay him, *Luc.* 13. He went up to the feaſt of Tabernacles, although he told his brethren he would not, *Joh.* 7. He preached many ſermons, he wrought many miracles, *&c. Hæc anno prædicationis ſuæ* 2 John Huſſ.	The Scribes and the Phariſees gathered a Councel at *Jeruſalem*, and ſent from them Scribes, Phariſees, and Levites, unto *John* Baptiſt, to know who, and what he was, *Joh.*1.	Chriſt, *Epiph.* lib. 1. tom. 1. hæreſ. 20.
Chriſt in the 3d year of his preaching went up to *Jeruſalem* to the feaſt of Dedication: it was winter, and he walked in the temple in *Salomons* porch, *Joh.* 10. Thence he went beyond *Jordan*: afterwards he came to *Bethania*, where he raiſed *Lazarus*, Joh. 10. *John Huſſ.*	The High prieſts and Phariſees gathered a Councel in the Hall of the High prieſt, to adviſe them what was beſt to be done touching the doings of Chriſt: if they let him alone, then feared they the *Romanes* would come and take their place and nation: they decreed therein, that whoſoever knew the place of his abode, he ſhould informe them thereof: they decreed alſo, that whoſoever confeſſed Chriſt, ſhould be excommunicated. They conſulted how they might put *Lazarus* to death, and how they might take Jeſus by ſubtilty, and kill him. Then *Judas* went in to them, and ſaid: What will ye give me, and I will deliver him into your hands? and they appointed him thirty pieces of ſilver, *Joh.* 11. 12. *Mat.* 26.	*Judas Gaulonites*, and *Sadochus* a Phariſee, maintained the hereſie of the *Galilæans*, Joſeph. *Antiq.* l. 18. c. 1.
In the beginning of the 4002 year of the world, the 10 day of the moneth *March*, *Chriſt* came over *Jordan* into *Bethabara*, *Joh.* 10. The 11 day hearing of the diſeaſe of *Lazarus*, he continued there two days, *Joh.* 11. The 13 day *Lazarus* died, and *Chriſt* took his journey to go and raiſe him, *Joh.* 11. The 14 day he entreth into *Jericho*, and healeth the ſon of *Timæus*, Marc. 10. The 15 day he ſpendeth by the way. The 16 day he cometh to *Bethania*, where he raiſed *Lazarus* now four days dead, *Joh.* 11. The 17 day he goeth near the deſart into the City of *Ephraim*, Joh. 11: The 18 day he contineth in the deſart. The 19 day, being ſix days before the Paſſeover, he returneth to *Bethania*, and ſuppeth with *Lazarus*, Joh. 12. The 20 day was *Palm-Sunday*, ſo called becauſe the multitude took branches of Palm-trees, and went to meet *Jeſus* coming to *Jeruſalem*, Joh. 12. That evening he returned to *Bethania*, Mat. 21. The 21 day coming out of *Bethania*, he curſed the figg-tree, *Mat.* 21. In the evening he goeth out of the City, *Marc.* 11. The 22 day in the morning he paſſeth by the withered fig-tree, *Marc.* 11. That night *Chriſt* ſupped in *Bethania* in the houſe of *Simon* the leper, and two dayes after was the feaſt of the Paſſeover, *Mat* 26. *Marc.* 14. The 23 day *Judas* covenanted to betray him, *Luc.* 22. The 24 day in the evening *Chriſt* celebrated the *Jews* Paſſeover. Afterwards his own called the *Lords Supper*. He waſheth his Diſciples feet: he goeth out into Mount *Olivet*: he prayeth, he ſweateth bloud: he is taken: he is brought to *Caiaphas*: *Peter* denieth him, *Mat.* 26. *Marc.* 14. *Luc.* 22. *Joh.* 18. *Cytræus* in the 21 cap. *Matth.* John Huſſ.		*Simon Galilæus* taught the hereſie of the *Galilæans* above mentioned, *Euſeb.* Eccleſ. hiſt. lib. 1. cap. 6. *Joſeph.* bell. Jud lib. 2. cap. 7.

Our

The acts of Chriſt, and the years of the incarnation.	*The reign of the Emperors.*	*The famous men and favourers of the truth.*	*The Kings of Judæa.*	*The High-prieſts of the Jewes in Jeruſalem.*	*The Councels ſomtimes of the wicked, as of the Phariſees and hereticks, ſometimes of the godly, as of the Apoſtles and Apoſtolick men.*	*Sects and hereticks as well among the Jewes, as afterwards among the Chriſtians.*
Our Saviour Chriſt Jeſus, when he had lived here on earth 33 years full and ſomewhat more, ſuffered death for the ſalvation of mankind the 25th day of *March*, the 18th year of the reign of *Tiberius*, *Pontius Pilate* being Preſident of *Judæa*, *Herod* the Tetrarch King of the *Jews*, *Caiaphas* High-Prieſt, *Citreus* in 21 c. *Mat.* *Euſeb.* Chronic. *Carion* Chronic. *Euſeb.* Eccl. hiſt. l. 1. c. 10. Chriſt roſe from the dead the third day, being the 27 day of *March*; the ſame day he ſhewed himſelf diverſly 1. To *Mary Magdalen*. 2. To other women. 3. To the Diſciples as they went to *Emaus*. 4. To *James*. 5. To *Peter*. 6. To all the Apoſtles when the doors were ſhut. 7. To moe than 500 brethren, *Mat* 28. *Marc.* 16. *Luc.* 24. *Joh.* 20. 1 *Cor.* 15. Eight days after, that is, the 3 of *April*, he appeared unto *Thomas*: afterwards he ſhewed himſelf at the Sea of *Tiberias*, Joh. 20. 21. *Cytreus* in 21. cap. *Mat.* Fourty days after, that is, the fiſt of *May*, he aſcended into the heavens, *Act.* 1. *Mat.* 28. *Mar* 16. *Luk.* 24. *Citreus* in 21 cap. *Mat.*	*Anno* 18 *Tiberij* *Euſeb.* Chron. *Pilate* certifieth the Emperor *Tiberius* of the doings of Chriſt, his paſſion and reſurrection. *Euſeb.* Ec. hiſt. l. 2. c. 2 *Tiberius* would have had *Chriſt* to be canonized by the Senate of *Rome*, in the catalogue of the Gods: the Senate would not, *Euſ.* l. 2. c. 2. *Marcellus* is ſent into *Judæa* in the room of *Pilate* (*Joſ.* Ant. l. 18. c. 7.) by *Vitellus* Preſident of *Syria*.	When Chriſt was on the croſs: there ſtood by his mother, and *Mary Cleophas* his mothers ſiſter, & *Mary Magdalen*, and the Diſciple whom Chriſt loved, *Joh.* 19. *Joſeph* of *Arimathea*, who was a Diſciple of *Jeſus*, but ſecretly for fear of the *Jews*, came to *Pilate* and begged the body of *Jeſus*, Joh. 19. *Nicodemus* alſo came (who at the firſt came to Chriſt by night, *Jo.* 3.) and brought precious ointments. *Joh.* 19. The names of the 12 Apoſtles, *Matth.* 10. *Mar.* 3. *Luk.* 6. *Act.* 1. 1. *Peter* called both *Simon* and *Cephas*. 2. *Andrew*, *Peter* his brother. 3. *James* the ſon of *Zebedæus* the brother of *John* the Evangeliſt. 4. *John* the Evangeliſt the brother of *James*. 5. *Philip* of *Bethſaida*. 6. *Bartholomæus*. 7. *Matthew* the ſon of *Alphæus*, *Mar.* 2. called *Levi* and a *Publicane*. 8. *Thomas* called *Didymus*. 9. *James* the ſon of *Alphæus* called *Juſtus* and *Oblias*, and the brother of the Lord, touching whom look *Euſ.* l. 2. c. 23. and the cenſure following. 10. *Jude* the brother of *James* cal-	*Herod* the Tetrarch, when he had mocked *Chriſt* (whom *Pilate* ſent unto him) ſent him back to *Pilate* again, *Luk.* 23.	*Caiphas*, otherwiſe called *Joſeph*, was High-prieſt when Chriſt ſuffered, next after *Simon*, placed by *Gratus*, *Euſeb.* l. 1. c. 11. *Joſeph.* Antiq. l. 18. c. 4. The holy Evangeliſts do record *Annas* and *Caiaphas* to have been high prieſts in the compaſs of our Saviours preaching and paſſion, ſo they might very wel be both placed and diſplaced, & placed again within that time: theſe five *Annas*, *Iſmael*, *Eleazar*, *Simon* and *Caiaphas* are ſaid to have been within 4 years. The cauſe of ſo great a change of Prieſts was the often alteration of Preſidents ſent from the Emperor into *Judæa*. Eu l. 1. c. 11. *Jonathas* the ſon of *Anna* ſucceedeth *Caiphas* by the commandment of *Vitellius* Preſident of *Syria*, who depoſed *Caiphas* for his lewdneſs, *Joſ* Antiq. l. 18. c. 8. *Theophilus* brother to *Jonathas* is placed high-prieſt, and *Jonathas* removed by the ſame *Vitellius*, *Zuinger* Theatr. vit.	The Scribes, Phariſes and Elders, hearing that Chriſt was riſen from the dead, gathered a Councel for to ſuppreſs the rumour thereof, and concluded that a piece of money ſhould be given to the ſouldiers, for ſaying that his Diſciples ſtole him away by night, *Mat.* 28.	*Judas Iſcariot* being one of the twelve, was the firſt Apoſtata that fell from the truth in Chriſt, he ſold his maſter for 30 pieces of ſilver, *Mat.* 26.

The acts of Chriſt, and the years of the incarnation.	The reign of the Emperors.	The Fathers of the Church.	The Kings of Judæa.	The High-prieſts of the Jews in Jeruſalem.	The Councels.	The Biſhops of Jeruſalem.	The Biſhops of Antiochia.	The Biſhops of Rome.	The Biſhops of Alexandria	The hereticks.
		led *Lebbæus* and *Thaddæus*.								
		11. *Simon* the brother of *James* and *Jude*, called the *Cananite* and *Zelotes*.			The Apoſtles immediatly after the aſcention of our Saviour returned from mount *Olivet* to *Jeruſalem*, and there aſſembled together for the election of one to ſucceed in the room of *Judas* the traytor, where they choſe *Mathias*, Acts 1.	*James* called the brother of *Chriſt*, as *Clemens* writeth, was immediately after the aſſumption of our Saviour choſen Biſhop of *Jeruſalem*, by *Peter*, *James* and *John* the Apoſtles, *Euſ.* l. 2. c. 1. he continued Biſhop of that See 30 years, *Anton.* Chron. *par.* 1. *tit.* 6. *cap.* 8. *paragr.* 1. He was martyred, *An. Dom.* 63. Euſeb. *Chron.* The *Jews*, but eſpecially *Ananias* the High-prieſt ſet him up to preach unto the people. When he had done, they threw him down headlong, and brained him with a Fullers club, *Euſeb.* lib. 2. cap. 23. *Joſephus* thought that the deſtruction of *Jeruſalem* was partly becauſe of the martyrdome of this *James*.	The *Antiochians*, as *Lake* reporteth, were firſt called Chriſtians. *Paul* and *Barnabas* preached there one whole year, *Act.* 11. Euſeb. *Eccleſ. hiſt.* l. 2. c 3. *Peter* the Apoſtle was the firſt Biſhop of *Antioch*. He continued there ſeven years, and ſeven other years about *Jeruſalem*, and the eaſtern regions, *Anton.* Chron. par. 1. tit. 6. cap. 4. paragr. 1. *Euſ.* Eccl. hiſt. lib. 3. cap. 14. *Evodius* one of the 70 Diſciples whom S. *Paul* remembred in his Epiſtles, was Biſhop of *Antioch* after *Peter*. *Euſ.* Eccl. hiſt. lib. 3. cap. 19.			
The 15th day of *May* he ſent the holy Ghoſt upon the Apoſtles on the day of Pentecoſt *Act.* 2. *Cyrenus* in 21. cap. *Mat.*		11. *Simon* the brother of *James* and *Jude*, called the *Cananite* and *Zelotes*. 12. *Judas Iſcariot*, who ſlew his father, married with his mother, and betrayed his maſter, in the end he hanged himſelf, *Chron. Albon. Anton.* Chron. tit. 6. cap. 15. *Flor. hiſt. ad an.* 31									*Ananias* together with *Saphira* his wife, fell from the faith into hypocriſie and diſſimulation: they conſpired together to delude the Holy Ghoſt in retaining back ſome part of the ſold poſſeſſion. *Peter* eſpyed them, and after examination had of them, they both fell ſtone dead down at his feet, *Act.* 5.
		Mathias is added to the eleven in the room of *Judas* the traytor, *Acts* 1. Beſides theſe 12 *Chriſt* appointed 72 Diſciples, their names are found in this volume before this Chronography written by *Dorotheus*, Luc. 10.			A Councel is ſummoned of the Apoſtles and Diſciples of Chriſt at *Jeruſalem* for the removing of the tumult riſen between the *Grecians* and the *Hebrews* about the contemning of their widows, wherein they choſe 7 Deacons, *Acts* 6.					
		Seven Deacons are choſen by the Apoſtles, *Steven*, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, *Nicolas*, Acts 6.								
		Steven was ſtoned to death, *Act.* 7.								
Anno Chriſti 34. Euſeb. *Chron.*	*Anno* Tiberij 19. *Euſeb.* in Chronic.								*Mark* the Evangeliſt being the diſciple & interpreter	

Jeſus

The acts of Chriſt, & the years of the Incarnation.	The reign of the Emperors.	The fathers of the Church.	The Kings of Judæa.	The High-prieſts of the Jews in Jeruſalem.	The Councels.	The Biſhops of Jeruſalem.	The Biſhops of Antioch.	The Biſhops of Rome.	The Biſhops of Alexandria.	The hereticks.
Jeſus from heaven cryed unto *Saul* as he went a perſecuting: *Saul, Saul, why perſecuteſt thou me?* Act. 9.	When *Tiberius* had reigned 23 years he died.	*Paul* is converted to the faith. The Eunuch converted by *Philip*, preached the Goſpel to the *Æthiopians* his countrimen *Act* 8 *Euſebius* lib. 2. cap. 18.							of *Peter*, was the firſt Biſh. of *Alexandria*, being at *Rome*, he was intreated of the brethren to write a Goſpel: the which when *Peter* heard of, he allowed and committed the ſaid Goſpel with his authority to be read in the Church. *Mark* was not alwayes reſiant at *Alexandria*, for he preached alſo in the countries about.	
Anno Chriſti 39.		*Philo Judæus* flouriſhed about this time, he is ſent in embaſſie unto *Caius* from the *Jews* in *Alexandria*, Euſeb. *l.* 2. *cap.* 5. he came firſt to *Rome* under *Caius*, the ſecond time under *Claudius*, Euſeb. *li.* 2. cap. 18.	*Herod* the Tetrarch, when he had been King of the *Jews* 24 years, is baniſhed by *Caius* the Emperor, together with his harlot *Herodias*, *Euſeb.* lib. 2. cap 4. into *Lions* a City in *France*, Euſeb *Antiq.* lib. 18. cap. 14.						
Anno Chriſti 41. Euſeb. Chron.	*Caius Caligula* ſucceedeth *Tiberius*. *Pilate* which gave the ſentence upon *Chriſt* fell into ſuch miſery, being accuſed for his cruelty, that he ſlew himſelf in the time of *Caius*, *Euſebius* l. 2. c. 7. *Caius Caligula* called himſelf God, *Euſebius* l. 2. c. 6. *Caius* when he had reigned three years and ten moneths is ſlain of his Guard in his pallace *Euſeb* l. 2. c. 8. *Euſeb.* in Chronic.	*Philo* wrote a notable book of the Chriſtians at that time in *Ægypt*, called worſhippers, *Euſeb.* l. 2. c. 16, 17 his own are to be ſeen. *Euſeb.* l. 2. c. 18.	*Agrippa* the ſon of *Ariſtobulus*, nephew to *Herod* the great, brother to *Herodias*, by the commandment of *Caius Caligula*, ſucceedeth *Herod* the Tetrarch King of the *Jews*, Euſeb. *l.* 2, c. 4. Joſ. *Antiq.* l. 18. c. 11, 14. *Bell. Jud* lib. 1. cap. 10, 11,	*Simon* otherwiſe called *Canthara*, is by the commandment of King *Agrippa* placed high-prieſt and *Jonathas* deprived, *Joſeph. Antiq.* l. 19. c. 5.					
Anno Chriſt 42. Euſeb. Chronic. *Anno Dom.* 44.	*Claudius* ſucceedeth *Caius Caligula*. *Anno Claudij* 2. There was	*Philo Judæus* talked at *Rome* with *Peter* the Apoſtle in the time of		*Jonathas* he ſonne of *Anna* is now the						a great

An. Dom.	The reign of the Emperors.	The Fathers of the Church.	The Kings of Judæa.	The High-prieſts of the Jews in Jeruſalem	The Councels.	The B. of Jeruſalem.	The B. of Antioch.	The Biſhops of Rome.	The Biſhops of Alexandria.	The Hereticks.
An. Chriſti 45.	great famine. *An.* 4. Claudij. *Claudius* came to *Brittain*, and warred with K. *Arviragus*, peace being concluded, *Arviragus* married his daughter, and in remembrance of *Glaudius*, and that ſolemnity, he builded the City of *Kaerloiw*, but now called *Gloceſter*. Flor. hiſt. *ad an.* 44. *Glaudius* ſubdued the Iſles *Orcades*. *Claudius* commanded all *Jews* to depart from *Rome*, Act. 18. becauſe a certain *Jew* ſeduced one *Fulvia* a noble matron to believe in their ceremonies *Joſe.* Ant. lib. 18. cap. 7. *Claudius* after the death of *Agrippa major* ſendeth *Cuſpius Fadus* Lieutenant into *Judæa*, Joſeph. *Antiq.* l. 19. c. *ult.* *Tiberius Alexander* ſucceedeth *Fadus*, and *Cumanus* ſucceedeth *Tiberius Alexander*, Anno 9. *Claudij*. Joſeph. *Antiq.* lib 20. cap. 5. *Felix* is ſent by *Claudius* into *Judæa* after *Cumanus*, Antiq. lib. 20. cap. 9.	*Claudius*, Euſeb *lib.* 2. *cap.* 16. *James* the brother of *John* is beheaded, *Act.* 12. *Peter* came to *Rome* in the time of *Claudius*, Euſeb. *lib.* 2. *cap.* 14. confuted *Simon Magus*, and preached, *cap.* 16. It may very well be, that *Peter* at this time came to *Rome*; but that he ſtaid there the full ſpace of five and twenty years (as it is reported. I take it for a fable. I read (*Act.* 18.) that *Claudius* gave command ment that all *Jews* ſhould depart *Rome*: *Peter* being a *Jew*, he muſt needs give place, or abide the danger thereof. Trouble I find he ſuffered none; his abſence ſtood him in ſtead: no doubt he went	*Agrippa* when he had reigned 7 years died miſerably, *Eu.* l. 2. c 10. *Joſephus* Antiq. *lib.* 19. *cap.* 7. *Agrippa* the ſon of *Agrippa major* called *minor*, by the appointment of *Claudius* ſucceedeth his father in the Kingdome over the *Jewes*, being of the age of ſeventeen, when his father died, *Euſ.* lib. 2. ca. 19. *Joſeph* Antiq. lib. 19. cap. 8.	ſecond time placed, and *Simon Cantharа* removed by *Agrippa*. This *Jonathas* requeſted that his brother *Matthias* (being the worthier and holier man) might enjoy his place. *Agrippa* was intreated, and admitted *Matthias*. Joſephus *Antiq.* lib 19. cap. 6. *Elioneus*, the ſon of *Gitthæus*, by *Agrippa* is placed, and *Matthias* depoſed, *Zuinger.* Theat. hu. vit. *Simon Canthara* again is placed, *Zuinger.* *Joſeph* the ſonne of *Cainus* is made high-prieſt, and *Simon Canthara* depoſed by the commandment of *Herod* king of *Chalcis*, brother to *Agrippa major*, who received authority of *Claud.*	The Apoſtles, Elders and brethren, gathered a Council at *Jeruſalem*, (*an.* 4. *Claudij*) to determine what was to be done touching the doctrine ſowed by certain brethren of the Phariſes which came from *Judæa*: affirming that circumciſion was neceſſary and the obſervation of the Law. This new *Paul*, *Barnabas* & *Titus* brought unto them, *Ga.* 2. wher they decreed that the faithfull ſhould abſtain from things offered to Idols, from bloud, from that that is ſtrangled, and from fornication, the which they publiſhed by their letters unto the Churches of *Antioch*, *Syria* and *Cilicia* with *Silas* and *Judas* which accompanied *Paul* &			*Peter* the Apoſtle (*An. Dom.* 44. and the ſecond year of *Claudius*) came to *Rome*, and as they ſay continued there Biſh. 25 years, twelve under *Claudius*, and 13 under *Nero*, *Hierom*, catalog. *Eccleſ* Scri. *Euſe.* Eccl. hiſt. *l.* 2. *c.* 14, 16. He ſoiled *Simon Magus* in the City of *Rome*, and in the preſence of *Nero*. He was crucified at *Rome* the laſt year of *Nero*, with his head downwards, which kind of death he himſelf deſired, not preſuming to have his head upwards, becauſe his Maſter *Chriſt* was ſo handled. *Euſeb.* hiſt. Eccl. lib. 2. cap. 25. lib. 3. cap. 1. *&* *in* Chron.	The Chriſtians under him at *Alexandria* (as *Philo Judæus* writeth) uſed the like trade with them of whom *Luke* reported, *Act.* 4. they had all things common. *Euſeb.* Ec. hiſt. l. 2. c. 15, 16. 4. *Hierom cata. & eccleſ. ſcrip. Dorotheus* B. of *Tyrus* ſaith, that in the time of *Trajan* he had a cable rope tied about his neck at *Alexandria*, by the which he was drawn from the place called *Bucolas* unto the place called *Angels*, where he was burned to aſhes, and buried at *Bucolus*. But *Philo* ſaith, it was the 1 year of *Nero*, *Hierom* ſaith it was the 8 year of *Nero*, *Anton.* Chron. par. 1. tit. 6 c. 16. ſaith it was *An. Dom.* 57. the ſecond of *Nero*.	Certain Phariſees after they believed in Chriſt, raught that circumciſion was neceſſary, and the obſervation of the law, *Act.* 15. *Gal.* 2, 3, 4, 5. *Simon Magus* the ſorcerer being a *Samaritan*, of the village *Gitton*, was baptized by *Philip* the Deacon in *Samaria*. He would have bought of *Peter* the gift of the Holy Ghoſt. Of him roſe the word *Simonie*, Acts 8. *Euſeb.* l. 2. c. 1. He came to *Rome* in the time of *Claudius*, he called himſelf a god, he was honoured there with a picture, having this ſuperſcription. *Simoni Deo ſancto.* He had to his yoke-mate one *Helen*, whom *Irenæus* calleth *Selen*, a witch and a common harlot, whom he called the principall underſtanding, *Euſeb.* l. 2. c. 12, 13, 14. He ſaid unto the *Samaritans* that he was the Father, unto the *Jews* that he was the Sonne deſcended from heaven, unto the *Gentiles* that he was the holy Ghoſt, *Irenæus* l. 1. c. 20. *Epiphan.* l. 1. *tom.* 2. *hæreſ.* 21. *Peter* foiled him in *Samaria*, where for ſhame he fled, and leaving *Samaria* and *Judæa*, he ſailed from Eaſt to Weſt, thinking to live at his hearts eaſe, and came to *Rome* under *Claudius*, where *Peter* alſo being ſent (no doubt) by the holy Ghoſt, met him, *Euſebius* Eccleſ. hiſt. This
An. Dom. 47.										

Anno Domini.	The reign of the Emperors.	The Fathers of the Church.	The Kings of Judæa.	The High-prieſts of the Jews in Jeruſalem.	The Councels.	The Biſhops of Jeruſalem.	The Biſhops of Antioch.	The Biſhops of Rome	The Biſhops of Alexandria	The hereticks.
		away, when as alſo the *Jews*, namely, *Priſcilla* and *Aquila* departed *Rome*, and left *Paul* at *Corinthus*, Acts 18. Again, *Euſebius* writeth, that he ſuffered martyrdom at *Rome*, together with *Paul*, under the Emperor *Nero*. So it may very well be, at his ſecond return unto *Rome*, ſo that the reader may count ſo many years, that is, 25 from his firſt coming under *Claudius*, unto the end of his paſſion or martyrdom under *Nero*. And thus it were better to reconcile writers, than flatly to deny all, or to ſay he was never at *Rome*.	*Agrippa minor* heard the pleading of *Paul*, & *Paul* thought himſelf happy that he had licence to plead before him, *Act.* 26.	(during the nonage of young *Agrippa*) to conſecrate prieſts. *Joſeph.* Antiq l. 20. c. 1. *Ananias* the ſon of *Zebedæus* (before whom *Paul* pleaded in the *Acts*) is by the ſaid *Herod* placed High-prieſt, and *Joſeph* removed. This *Ananias* is ſent to *Rome* together with *Cumanus* the Preſident, to render before *Claudius* an account of his doings. *Joſep.* Antiq l. 20. c. 1, 5. *Bell. Jud.* l. 2. c. 11 *Jonathas*, (whom I ſuppoſe now the third time to have been placed) being High prieſt, and freely reprehending, according unto his duty, is by the commandment of *Felix* cruelly and ſpitefully put to death, *Antiq.* l. 20. c. 11. *Euſeb* l. 2. c. 20.	*Barnabas* Acts 15. *Beda Lyra. James* Biſhop of *Jeruſalem Paul* and the Elders ſummoned a Councel at *Jeruſalem* for the removing of the ſlander bruted by the *Jews* of *Paul*, that he was no obſerver of the law, and that he ſpake againſt *Moſes*: wherefore for the removing of this ſuſpition, and for the winning of the brethren, the Councel decreed that *Paul* ſhould clear and purifie himſelf according unto the law, yielding a little for a time unto the ceremonies of the law, *Acts* 21.					lib. 2 cap. 1, 14, 15. *Peter* had much to do with him in the preſence of *Nero*, as *Anton.* Chron. writeth, he had three conflicts with him: in the end, *Simon* ſeeing himſelf foyled, and his witchcraft prevailing not at all, told them he would leave their City, and flie up into the heavens whence he came. Wherefore upon a certain day appointed he climbed up into the high Capitol, whence he took his flight, by the means of his witch-craft, and the ſpirits which bare him in the ayre. The people at the ſight hereof were amazed. But *Peter* fell down and prayed unto God, that his witch-craft might be revealed unto the world. He had no ſooner prayed, but down cometh *Simon Magus*, and bruiſeth himſelf in pieces, ſo that thereby he dyed miſerably. *Abdias Babylon.* Apoſt. hiſt. l. 1. *Egeſip.* l. 3. c. 2. *Epiphan.* tom. 2. hæreſ. 21. *Anton.* Chron. part. 1. tit. 6. cap. 4.
56.	This *Felix* trembled at the preaching of *Paul*, Acts 24. *Claudius* when he had been Emperor 13 years, 8 moneths, and 20 dayes died, *Euſeb* l. 2. c. 19. *Joſe.* Antiq. l. 20 c. 10. *Nero* ſucceedeth *Claudius* in the Empire of *Rome*, Euſ. l. 2. c. 19.									*Theudas* a ſorcerer called himſelf a Prophet, he made the *Jews* believe the River *Jordan* would divide it ſelf at his commandment: he ſeduced many of them, and drew many after him. But *Fadus* Lieutenant of *Judæa*, met him unawares with great power, ſlew many of his company, took many alive, *Theudas* himſelf he beheaded, and brought his head to *Jeruſalem*, Acts 5. *Euſeb.* lib. 2. cap. 11. *Joſeph.* Antiq. l. 20. c. 4.
	About the beginning of thereign of *Nero*, it is thought that *Joſeph* of *Arimathæa* came to *Britain*, and converted many of the *Britains* to the faith in the time of King *Arviragus*, which maried the Emperor *Claudius* daughter. *Func. Chron.*									*Ananus* the high-prieſt was a *Saducie*, Euſeb. l. 2. c. 23.
		Mary the mother of Chriſt (as it was revealed unto ſome, ſaith *Euſebius* in Cronic.) about this time departed this life,								An Ægyptian ſorcerer, who called himſelf a Prophet, drew after him unto mount *Olivet* (as *Joſephus* ſaith) thirty thouſand, as *Luke* writeth, four thouſand *Jews*. *Felix* met him with power, which over-

Anno

Anno Domini.	The raign of the Emperors.	The Fathers of the Church.	The Kings of Judæa.	The High-prieſts of the Jews in Jeruſalem.	The Councels.	The Biſhops of Jeruſalem.	The Biſhops of Antioch.	The Biſhops of Rome.	The Biſhops of Alexandria.	The Hereticks.
		where tell who can.		*Iſhmael* the ſonne of *Siab* is created high-prieſt by *Agrippa* minor, and being ſent as legate unto *Nero*, he is ſtayed for a pledge. *Joſeph* Antiq. lib. 20. cap. 13. and 15 *Joſephus* called *Gaddis* is placed high-prieſt in *Iſhmaels* room by *Agrippa* minor. Antiq. lib. 20. cap. 15.					threw the ſeduced Jews, took many alive, but the ſorcerer himſelf eſcaped away, *Act.* 21. *Euſeb.* lib. 2. cap. 21. *Joſeph.* Bel. Jud. lib. 2. cap. 12.
Anno Chriſti 58. *Euſebius Chron.*	*Nero* ſent *Portius Feſtus* into *Judæa* to ſucceed *Felix* two years after, *Acts* 15. Antiq. lib. 20 cap. 13. *Euſeb.* lib. 3. cap. 22.	*Paul* cometh to *Rome* now the firſt time, being ſent by *Feſtus*: and cleareth himſelf, ſo that he eſcaped the lions mouth, meaning *Nero*, *Acts* 25. 2 *Tim.* 4. *Euſeb.* lib. 2. c. 22. *James* the brother of Chriſt, called the *juſt*, whom the Apoſtles had placed overſeer of the faithful at *Jeruſalem*, is at this time martyred by the Jews, eſpecially by *Ananus* the High-prieſt, who being a Saducee (as *Joſephus* ſaith) was given to cruelty. *Euſeb.* lib. 2. cap. 23. *Joſeph.* lib. 20. cap. 15, 16.		*Ananus* the ſonne of *Ananus* is by *Agrippa* placed, and *Joſeph* diſplaced. This *Ananus* ſtoned *James* the brother of Chriſt Biſhop of *Jeruſalem*: wherefore when he had been Prieſt 3. moneths, he is by the ſame *Agrippa* deprived. Antiq lib. 20. cap. 15, 16. *Euſeb.* lib. 2. cap. 23.	After the death of *James*, the Apoſtles from every where gathered themſelves together at *Jeruſalem* for the election of a Biſhop; and they choſe *Simon Cleopas*. *Euſeb.* lib. 3. c. 11.	*Simeon Cleopas* the Lords coſin germane, one of the ſeventy diſciples, & which ſaw *Chriſt* with his eyes, was the ſecond Biſhop of *Jeruſalem*, being choſen of the Apoſtles themſelves to ſucceed *James*. This *Simeon* was crucified in the time of the Emperor *Trajan*. *Anno Dom.* 110. being an hundred and twenty years old. *Euſeb.* Ecc. hiſt. lib. 3. cap. 11, 19, 29, and in Chron.				*Elimas Bariеſus* a Jew, being a falſe Prophet and a ſorcerer, went about to pervert and turn from the faith *Sergius Paulus* the Deputy. *Paul* the Apoſtle reprehended him, ſo that the ſorcerer was ſmitten with blindneſs, and the Deputy converted, of whom *Paul* borrowed his name, *Acts* 13. *Beda.*
Anno Dom. 63. *Euſeb Chron.*	*Feſtus* being dead and *Albinus* coming from *Rome*, *Ananus* the high-prieſt in the vacancy of the Lieutenantſhip martyreth *James* the brother of Chriſt, Biſhop of *Jeruſalem*. *Euſeb.* lib. 2. cap. 23. *Joſeph.* Antiq. lib. 16.								*Anianus* was Biſhop of *Alexandria* after *Marke*, where he continued 22. years. *Euſeb.* Ecc. hiſt. lib. 3. ca. 13. & in Chron.	*Alexander* the Copper-ſmith became an Apoſtata, and reſiſted the preaching of the Word of God, 1 *Tim.* 1. 2 *Tim.* 4.
Anno Dom. 66.	*Florus* ſucceedeth *Albinus*, a cruell Lieutenant unto the Jews. *Euſeb.* lib. 2. cap. 26. *Joſeph.* Antiq. lib. 20. cap. 17.									*Hymenæus* and *Philetus* ſaid that the reſurrection was already paſt, 2 *Tim.* 2.
Anno Dom. 68.	*Neronis* an. 12. *Flori Præſidis* 2. *Joſeph.* Antiq. lib. 20. cap. 18. the warres between the Romans and the Jews began.		Anno *Agrippæ* 17. *Joſeph.* Bello Jud. lib. 2. cap. 13.	*Jeſus* the ſon of *Gamaliel* is placed high prieſt by *Agrippa*, and *Jeſus Dannæus* depoſed. Antiq lib. 20. cap. 16.						*Demas* became an Apoſtata, forſook *Paul*, and fell after the world, 2 *Tim.* 2.
				Matthias the ſonne of *Theophilus* is						

Anno Domini.	The raign of the Emperors.	The Fathers of the Church.	The Kings of Judæa.	The High priests of the Jews in Jeruſalem.	The Councels.	The Biſhops of Jeruſalem.	The Biſhops of Antioch	The Biſhops of Rome.	The Biſhops of Alexandria	The Heretickes.
	Nero ſent *Veſpaſian* and his ſon *Titus* into *Judæa*, who plagued the Jews. *Joſeph.* Bell. Jud. lib. 3. cap. 1.		*Agrippa* entertained *Veſpaſian* in the warres at *Tiberias*. *Joſeph.* Bell. Jud. lib. 3. cap. 16.	choſen, and *Jeſus* the ſon of *Gamaliel* depoſed by *Agrippa*: in the time of this *Matthias* the wars between the Romans and the Jews began. *Joſeph.* Antiq. lib. 20. cap. 17.			*Ignatius* the diſciple of *John*, was the third Biſhop of *Antioch*. He wrote, as they ſay, unto *Mary* the mother of *Chriſt*, & *Mary* unto him again. He wrote unto *John* the Evangeliſt, and to *Polycarpus* his diſciple. Beſides, he wrote ſundry other notable Epiſtles, which are extant both in Greek and Latine. Laſt of all, in the eleventh year of the Emperor *Trajan*, Anno Dom. 111. he was brought to *Rome*, and torn in pieces of wild beaſts. *Euſeb.* Eccl. hiſt. lib. 3. cap. 19, 32. & in Chro. *Tritem.*			*Phygellus* and *Hermogenes* forſook *Paul*, and made ſhipwrack of their faith, 2 *Tim.* 1. *Abdias Babilonius* ſaith, that *Philetus* and *Hermogenes* ſaid that *Jeſus* was not the Son of God.
Anno Dom. 70. *Euſeb. Chron.*	*Nero* when he had raigned 13. years and 8. dayes, died. *Euſeb.* lib. 3. cap. 5 *Joſeph.* Bel. Jud. lib. 5. cap. 6.	*Paul* at his ſecond coming to *Rome* was beheaded the laſt year of *Nero*. *Euſeb.* lib. 2. cap. 25. lib. 3. cap 1. *Epiphanius* ſaith 12. an. *Neron.*			The canons of the Apoſtles agreed upon, as they ſay, by them in a certain aſſembly, were publiſhed by *Clemens* afterwards B. of *Rome*: the perfect number of them is no where found: ſome receive them, and ſome other reject them, as invented and forged by hereticks. *Concil. tom.* 1.					
	Galba ſucceeded *Nero*. This *Galba* raigned but 7. moneths & 7. daies, but he was beheaded at *Rome*. *Euſeb.* lib 3. cap. 5. *Joſeph.* Bel. Jud. lib. 5. cap. 6. *Euſeb.* Chron.	*Peter* was crucified at *Rome* the laſt year of *Nero* with his head downwards: which kind of death himſelf deſired. *Euſ.* lib. 2. ca. 25. lib. 3. cap 1. *Epiph.* ſaith 12. An. *Neron.* About this time	*Agrippa* is ſent to *Rome* by *Veſpaſian* to *Galba* the Emperor: he went alſo to *Otho* *Joſeph.* bel. Jud. lib. 5. cap. 6.							*Nicolas* one of the 7. deacons is by S^t *John* abhorred, *Apocal.* 2. He was accuſed of jealouſie over his wife, and to clear himſelf of this crime, he brought forth his wife and bid marry her who would. This fact of his is excuſed by *Euſebius*. His followers, by occaſion hereof, do practiſe their wandering luſt without reſpect of wife or maid. *Euſeb.* Eccleſ. hiſt. lib. 3. cap. 26.
	Otho ſucceeded *Galba*. This *Otho* continued but 3. moneths, and he was ſlain *Joſeph.* Bell. Jud. lib. 5. cap. 6 *Euſeb.* Chronic.	*Joſeph* a Jew flouriſhed, one that firſt rebelled againſt the Romans, together with his countreymen: he is taken by *Veſpaſian*, and committed to *Titus* his ſonne, with whom he grew in great credit. *Joſeph.* Bell. Jud.								
	Vitellius ſucceeded *Otho*. This *Vitellius* was Emperor but 8. moneths, and he was diſpatched. *Joſeph.* Bel. Jud. lib. 5.			*Phanes* the ſon of *Samuel* of the village *Apathaſis*, of the tribe *Eniachim*, a countrey						

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	cap.6. *Euſeb. Chronic.*	lib.5.cap.12. he exhorted his own countrimen to yield unto the *Romans* with many orations. He gave a notable teſtimony of *Jeſus*, of *John* Baptiſt. He attributed the cauſe of the deſtruction of *Jeruſalem* to have been for the death of *James*. He was preſent in the warres. He wrote the warres, and came to *Rome* in the time		fellow is taken from the Cart and arrayed in prieſtly attire, as it were a ſtage-player, and by lot choſen High-prieſt, he knew nothing that belonged thereunto. The ſeditious perſons called *Zelota* (as though they were zealous for that which good was) choſe him as an inſtrument for their practices in thoſe troublesome times. *Joſeph.* bel. Jud. lib.4.cap.5.
Anno Dom. 72. *Euſeb. Chron.*	VESPASIANUS (after the death of *Vitellius*) being generall Captain againſt the Jews, is proclaimed Emperor, he leaveth *Judæa*, committing the warre unto his ſon *Titus*. *Euſeb.* lib.3.cap.5.	of *Titus* and *Veſpaſian*, ſhewed them his books; they were commended of *Titus*, *Veſpaſian* and *Agrippa*; they were chained in the library, and he himſelf honoured with a picture. *Euſeb.* lib.1.cap.12.lib.2 cap.23.lib.3.cap.9,10.	*Agrippa* ſaw the books which *Joſephus* wrote of the warres of the Jews, and commended them, *Euſeb.* lib 3.cap 10. *Joſephus* ſaith this *Agrippa* was a good man, he was learned, he wrote 62. Epiſtles. *Euſeb* lib.3.cap.10. *Joſeph.* bel Jud.lib.2 cap.17.	From *Aaron* which was the firſt High-prieſt unto the laſt at the overthrow and burning of the temple under *Titus*, there were 83. High-prieſts. *Joſeph.* Antiq. lib.20.cap.ult.

An. Dom. 73. forty years juſt after the paſſion of Chriſt. *Euſeb. Chronic.*

Jeruſalem was deſtroyed the ſecond year of the raign of the Emperor *Veſpaſian*, the 8th day of *September*, as *Joſephus* writeth, *bell. Jud. lib.* 7. *cap.* 18. and *Euſebius Eccleſ. Hiſtor. lib.* 3. *cap.* 7. whereby we gather, that although God winked a long time at their ſin and iniquity, yet at length he payed them home for the villany they practiſed againſt his Sonne, in putting him to death, for perſecuting, and ſtoning, and martyring, and murthering of his Apoſtles, Diſciples, Saints, and ſuch as ſerved him. Before his paſſion he beheld *Jeruſalem* and wept over it, and ſaid, that there ſhould not one ſtone be left upon another that ſhall not be deſtroyed. The ſignes prognoſticating the deſtruction thereof, thou maieſt ſee (gentle Reader) in the Evangeliſts, and in *Euſebius Eccleſ. Hiſtor. lib.* 3. *cap.* 7,8. alledged partly out of the Goſpel, and partly alſo out of *Joſephus* a Jew, who was preſent at the warres. All which ſignes were in number many, and in ſhew moſt terrible and dreadfull, yet the Jews had not the grace to repent. Wherefore the lamentable overthrow, the utter ruine, the ranſacking of the City, the burning of the Temple, the prophaning of the ſacred Scriptures, the ſlaughter of the Prieſts, the diſſention of the people, the death of all, and the famine worſe than death it ſelf, thou maieſt rew, and read with wet cheeks and watriſh eyes, laid down at large by *Joſephus* and *Euſebius Eccleſ. Hiſtor. lib.* 3. *cap.* 5,6,7,8, &c. Now therefore the Temple being ſpoiled and overthrown, their High-prieſts ceaſed, the countrey alſo being ſubdued and overrunne, their Kings failed, as many Jews as were left were diſperſed. Their wickedneſs no doubt hath deſerved, that from the paſſion of Chriſt unto this day, the name of a Jew is become very odious.

Veſpaſian the Emperor after the overthrow of *Jeruſalem*, commanded that all ſuch as were of the line of *David*, ſhould diligently be ſought out. He raigned ten years, and died of a laſk in the 69. year of his age. *Euſeb.* lib.3. cap.12,13. *Eutrop.* lib.7. *Euſeb. Chronic.*

DIONYSIUS AREOPAGITA was by St *Paul* placed Biſhop of *Athens*. There are extant ſundry works under his name, but ſuſpected not to be his, and ſundry Epiſtles, of the which one to *John* the Evangeliſt, another unto *Polycarpus*: he was martyred, as *Tritemius* writeth, Anno Domini 96. Act.17. *Euſeb.* lib.3.cap.4.lib 4.cap.22.

Anno 75. the *Pictes* came firſt into *Britain* being a Scythian nation. But *Marius* King of *Britain* ſlew *Rhoderick* their King, and of pity gave his people certain waſt countreys in *Albania* (now called *Scotland*) to dwell. Theſe *Pictes* took Iriſh women to their wives, and of a long time plagued the *Britains*. *Floriſt.*

The Hereticks.

Cerinthus or *Merinthus* being a Jew taught throughout *Aſia* wicked doctrine, he preached circumciſion, he taught that the Prophets and the law was given by Angels, and that the world was made by them. *Cerinthus* moreover ſaid, that *Jeſus* was not born of a virgin, which was impoſſible, but of *Mary* and *Joſeph*. That *Jeſus* was not Chriſt, but that *Chriſt* came upon him in the form of a Dove. That *Jeſus* ſuffered and roſe again, but not *Chriſt*. For *Chriſt* (ſaid he) did fly away from him before his paſſion. *Epiph.* hæreſ.28. *Irenæus* lib.1. cap. 25. He dreamed that the kingdome of *Chriſt* ſhould become earthly: that after the reſurrection *Chriſt* ſhould raign over us here on earth one thouſand years. He luſted after the ſatisfying of the belly, and

Anno Domini.	The raign of the Emperors.	The Fathers of the Church.	The Councels.	The Biſhops of Jeruſalem.	The Biſhops of Antioch.	The Biſhops of Rome.	The Biſhops of Alexandria.	The Hereticks.
81.	*Titus* the ſon of *Veſpaſian* ſucceeded his father in the Empire; he raigned two years and two moneths, and died in the 42. year of his age, leaving his brother *Domitian* to ſucceed. *Euſeb.* lib. 3. ca. 13 & in chron. *Eutrop* lib. 7	JOSEPH of *Arimathaa* together with his companions came into *England*, and there preached. *Polydor.* lib. 2. JOHN the Evangeliſt preached in *Aſia*, he was baniſhed into the Iſle *Pathmos*, in the time of *Domitian*, where he wrote his Revelation. In the firſt year of *Nerva* he returned from *Pathmos*, and dwelt again at *Epheſus* He ruled the Churches of *Aſia* after the death of *Domitian*, *Euſeb.* lib 3. cap 16, 18. *Irenæus* lib. 2 cap. 39. lib. 3. cap. 3. Of him is reported a notable Hiſtory in *Euſebius*, lib. 3. cap. 20. *John* ſaw the three Goſpels of the Evangeliſts publiſhed and allowed of them. Afterwards wrote his own to the confutation of *Cerinthus*, *Menander* and *Ebion* the hereticks. *Euſeb.* lib. 3. cap. 21 *Abdias* ſaith, he was thrown into a tunne of hot ſcalding oile, yet took no harm. *Jerome* ſaith, he died in the 68. year after the paſſion of *Chriſt*, Anno Domini 99. *Dorotheus* ſaith he went alive into his grave, and there died being 120. year old.				3. *Anacletus* was Biſh. of *Rome* after *Linus* in the 2. year of *Titus* the Emperor. Ann. Dom. 81, he continued there twelve years. *Euſeb* lib. 3. cap. 13, 14, 19. and in Chronic. There be ſome which next unto *Linus* do place *Clemens*, and ſo *Cletus*, then *Anacletus*; ſome other before *Clemens* do place *Cletus*; but we following the ancient writers next unto the Apoſtles, to wit, *Irenæus*, *Euſebius*, *Epiphanius* do place them thus; *Peter.* *Linus.* *Anacletus.* *Clemens.* Yet *Epiphanius* calleth this *Anacletus*, *Cletus*.		the things under the belly, with meat, drink, marriage. *John* the Apoſtle is ſaid to have abhorred the preſence of *Cerinthus*. *Euſeb.* lib. 3. cap. 25. lib. 4. cap. 14. lib. 7. cap. 24. *Epiphan.* hæreſ. 51. ſaith, that certain hereticks called Alogi, affirmed *Cerinthus* to have been the author of the Revelation.
83.	*Domitian* the ſonne of *Veſpaſian* ſucceeded *Titus*. He was the ſecond after *Nero* which perſecuted the Chriſtians: he exiled many noble perſonages: in the end he was ſlain in his palace, and after his death ignominiouſly uſed, when that he had raigned 15. years. *Euſeb.* lib. 3. cap. 13, 15, 16, 17, 18. *Eutrop.* lib. 7.	AGRIPPA CASTOR confuted *Baſilides* the heretick. *Euſeb.* lib. 4. cap. 7.				*Clemens* was Biſhop of *Rome* after *Anacletus* in the twelfth year of *Domitian*, Anno Domini 93. He wrote from *Rome* a worthy Epiſtle unto the *Corinthians*, the which was uſed to	*Abilius* was Biſhop of *Alexandria* after *Anianus*, in the fourth year of *Domitian*. *Euſeb* lib. 3. cap. 13.	*Menander* a ſorcerer and the diſciple of *Simon Magus*, a Samaritane, ſaid, that he was the great power of God come down from heaven; that the world was made by Angels: he called himſelf a Saviour; he ſaid ſalvation was to be purchaſed by his baptiſme, and that ſuch as were therewith baptized ſhould never die, no not in this world. *Euſeb.* lib. 3. cap. 23. *Irenæus* lib. 1. cap. 21. *Epiphan.* hæreſ. 22.
63.								*Saturninus* of *Antioch*, called alſo *Saturnilius*, budded out of *Menander*, and preached throughout *Syria* in manner the like doctrine as *Menander* did before him. He ſaid moreover that marriage and procreation was of the devil. *Irenæus* lib. 1. cap. 22. *Euſeb.* lib. 4. cap. 6. *Baſilides*, whereof *Baſilidiani*, agree in divers points with *Simon Menander*, and *Saturninus*, he blazed throwout *Ægypt* that there were 365. heavens: he ſaid that *Simon* of *Cyrene* ſuffered in ſtead of Chriſt, and not Chriſt himſelf; that Chriſt taking the form of *Simon*, laughed them to ſcorn. *Irenæus* lib. 1. cap. 23. *Epiph.* hæreſ. 24. *Baſilides* the heretick wrote 24. books upon the Goſpel. He fained unto himſelf Prophets, whom he called *Barcabas* and *Barcoph.* He taught that things offered to Idols might indifferently be eaten, that in the time of perſecution faith with perjury may be re-

Anno Domini.	The raign of the Emperors.	The Fathers of the Church.	The Councels.	The Biſhops of Jeruſalem.	The Biſhops of Antioch.	The Biſhops of Rome.	The Biſhops of Alexandria.	The Hereticks.
		Certain kinſmen of Chriſt according unto the fleſh, rendered an account of their faith before *Domitian* the Emperor; he deſpiſed them becauſe they were ſimple. They depart thence and afterwards govern Churches, and became Martyrs. *Euſeb.* lib. 3. cap. 17. FLAVIA DOMICILIA, a noble gentlewoman, was baniſhed into the Iſle *Pontia*, in the fifthteenth year of *Domitian*, for that ſhe was a Chriſtian. *Euſeb.* lib. 3. cap. 17.				be read in the Church. He was thought to have tranſlated the Epiſtle unto the Hebrews, from Hebrew into the Greek tongue. There is fathered upon him another Epiſtle, with certain dialogues touching *Peter* and *Apion*. He governed the church 9. years. *Euſ.* lib. 3. ca. 14, 19, 31, 33.		renounced. He commanded ſilence unto his ſcholars for the ſpace of five years, after the manner of *Pythagoras*. *Euſeb.* lib. 4. cap 7.
99.	*Nerva* ſucceeded *Domitian* in the Empire, In whoſe time the *Roman* Senate decreed that the honours exhibited unto *Domitian* ſhould ceaſe. That ſuch as were exiled ſhould return unto their native ſoil, and receive their ſubſtance. He raigned one year and four moneths, and died in the 72. year of his age. *Euſ.* lib. 3. c. 18. *Eutrop.* lib. 8.	POLYCARPUS Biſhop of *Smyrna*, was placed there by ſuch as ſaw the Lord. He was the diſciple of S^t *John* He ſaw *Cerinthus* and *Marcion* the heretick. He came to *Rome* in the time of *Anicetus*, and queſtioned with him touching the feaſt of *Eaſter*. This *Polycarpus* being old, was ſeen of *Irenæus* being young. In the end being 86. years old, he was burned to aſhes in the ſeventh year of *Verus* the Emperor. Anno. Dom 170. *Euſeb.* lib. 3. cap. 32. lib. 4. cap. 14, 15. lib 5. cap. 23 and in Chronic.	There were two Synods ſummoned in *Aſia* for the reformation of the Churches, and conſecration of Biſhops, where *John* the Evangeliſt being ſent for was preſent. *Euſe.* lib. 3 cap. 20.					
100.	*Trajan* ſucceeded *Nerva* in the Empire. Under him was the third perſecution of the Primitive Church, yet at the report of *Plinius Secundus*, he ceaſed from	PAPIAS B of *Hierapolis*, a man paſſing eloquent, and expert in the Scriptures. He was the auditor of *John* the Apoſtle, the companion of *Polycarpus*. He wrote five books entituled the expoſitions of the Lords Sermons.		*Clemens* is ſaid to have ſent into *France* and the Weſt countries worthy preachers, to wit, *Dionyſius*, *Niceſius*, *Regulus*, *Taurinus*, *Trophimus*, *Paulus Saturninus*, *Aſtremonius*, *Martialis*, *Gratianus*, *Iulianus*, *Lucianus*, *Firmianus* and *Photinus*. *Flor.* hiſt. ad Ann 94.		*Evareſtus* ſucceeded *Clemens* in the 3. year of *Trajan*, Anno Dom. 102. He was Biſhop of *Rome* 8. years. *Euſeb.* lib. 3. c. 31. lib. 4. cap. 1.	*Cerdo* was Biſhop of *Alexandria* after *Abilius* in the firſt year of *Trajan*, where he continued 13. years. *Euſeb.* lib. 3. cap. 18.	*Carpocrates*, as *Irenæus* (lib. 1. cap. 24.) writeth, lived in the time of *Saturninus* and *Baſilides*. He gloried of charmed lovedrinks, of deviliſh dreams, of aſſociate ſpirits. *Euſeb.* lib. 4. cap. 7. *Carpocrates* patched his opinion out of *Simon*, *Menander*, *Nicolas*, *Saturninus*, *Baſilides*, beſides the wicked doctrine of theſe hereticks which he maintained: he worſhipped (as *Epiphanius* ſaith) the images of *Jeſus*, of *Paul*, *Pythagoras*, *Plato*, *Ariſtotle*, &c. He denied that the body ſhould be ſaved. *Epiphan.* hæreſ. 27. *Aug.* lib de hæreſ.
								Ebion, of whom the *Ebionites* are called, affirmed Chriſt to be but a bare man, born of *Joſeph* and *Mary*: he thought that ſaith only did not juſtifie: he affirmed the corporall obſervation of the law to be neceſſary. He denied the Epiſtles of *Paul*, accuſing him that he fell from the law. The Jewiſh Sabbath and other ceremonies he obſerved together with the Jews, only the Sunday he celebrated as we do in remembrance of the reſurrection. *Euſeb.* lib. 3. cap. 24. *Epiphanius* ſaith, hæreſ. 30. that *John* the Evangeliſt hearing that *Ebion* was in the bath, refrained his company. *Abdius* Biſhop of *Babylon* ſaith, that *Philip* the Apoſtle overthrew this hereſie of *Ebion* at *Hierapolis*.
								Simachus, a tranſlator of the Old Teſtament from the Hebrew into the Greek, was an *Ebionite*. *Euſeb* lib. 6. cap. 16.
								Gnoſtici were hereticks, which with ſwelling pride that they knew all things, ſo termed themſelves. Some call them *Barborites* for their beaſtly life. Some write, that they budded out of the *Nicolaits*: ſome other, that they ſprung out of *Carpocrates*. *Epiphanius* ſaith, that the *Valentinians* called themſelves *Gnoſtici*. All women among them are common. Their ſacrifices were too too beaſtly, as *Epi-*

Anno Domini	The raign of the Emperours.	The Fathers of the Church.	The Councels.	The Biſhops of Jeruſalem.	The Biſhops of Antioch.	The Biſhops of Rome.	The Biſhops of Alexandria.	The Hereticks.
	perſecuting of the Chriſtians which proved themſelves to be innocent: he raigned nineteen years and ſix moneths, then died of a laſk being 63. years old. *Euſeb.* lib.3. cap.18,29,30. lib.4.c.3.	*Euſeb.* lib.3.cap.32 35.						*phanius* writeth, they abhorred faſting, ſaying it was of the devil. They ſaid *Chriſt* was not born of *Mary*, but revealed by *Mary*: that he took not fleſh in deed, but according unto appearance. *Epiphanius* hæreſ 26.
								Papias Biſhop of *Hierapolis* was a *Chiliaſt*. *Euſeb.* lib.3.cap.35.
				Of the Church of *Jeruſalem*, *Euſebius* lib.3.c.29. writeth, that unto this time ſhe was called a pure and an uncorrupted virgin: for as yet being *Anno Dom.* 110. there was no falſe doctrine ſown there. lib.4.c.21.				*Thebulis* Anno Dom. 110. was the firſt hereticke in the Church of *Jeruſalem*. He fell from the faith, becauſe they would not chuſe him Biſhop after *Simeon*. *Euſeb.* lib.4.cap.21.
110.				*Juſtus* a Jew was Biſh. of *Jeruſalem* after *Simeon*. *Euſeb.* lib.3. cap. 32. *Zachæus.* *Tobias.* *Benjamin.* *John* in the 19. and laſt year of *Trajan* *Epiphan.* hæreſ 66. *Mathias.* *Philip.* *Sennecas.* *Juſtus* 52. *Levi.* *Ephrem.* *Joſeph.* *Judas* continued unto the eleventh year of *Antoninus* *Epiphan.* hæreſ 66.	*Heros* was Biſhop of *Antioch* after *Ignatius*, about the eleventh year of *Trajan*. *Euſeb.* lib.3. cap.32. *Cornelius* was Biſhop of *Antioch* after *Heros*. *Euſeb.* lib.4 cap.19. about the 12. year of *Adrian*.	ALEXANDER was B. of *Rome* after *Evareſtus*, anno. Dom. 111. where he continued ten years, and died the third year of *Adrian* the Emperor. *Euſeb.* lib. 4. cap. 1,4. *Xyſtus* was B. of *Rome* after *Alexander*, about the third year of *Adrian*, An. Dom. 121. He was Biſh. ten years, & died the 12. year of the ſaid Emperor. *Euſeb.* lib. 4.cap.4,5.	PRIMUS was Biſh. of *Alexandria* about the 12. year of *Trajan*, after *Cerdo*, where he continued 12 years. *Euſeb.* lib 4. cap.1,4. *Juſtus* was Biſh. of *Alexandria* after *Primus*, where he continued 11. years. *Euſeb.* lib. 4.cap.4,5.	*Ophita* were hereticks which worſhipped the Serpent; and thought that the Serpent which deceived *Adam* and *Eve* was *Chriſt*: they cheſted a live Serpent, which with opening of the cheſt and charming of the Prieſt, came forth, licked the bread upon the altar, wrapped it ſelf about it. Their manner was to kiſs the bread, and ſo to eat, believing verily that the Serpent had conſecrated it. They defended themſelves that the *Nicolaits* and *Gnoſtici* delivered them this ſervice. *Epiphan.* hæreſ.37. *Auguſt.* lib.de hæreſ.
119.	ÆLIUS ADRIANUS ſucceeded *Trajan* in the Empire: he beſieged and conquered *Jeruſalem* in the 18. year of his raign, ſo that after his name *Jeruſalem* was called *Ælia*. He wrote unto *Minutius Fundanus* Proconſull of *Aſia*, at the requeſt of *Serenius Granianus* in the behalf of the Chriſtians. He raigned	*Quadratus* one endued with the gift of propheſie, wrote an Apology in the defence of the Chriſtian faith unto *Adrian* the Emperour. *Euſeb.* lib.3. cap.33. lib.4 cap. 3. *Ariſtides* an *Athenian* Philoſopher, dedicated likewiſe an Apology unto the ſaid Emperour. *Euſeb.* lib.4.cap.3. and in Chronic. *Ægeſippus* lived under *Adrian*. He wrote of the ſiege of *Jeruſalem*, comprifing the Eccleſiaſticall Hiſtory							*Nazarei* were Jews which believed in *Chriſt*, and ſo called themſelves of *Nazareth*. They contraried the Jews in that they confeſſed *Jeſus Chriſt* to be the Sonne of God. They erred in Chriſtian Religion, for that they addicted themſelves wholly to the obſervation of the whole law. *Epiphanius* hæreſ.29.
121.								

Anno Domini	The raign of the Emperors.	The Fathers of the Church.	The Councels	The Biſhops of Jeruſalem.	The Biſhops of Antioch.	The Biſhops of Rome.	The Biſhops of Alexandria.	The Hereticks.
	21. years, and then died, being above 60. years old. *Euſeb.* lib. 4. cap. 3, 6, 9, 10. and in Chron.	from the Apoſtles unto his time. *Euſeb.* lib. 4. cap. 8. There is a counterfeit volume of five books under his name, the tranſlator whereof they ſay S^t *Ambroſe* was, nay it is liker that *Ambroſe* himſelf was the author. *Ægeſippus* ſaith of himſelf, that he came to *Rome* in the time of *Anicetus*, and continued there unto the time of *Eleutherius*. Anno Domini 197. *Euſeb.* lib. 4. cap. 11.						*Cayni* were hereticks which honoured *Cayn*, and took him for their father: they highly eſteemed of *Eſau*, *Chore*, *Datham*, *Abyram*, with the *Sodomites*. They called *Iudas* the traitor their coſin, honoring him for betraying of Chriſt, affirming that he foreſaw how great a benefit it would become unto mankind. They read a certain goſpel, written (as they ſaid) by *Iudas*: they reviled the law, and denied the reſurrection. *Epiphan.* hæreſ. 38. *Auguſt.* de hæreſ.
130.		*Juſtinus Martyr* lived under *Adrian*. He wrote an Apologie unto *Adrian* and to *Antoninus Pius* Emperors. He wrote alſo againſt *Marcion* which lived at that time. He was martyred under *Verus* the Emperor *Euſeb.* l. 4. cap. 8, 11, 12 16. but as *Epiphan.* hæreſ. 46. writeth, it was under *Adrian*.				*Teleſphorus* ſucceeded *Xyſtus* in the See of *Rome*, An. Dom 130. where he continued eleven years. *Euſeb.* lib. 4. cap. 5, 10.	*Eumenes* was Bi. of *Alexandria* after *Iuſtus*, and continued there 13. years. *Euſeb.* lib. 4. cap. 5, 11	*Marcion* of *Pontus* increaſed the doctrine of *Cerdon*, he lived in the time of *Juſtinus Martyr*, which wrote a book againſt him. He met *Polycarpus*, and asked of him, Knoweſt thou us? *Polycarpus* anſwered, I know thee for the firſt begotten of Satan. *Euſeb.* lib. 4 cap. 11, 14. He ſaid, the ſoul only ſhould be ſaved, and not the body. He thought that *Cain* with the *Sodomites* and *Ægyptians*, &c. were ſaved when Chriſt went down to hell. *Ireneus* lib. 1 cap. 29. *Epiphanius* (hæreſ. 42.) writes of him, that he was a Biſhops ſon, who when he had defloured a virgin, was by his own father excommunicated the Church, and afterwards he fled to *Rome*: being there, becauſe they admitted him not into the Church, he began to preach deteſtable doctrine: that there were three beginnings, good, juſt and evil: that the New Teſtament was contrary to the Old. He denied the reſurrection of the body.
	Anno 18. Adriani.							*Barchochebas* a Captain of the *Jews*, alluding unto his name, affirmed that he was the light, or a ſtarre come down from heaven to comfort the *Jews*. He led them to rebellion, ſo that (as *Dion Caſſo* in *Adriano* writeth) there were ſlain of them above fifty thouſand. *Euſeb.* lib. 4. cap. 6.
140.	*Antoninus Pius* ſucceeded *Adrianus* in the empire. He wrote unto the cõmons of *Aſia* in the behalf of the chriſtians. He raigned 22 years and odde moneths.	*Meliton* Bi. of *Sardis* flouriſhed about this time: he dedicated an Apologie unto the Emperor *Verus* in the behalf of the Chriſtians. He wrote many notable tracts. *Euſeb.* eccl hiſt. lib. 4. cap. 13 15.		From the paſſion of our Saviour unto the eighteenth year of the Emperor *Adrian*, there were fifteen Biſhops in the Church of *Jeruſalem*, all Jews. In the which year, after the utter overthrow, the ſiege and conquering of the city, under the ſaid *Ælius Adrianus*, *Jeruſalem* was called *Ælia*, after his name, and began to be inhabited of ſtrange nations. *Euſeb.* lib. 4. cap. 5, 6.				Gerdon gat him from *Syria* to *Rome* when *Hyginus* was Biſhop there,
141.		*Philippus* B. of *Gortina* was famous, and wrote againſt *Marcion* the heretick. *Euſeb.* lib. 4. cap. 24.		*Marcus* of the Gẽtiles the firſt B. of *Ieruſalem*. *Euſeb.* lib. 4. c. 6. lib. 5. c. 11. *Caſſianus*.		*Hyginus* was Bi. of *Rome* after *Teleſphorus*, in the firſt year of *Antoninus Pius*. An. Dom. 141. where he continued four	*Marcus* was Bi. of *Alexandria* after *Eumenes*. He governed the Church ten years. *Euſe.* li. 4 cap. 11.	

Anno Domini	The raign of the Emperors.	The Fathers of the Church.	The Councels.	The Biſhops of Jeruſalem.	The Biſhops of Antioch.	The Biſhops of Rome.	The Biſhops of Alexandria.	The Hereticks.
				Publius.		year. *Euſeb.* lib. 4. cap. 10, 11. *Pius* was Biſhop of *Rome* after *Hyginus*. Anno Dom. 144. and continued 15. years. *Euſeb.* lib. 4. cap. 11.		and taught that God, preached of the law & Prophets, was not the father of our Lord Jeſus Chriſt. Moreover he ſaid that *Chriſt* was known, the father of *Chriſt* unknown. He denied the reſurrection, and the Old Teſtament. *Euſeb.* lib. 4. c. 10, 11. *Epiph.* hæreſ. 41.
144.				*Maximus.*			*Celadion* was Bi. of *Alexandria* after *Marcus*, and continued 14. years. *Euſ.* lib. 4. cap. 11, 19.	*Valentinus* was openly known at *Rome* in the time of *Hyginus*, he lived under *Pius*, & continued unto *Anicetus*. *Euſeb.* li. 4. cap. 10, 11. *Irenæus* confuted this hereſie at large. *Epiphanius* ſaith that *Valentinus* thought *Chriſt* to have brought a body down from heaven, and to have paſſed through the virgin *Mary* as water through a conduit. hæreſ. 31.
163.	*Marcus Antoninus Verus* was choſen Emperor after *Pius*. He perſecuted the Church of God, and raigned 19 years. *Euſeb.* lib. 4 cap. 14, 15 li. 5. cap. 9.	*Modeſtus.* wrote againſt *Marcion*. *Euſeb.* lib. 4. cap 24. *Apollinarius* wrote unto *Verus* the Emperor, and againſt the hereſie of *Montanus*, which then began to bud in *Phrygia*. *Euſeb.* lib. 4. cap. 20. lib. 5. cap. 14, 15. *Dionyſius* B. of *Corinth*, *Pinytus* B. of *Creta* were famous about this time. *Euſeb.* lib. 4. cap. 20. *Muſanus* then flouriſhed, and wrote againſt the *Encratites* which then newly ſprang; the author of which hereſie was *Tatianus*. *Euſeb.* lib. 4. cap. 26. *Germanicus* martyred and torn in pieces of wilde beaſts. *Metrodorus* and *Pionius* were burned for her faith. *Euſeb.* lib. 4. cap. 15.	There was a Synod at *Ancyra* in *Galatia* gathered together of the faithfull, where the figments of *Montanus* were confuted by *Apollinarius*. *Euſeb.* lib. 5. cap. 14.	*Julianus* continued unto the 10. year of *Antoninus Pius*. *Epiphan.* hæreſ. 66. *Caius* whom *Epiphanius* (hæreſ. 66.) doth call *Gratianus.* *Symachus.* *Caius* the 2. continued unto the 8. year of *Verus*. *Epiphan.* hæreſ. 66. *Julianus* 2.	*Theophilus* was Biſhop of *Antioch* after *Cornelius*. He wrote of elementall inſtitutions and dedicated them unto *Autolycus*. Alſo againſt the hereſie of *Hermogenes* and *Marcion*. *Euſeb.* lib. 4. cap. 19, 23. about the 8. year of *Marcus Antoninus.*			
167.						*Soteri* was B. of *Rome* after *Anicetus*, Anno Dom. 167. and continued eight years. *Euſeb* lib. 4. cap. 19. lib. 5. in proem.	*Agrippas* was B. of *Alexandria* about the eight year of *Verus*, where he governed 12. years. *Euſeb.* lib. 4. cap. 19. lib. 5. c. 9.	*Montanus*, whereof the *Montaniſts* are called, taught in *Phrygia*: hereof is it that the hereſie is called *Phrygian*. *Epiphanius* ſaith it began about the 19. year of *Antoninus Pius* which ſucceeded *Adrian*. This *Montanus* was taken in *Phrygia* for the holy Ghoſt; *Priſcilla* & *Maximilla* his women for propheteſſes. He forbad marriage, and commanded abſtinence from certain meats as unlawful. In the end *Montanus* and *Maximilla* hanged themſelves. *Euſeb.* lib. 5. cap. 13, 14, 15, 16, 17 The *Montaniſts* (otherwiſe called *Cataphrygians*) pricked a boy with bodkins, drew bloud out of his body, ſoaked therein the bread, and made a ſacrament thereof: if the boy died, he was counted a martyr; if otherwiſe, a great prieſt. *Epiphan.* hæreſ. 48. *Auguſt.* lib. de hæreſ. *Secundiani* of *Secundus*, together with *Epiphanes* & *Iſidorus* taught the like with *Valentinus*: in life they were beaſtly; all women among them were common: they denied the reſurrection of the fleſh. *Epiph.* hæreſ. 32. *Ptolomæus* of whom *Ptolomaï* are called, taught the heretical opinions of the *Gnoſtici* & of *Valentinus*, adding thereunto of his own certain heatheniſh doctrin out of *Homer*: he wrote unto *Flora* a woman of his faith, & endevored to pervert her. *Epip.* hær. 33.

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		Carpus, *Papylus*, and *Agathonica* a woman were martyred, alſo *Ptolomæus* and *Lucius*. *Euſeb.* lib. 4. cap. 14,15,16.		Capito.				*Marcus* of whom *Marceſii*, *Colorbaſus* of whom *Colorbaſii*, and *Heracleon* after whom the hereticks are called *Heracleonites*, ſacrificed with witchcraft, to amaze their auditory they pronounced Hebrew words: they ſaid unto the women, open your mouths and prophecie through the power which cometh from us. Many women came to the Church, and under colour of prophecie confeſſed that they were abuſed of them. *Marcus* ran away with another mans wife: they pour oil and water upon the head of the departed, hoping ſo to redeem them: they ſaid that the life and generation of man conſiſted in ſeven ſtarres: that Chriſt ſuffered not in deed, but was ſo thought: and that there was no reſurrection of the fleſh. *Epiphan.* hæreſ. 34,35,36. *Irenæus Aug.* lib. de hæreſ.
		Bardeſanes of *Meſopotamia* wrote in the *Syrian* tongue againſt *Marcion*. *Euſeb.* lib. 4. cap. 8.		*Maximus* continued unto the 16. year of *Verus*. *Epiphan.* hæreſ. 66.	*Maximinus* was Biſhop of *Antioch* after *Theophilus*. *Euſeb.* lib. 4. cap. 23.	*Eleutherius* was B. of *Rome* after *Soter* in the 17. year of *Verus* the Emperor, *Anno Domini* 178. where he continued thirteen years. *Euſeb.* lib. 5. in proem. and cap. 20. This *Eleutherius* ſent Preachers into *Brittain*, ſo that *Lucius* the King and his people received the faith. *Flor.* Hiſt. *Funs. Beda.*		*Alcibiades* refrained the uſe of Gods creatures. He is reformed by *Attalus* the Martyr. *Euſeb.* lib. 5. cap. 3.
	Anno 17. of *Verus* the Emperor.	*Vegetius Epagathus* martyred. *Sanctus* a Deacon beheaded. *Maturus* beheaded. *Attalus* fried to death. *Blandina* a woman after ſundry torments beheaded. *Biblis* a woman pitiouſly handled. *Pothinus* Biſhop of *Lions* dieth in priſon. *Alexander* torn in pieces of wilde beaſts. *Ponticus* of 15. years old martyred. *Euſeb.* lib. 5. cap. 1.	The Brethren in *France* aſſemble together, and lay down their cenſure touching the opinions of *Montanus* writing unto *Eleutherius* B of *Rome*, that he would maintain the peace of the Church againſt ſuch hereticks. *Euſeb.* lib. 5. cap. 3.						*Archontici* were hereticks in *Paleſtina*, which referred the creation of all things unto many powers. They ſaid that the Sabbath was the God of the Jews; and that the devil was the ſon of the Sabbath. *Epiphan.* hæreſ. 40. *Aug.* lib. de hæreſ.
179.				*Antoninus.*				*Irenæus* was a Chiliaſt. *Euſeb.* lib. 3. cap 35.
		Irenæus was Biſhop of *Lions* in *France* after the martyrdome of *Pothinus*, in his youth he ſaw *Polycarpus* the Diſciple of S. *John*. He was at *Rome* with *Eleutherius*, he endeavoured to conſute *Blaſtus* and *Florinus* the Schiſma-	There were held in *Aſia* ſundry Synods, in the which *Montanus* was excommunicated and his hereſie condemned. *Euſeb.* li. 5. cap. 14.			Touching the purity of the Church of *Rome*, *Egeſippus* reporting of himſelf ſaith thus: When I came to *Rome*, I ſtayed there untill that *Anicetus* was choſen Biſhop, whoſe Deacon was *Eleutherius*, whom *Soter* ſucceeded, and after him *Eleutherius*. In all their ſucceſſions and in every one of their cities, it is no otherwiſe than the law and the Prophets and the Lord himſelf preached. *Euſ.* lib. 4. cap. 21. *Irenæus* alſo having laid down thoſe 12. aforeſaid Biſhops of *Rome*, concludeth thus: now *Eleutherius* was the twelfth Biſhop from the Apoſtles, after the ſame order, the ſame doctrine and tradition of the Apoſtles truly taught in the Church at this day continued unto our time. *Euſ.* lib. 5. cap. 6.		*Severus* an Encratite, of whom *Severiani*, maintained the opinions of *Tatianus*, adding thereunto of his own, reviling *Paul*, rejecting his Epiſtles, and denying the Acts of the Apoſtles. He ſaid that a woman was of the devil, and that man from the girdle upwards was of God, and beneath of the devil. *Epiphan.* hæreſ. 45. *Euſeb.* lib. 4. cap. 27.
				Valens.				
				Dolychianus continued unto the time of *Comodus*. *Epiphan.* hæreſ. 66.				

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182.	*Comodus* ſucceeded *Antoninus Verus* in the Empire: he raigned 13 years, and was ſmothered to death, or as *Eutrop.* writeth, poyſoned *Euſeb.* lib. 5. ca. 9. 24. & in chro.	tikes, and to appeaſe the ſchiſme raiſed at *Rome*, he ſharply reprehended *Victor* Bi. of *Rome*, for excommunicating the Churches of *Aſia*. *Euſ.* lib. 5. cap. 4, 5, 18, 23.					*Julianus* was Biſhop of *Alexandria* after *Agrippus* in the firſt year of *Comodus*, where he continued ten years. *Euſeb.* lib. 5. cap. 9, 20.	*Apelles* was a Marcionite, he ſaid that prophecies were of a contrary ſpirit: he was guided by one *Philumena* a woman. He thought it was not for men to reaſon of religion, but every one to continue as he beleeved. *Euſ.* lib. 5. cap. 12.
	Anno 10. *Comodi.*	*Pantenus Moderator* of the School of *Alexandria* in the time of *Julianus* Biſh. there, was the maſter of *Clemens Alexandrinus*. He went about preaching as farre as *India*. *Euſeb* lib. 5. cap. 9, 10.						*Pontinus*, *Baſilicus*, *Lycus*, *Symerus*, were Marcionites, whom *Rhodon* confuted. *Euſ.* l. 5. c. 12.
193.		*Rhodon* an Aſian, the diſciple of *Tatianus* wrote againſt the hereſie of *Marcion*, he diſputed with *Apelles* face to face. *Euſ.* l. 5 ca. 12.						*Pepuziani* were hereticks which came out of the village *Pepuza*, their abiding was in *Galatia* and *Cappadocia*; they were called *Quintiliani* and *Priſciliani*, becauſe that Chriſt in the form of a woman lay with *Quintilla* a maid (or as ſome ſay *Priſcilla*) and revealed unto her divine myſteries. Women are Prieſts among them: their ſacrifice is alike with the Montaniſts above. *Epiphan.* hæreſ. 49.
		Miltiades wrote againſt the Phrygian hereſie of *Montanus*. *Euſ.* l. 5. ca. 15.						*Artotyrita* were hereticks which offered bread and cheeſe in the Sacrament. *Epiph.* hæreſ. 49. *Aug.*
		Apollonius a Phrygian wrote againſt the Montaniſts. *Euſeb.* lib. 5. cap. 16.						*Alogi* were hereticks which denied Chriſt to be the Word. They condemned the Goſpel after *John*: they ſaid that *Cerinthus* the hereticke wrote the Revelation. *Epiphanius* hæreſ. 51. *Auguſt.*
		Thraceus a Martyr. ib.						*Adamites* were hereticks which deviſed them a Church after an hot-houſe to keep them from cold, for the ſpace of an hour or ſervice time: they were all naked men and women: the Virgins preached unto the reſt. Their Church they called Paradiſe, and themſelves *Adam* and *Eve*. *Epiphan.* hæreſ. 52.
			Serapion held a Synod at *Antioch*, where together with many other Biſhops he condemned the Montaniſts. *Euſeb.* lib. 5. cap. 17.	*Narciſſus* of him are many things written. Firſt, that he turned water into oyl for the lamps of the Church. He was accuſed of a hainous crime, and although he was innocent, yet leſt he his Church, & fled away into the wilderneſs, where he continued a long time. In the mean while his accuſers were wonderfully plagued from above, to the example of all perjured perſons. *Euſe.* lib. 5. cap. 11. lib. 6. cap. 7, 8.	*Serapion* ſucceeded *Maximinus* in the See of *Antioch*; he remembred the works of *Apollinarius* againſt *Montanus*, whom he alſo together with many other Biſhop condemned. *Euſeb.* lib. 5. cap. 17, 20. about the tenth year of *Comodus*.	*Victor* was B. of *Rome* after *Eleutherius* in the tenth year of *Comodus* the Empe. ror, Anno *Dom.* 193. where he continued ten years. *Euſeb.* lib. 5. cap. 20, 25.		*Theodotus* a Montaniſt through ſorcery took his flight towards heaven; but down he fell and died miſerably. *Euſeb.* lib. 5. cap. 14.
			There was a Synod held at *Rome* in the time of *Victor* touching the time of the celebration of the feaſt of after, where he excommunicated all the Eaſtern Churches, for which cauſe he was reprehended of divers, but ſharply of *Irenaus*. *Euſ.* lib. 5. cap. 21, 22, 23.					*Florinus* and *Blaſtus* fell from the Church, and taught at *Rome* that God was the Authour of evil, whom *Irenæus* confuted. *Euſeb.* lib. 5. cap. 13, 18.

194.

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		Apollonius a Chriſtian Philoſopher at *Rome* exhibited an Apology unto the Roman Senate. Afterwards he was beheaded under *Comodus*. *Euſ.* lib. 5. cap. 19.	At *Ceſarea* in *Paleſtina* there was a Synod held touching the feaſt of Eaſter: where *Theophilus* Bi. of *Ceſarea*, and *Narciſſus* Bi. of *Jeruſalem* were preſent, and the chief Paſtors. *Euſeb.* lib. 5. cap. 21, 24.					*Theodotus* a Tanner denied the Divinity of Chriſt: he was the firſt author of the hereſie of *Artemon*, for which cauſe *Victor* Biſhop of *Rome* excommunicated him. *Euſeb.* lib. 5. cap. 25.
194.	*Pertinax* was Emperor after *Comodus*, as *Euſeb.* writeth, ſix moneths. lib. 5. cap. 24. *Eutrop.* lib. 8. ſaith it was but 3. moneths. *Jul. Capit.* ſaith, he lived 60. years, 7 moneths, and 16. dayes. He raigned two moneths and 25. dayes.	*Theophilus* B. of *Ceſarea* in *Paleſtina*.	In *Pontus* there was a Synod touching the aforeſaid feaſt of Eaſter: where *Palmas* was chief. *Euſeb.* lib. 5. cap. 21.					*Artemon* took Chriſt but for a bare and a naked man. He lived in the time of *Victor* and *Zephyrinus* B. of *Rome*. He was the diſciple of *Theodotus* the Tanner, and had to his companions *Aſclepiodotus* and *Natalius*, which repented himſelf, and fell at the feet of *Zephyrinus* B. of *Rome* for abſolution. *Euſeb.* lib. 5. cap. 25.
		Banchyllus B. of *Corinth* in *Hellada*.						
194.	*Didius Julianus*, whom *Eutrop.* calleth *Salvius Julianus*, raigned after *Pertinax* (as *Ælian Spartian* writeth) two moneths. *Eutrop.* ſaith 7. moneths. Belike his time was ſhort, for *Euſebius* maketh no mention of him.	*Polycrates* B. of *Epheſus* flouriſhed about this time. *Euſeb.* lib. 5. ca. 20.	In *France* there was a Synod touching the feaſt of Eaſter: where *Irenæus* was chief. *Euſeb.* lib. 5. cap. 21.	*Dios* was Biſhop of *Jeruſalem* after the departure of *Narciſſus*. *Euſeb.* lib. 6. cap. 9. unto the raign of *Severus*. *Epiphan.* hæreſ. 66.				*Marcianus* the heretick maintained a ſelf-opinion out of the Goſpel after *Peter*. Whom *Serapion* Biſhop of *Antioch* confuted. *Euſeb.* lib. 6. cap. 11.
		Clemens called *Alexandrinus*, becauſe he was of *Alexandria*, was the Diſciple of *Pantenus*, and the Maſter of *Origen*. He moderated after *Pantenus* the ſchool of *Alexandria*. He flouriſhed chiefly in the time of *Severus*, and his ſon *Antoninus*. *Euſeb.* l. 6. cap. 5, 12, 13. *Hierom.* catalog.	In *Oſtroëna* there was a Synod touching the feaſt of Eaſter, where *Banchyllus* Biſhop of *Corinth* was chief. *Euſeb.* lib. 5. cap. 11.					*Noetus* denied that there were three perſons, ſaying, all three were one. He called himſelf *Moſes*, and ſaid that *Aaron* was his brother. He ſaid the Father, the Son and the holy Ghoſt ſuffered in the fleſh. *Epiphan.* hæreſ. 57.
		Heraclytus wrote upon the Epiſtles of *Paul*.						
195.	*Severus* was Emperor after *D. Jul.* He began to perſecute the Church of God the 10th year of his raign. He was Emperor 18. years, and died at *York* in *England*. *Euſ.* lib. 5. cap. 24. lib. 6. cap. 1, 2, 7. and in *Chronic.*	*Maximus* wrote of the author of evil, and againſt *Artemon*. *Candidus* wrote of the ſix dayes works. *Appion* wrote of the ſame argument. *Arabianus* wrote ſundry good volumes. All flouriſhed the ſame time. *Euſeb.* lib. 5. cap. 24.	At *Epheſus* many of the Biſhops of *Aſia* met, touching the celebration of the feaſt of Eaſter: where *Polycrates* B. of *Epheſus* was chief. *Euſeb.* lib. 5. cap. 22.					*Tertullian* was a Montaniſt. *Hierom.* catalog.
		Tertullian a prieſt of *Carthage* in *Africk*, flouriſhed in the time of *Severus*, and his ſon *Antoninus*, at length through	In the aforeſaid ſix Synods held *Ann. Dom.* 195. the Biſh. of *Rome* had no more authority, than the other Biſhops. He in his City, and they in theirs were chief. And whenas he went about			*Zephyrinus* was Biſhop of *Rome* after *Victor*, *An. Dom.* 202. and continued there 18. years. *Euſ.* lib 5. cap. 25. lib. 6. cap. 20.		*Melchiſedechiani* were hereticks which honoured *Melchiſedech*, and ſaid that he was greater than Chriſt, and that he was no man. *Epiphan.* hæreſ. 55.
202.								*Proclus* a captain of the Cataphrygian hereſie, was confuted by *Gaius* a Roman in the time of *Zephyrinus* Biſhop of *Rome*. *Euſeb.* lib. 2. cap. 25. lib. 6. cap. 20.

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		emulation between him and the Roman Clergie, he fell into the opinion of *Montanus*. *Hier.* catalog.	to challenge authority over the Eaſtern Churches, *Irenæus* B. of *Lions* in *France*, reprehended him ſharply for it. *Euſeb* lib. 5. ca. 23.					
205.	Anno 10. *Severi.*	*Jude* a famous writer wrote upon the 70. weeks of *Daniel*, ending the 10. year of *Severus*. *Euſeb.* lib. 6. cap. 5.		*Garmamon* was Biſhop of *Jeruſalem* after *Dios*. *Euſeb.* lib. 6. cap. 9.				
		Leonides the father of *Origen* was beheaded the tenth year of *Severus*, leaving *Origen* very young, of 17. years old. *Euſe.* lib. 6. cap. 1, 2.						
213.	*Antoninus Caracalla* was Emperor after *Severus*, he raigned 7. years & 6. moneths. *Euſeb.* lib. 6. c. 7, 20.	*Origen* being a child, exhorted his father in priſon to perſevere conſtant. Being of the age of 18. he catechized in the ſchool of *Alexandria*, as he taught, ſo he lived, and as he lived, ſo he taught. For to embrace chaſtity, he gelded himſelf. He was made Miniſter at *Cæſarea*. He came to *Rome* in the time of *Zephyrius*, he preached many Sermons, he confuted many hereticks, he travelled many countries. In the end he fell from the faith, yet he repented him, & died under *Gallus* and *Voluſianus*, being 69. years old. *Euſeb.* lib. 6. cap. 2, &c lib. 7. cap. 1.	There was a Synod held at *Boſtra*, where *Origen* confuted *Beryllus*. *Euſeb.* l. 6. c. 32.	*Gordius* was Biſhop of *Jeruſalem* after *Germamon*. *Euſ.* lib. 6. cap. 9. untill the raign of *Antoninus*. *Epiph.* hær. 66	*Aſclepiades* was Biſhop of *Antioch* after *Serapion*. *Euſe.* lib. 6. c. 11. about the firſt year of *Antoninus Caracalla*.			*Ambroſe*, not he that was Biſhop of *Millain*, was of the hereſie of *Valentinus*, whom *Origen* converted. *Euſeb.* lib. 6. cap. 17. *Epipha.* hæreſ. 64. ſaith he was partly a Marcioniſt, and partly a Sabellian.
220.	*Macrinus* ſucceeded *Caracalla*, and died in the firſt year of his raign. *Euſ.* lib. 6. c. 20.	*Affricanus* a famous writer flouriſhed about this time. *Euſeb.* lib. 1. cap. 8. lib. 6. cap. 30.	*Origen* was ſent for to *Arabia*, where the *Arabians* were condemned which denied the immortality of the ſoul. *Euſeb.* lib. 6. cap. 36.		*Philetus* was Biſhop of *Antioch* after *Aſclepiades*. *Euſeb.* lib. 6. c. 20. about the firſt year of *Macrinus*.			*Beryllus* Biſhop of *Boſtra* in *Arabia*, denied Chriſt to be the ſecond perſon in the Trinity before he was made man. *Origen* confuted him. *Euſeb* lib. 6. cap. 32.
		Plutarchus was martyred. *Heraclides*, *Heron*, *Serenus*, beheaded, *Serenus* burned, together with a woman out of the ſchool of *Origen*. *Euſ.* l. 6. c. 3.						The Arabians taught that the ſoul died with the body, and roſe again at the generall reſurrection. *Origen* converted them. *Euſeb.* lib. 6. cap 36.
								Helceſaitæ (called of *Epiphanius Sampſai*, the firſt author of them was *Elxais* a falſe Prophet) they rejected part of the old Teſtament. They denied the Apoſtle. They counted it a thing indifferent in caſe of neceſſity to deny with the mouth, ſo that thou believe with the heart. *Origen* confuted them. *Euſeb.* l. 6. c. 37.
								Celſus the Philoſopher an hereticke was confuted by *Origen* in eight books.
								Valeſii were hereticks, which had their original of one *Valens* that lived in *Bacathis*, a countrey of *Philadelphia*: their manner was to geld themſelves, and as many ſtrangers as lodged among them: they abuſed the ſaying in the Goſpel: If thy member offend thee, cut it off, &c. *Epipha.* hæreſ. 58.

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		Potamiæna a virgin, together with *Marcella* her mother burned. *Baſilides* beheaded, *Euſeb.* l. 6. c. 4.		*Narciſſus* cometh home again, and is intreated after *Gordius* to take his former room, and becauſe he was an hundred and ſixteen years old, they joyned with him *Alexander*, who afore was B. of *Cappadocia*. *Euſeb.* l. 6. c. 7, 9, 10.		*Caliſtus* was B. of *Rome* after *Zephirynus*, in the firſt year of *Antoninus Heliogabalus*, *Anno Dom.* 221. and continued there five years. *Euſeb.* l. 6. c. 20.		
221.	*Antoninus Heliogabalus* reigned after *Macrinus* the ſpace of four years, and he died, *Euſeb.* l. 6. c. 20.	*Gregorius*, *Neocaſarienſis*, and *Athenodorus* heard *Origen* in *Caſarea* the ſpace of five years. Although they were both young men, yet were they choſen Biſhops in *Pontus*, *Euſeb.* l. 6. c. 29. *Socr.* l. 4 c. 22.		*Alexander*, who afore was B. of *Jeruſalem*, together with *Narciſſus*, now after his death is there Biſh alone, and died in the perſecution under *Decius*. *Euſeb.* l. 6. c. 38. He governed the Church alone, in the reign of *Alexander* the Emperor. *Epiph haref.* 66.		*Urbanus* was B. of *Rome* in the firſt year of *Alexander*, *An. Dom.* 226. and governed the Church eight years. *Euſeb.* l. 6. c. 20, 21.		
					Zebinus was Biſhop of *Antioch* after *Philetus*, *Euſeb.* l. 6 c. 21. about the 7 year of *Alexander*.	*Pontianus* was Biſh. of *Rome* after *Urbanus*, *An. Dom.* 235. and continued there ſix years. *Euſeb.* l. 6. c. 21, 27.	*Heraclas* was firſt *Origens* Uſher in the ſchool of *Alexandria*, afterwards B of that See about the 11 year of the Emperor *Alexander*: where he continued ſixteen years. *Euſeb.* l. 6. c. 14, 25, 34	*Nepos* a Biſhop of *Ægypt* was a *Chiliaſt*, and wrote thereof a book, the which *Dionyſius* Biſhop of *Alexandria* confuted after his death. *Euſ.* l. 7. c. 22.
224.	*Alexander* was Emperor after *Heliogabalus*, and reigned thirteen years, *Euſeb.* l. 6. c. 20, 27.							
237.	*Maximinus* was Emperor after *Alexander*. He perſecuted the Church of God and reigned three years.					*Anterus* after *Pontianus* was Biſh. of *Rome* the ſpace of one moneth, *Euſeb.* l. 6. c. 27, 28.		
					Babylas was B. of *Antioch*, after *Zebinus*, and died in priſon in the perſecution under *Decius*, *Euſeb.* l. 6. c. 28, 38.			
240.	*Gordianus* was created Emperor after *Maximinus*: he reigned ſix years. *Euſeb.* l. 6. c. 27, 33.		There was a Synod held at *Rome* in the time of *Fabianus*, where he together with ſixty other Biſh. removed the ſchiſm of *Novatus*, *Sabel.* *Pantal.*			*Fabianus* was B. of *Rome* after *Anterus*, *An Dom.* 241. being a countrey Miniſter, he was miraculouſly choſen in the Church, by reaſon that a Dove lighted upon his head. He ſuffered martyrdome under *Decius*. *Euſeb.* l. 6. c. 38.		
246.	*Philip* was crowned Emperor after *Gordianus*, he was the firſt Chriſtian Emperor, and reigned ſeven years, *Euſeb.* l. 6. c. 33, 38.						*Dionyſius* the diſciple of *Origen*, was B. of *Alexandria* after *Heraclas* the third year of *Philip* the Emperor. He reporteth the peri he ſtood in, and the perſecution he ſuffered under *Decius*. He wrote of the martyrs at *Alexandria*	*Coracion* a *Chiliaſt*, was in open diſputation confuted by *Dionyſius* Biſhop of *Alexandria*. Euſ. l. 7. c. 23.

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254.	*Decius* was Emperor after *Philip*, he perſecuted the Church of God, and reigned not full two years, *Euſeb.* l. 2. c. 38. l. 7. c. 1.	*Cyprian* B. of *Carthage* flouriſhed about this time. He erred in the re-baptizing of hereticks, and ſuffered martyrdom under *Valerianus* and *Galienus*. Euſ. l. 7. c. 3. *Hierom* Catalog. *Metras* and *Quinta* a woman were ſtoned to death. *Apollonia* a virgin, *Julianus*, *Cremon*, *Macar*, *Epimachus*, *Alexander*, and four women burned. *Serapion* had his neck broken. *Amonarion* a virgin, *Mercuria* and *Dionyſia* beheaded, *Heron*, *Ater*, and *Iſidorus* burned. *Nemeſion* a Martyr, *Dioſcorus*, *Ammon*, *Zenon*, *Ptolomæus*, *Ingenuus*, *Theophilus*, Confeſſors. *Iſchyrion* beaten to death with a cudgel. *Cheremon* B. of *Nilus* fled into the with deſart his wife. *Euſeb.* l. 6. c. 40, 41.	There was a Synod held at *Rome* in the time of *Cornelius*, where *Novatus* the hereticke was condemned. *Euſ.* l. 6. c. 42. Another Synod was held at *Antioch*, where *Elenus* B. of *Tarſis*, *Firmilianus* B. of *Cappadocia*, *Theoctiſtus* B. of *Paleſtina*, and *Dionyſius* B. of *Alexandria*, were preſent to the condemnation of *Novatus*, *Euſ.* l. 6. c. 45. There was a Synod held at *Carthage*, which erred about the re-baptizing of hereticks, in the which *Cyprian* was chief. *Euſeb.* l. 7. c. 3. Another at *Iconium* and *Synadis*, for receiving of hereticks after repentance. *Euſeb.* l. 7. c. 6.		*Fabius* was Biſh. of *Antioch*, after *Babylas* in the time of *Decius*, *Euſeb.* l. 6. c. 38.	*Cornelius* was Biſh. of *Rome* in the time of *Decius*, he condemned and excommunicated *Novatus* the heretick, and continued Biſhop three years, *Euſeb.* l. 6. c. 38. l. 7. c. 2.	unto *Fabius* B. of *Antioch*: he wrote unto the heretick *Novatus*, unto *Hermammon*, *Steven* and *Xiſtus* Biſhops of *Rome*, unto *Philemon* Miniſter of *Rome*: afterwards unto *Dionyſius* B. of *Rome*. He was perſecuted under *Valerianus* the Emperor: He confuted the book of *Nepos* the *Chiliaſt*, and confounded in open diſputation *Coracion* his diſciple. He was Biſhop of *Alexandria* 17 years, and died the 12 year of *Galienus*, Euſ. l. 6. c. 28, 34, 39 40, 44, 45. l. 7. c. 1, 2, 4, 5, 6, 7, 10, 12, 23, 27.	*Novatus* a Prieſt of *Rome* fell from his order, and called his ſect *Catharous*, that is, Puritans. He would not admit unto the Church ſuch as fell after repentance. He was condemned by ſundry notable men, and in ſundry Councels, *Euſeb.* l. 6. c. 42. He abhorred ſecond marriage, *Epiph.* hæreſ. 59.
						Lucius was B. of *Rome* after *Cornelius*, and governed the Church not full eight months, *Euſeb.* l. 7. c. 2.		*Cyprian* did erre in re-baptizing of hereticks, *Euſ.* l. 7. c. 3.
								A whole Councel held at *Carthage*, in the time of *Cyprian* did erre, *Euſ.* l. 7. c. 3.
								Angelici were hereticks which worſhipped Angels, *Aug.* l. *de hæreſ.*
								Apoſtolici were hereticks in *Piſidia*, which arrogantly ſo termed themſelves, becauſe they allowed not the company of married men, and ſuch as had proper poſſeſſions: for the Catholick Church hath (ſaith *Auguſtine*) many ſuch religious and Clergy-men, *Aug.* lib. de hæreſ. *Epiph.* hæreſ. 61.
255.	*Gallus* was Emperor after *Decius*, and reigned not full two years *Euſeb.* l. 7. c. 1, 9. *Æmilianus* was Emperor three moneths after *Gallus* *Eutrop.*							

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256.	*Valerianus* together with *Galienus* his ſon, was created Emperor: he perſecuted the Church of God. Not long after his ſon *Galienus* ruled alone, and reſtored peace unto the Chriſtians. He continued Emperor fifteen years, *Euſeb.* l. 7. c. 9, 12, 28.	*Priſcus*, *Malchus*, *Alexander* and a woman were torn in pieces of wild beaſts, *Euſeb.* l. 7. c. 11. *Marinus* beheaded. *Euſeb.* l. 7. c. 14. *Aſtyrius* a Senator of *Rome* was a great favourer of the Chriſtians, *l.* 7. *c.* 15, 16. *Agapius* B. of *Caſarea* in *Paleſtina*, *Pierus* a Miniſter of *Alexandria*, *Meletius* Biſh. of *Pontus* flouriſhed at one time, *Euſ.* lib. 7. cap. 5. *Malchion* in open diſputation confuted *Samoſatenus* the heretick at *Antioch*, Euſeb. *l.* 7. *c.* 18.	There was a Synod held at *Antioch* about the 12 year of *Galienus*, where *Samoſatenus* was condemned. *Euſeb.* l. 7. c. 26, 27.	*Hymenæus* was Biſhop of *Jeruſalem* after *Mezabanes* in the time of *Valerianus*, Euſeb. *l.* 7. *c.* 13. and continued untill the reign of *Aurelianus*, Epiph. *hæreſ.* 66.	*Demetrianus* was B. of *Antioch* after *Fabius*, in the time of *Valerianus*, Euſeb. *l.* 7. *c.* 13.	*Steven* was B. of *Rome* after *Lucius*, Anno *Dom.* 256. He reprehended *Cyprian* B. of *Carthage*, for re-baptizing of hereticks, and governed the Church two years, *Euſeb.* l. 7. c. 2, 3, 4. *Xyſtus* the ſecond of that name, was B. of *Rome* after *Steven*, where he continued eleven years, *Euſ.* l. 7. c. 4, 26. *Dionyſius* was B. of *Rome* after *Xyſtus*, *An. Dom.* 265. and continued nine years, *Euſ.* l. 7. c. 26, 29.	*Maximinus* was Biſh. of *Alexandria*, in the 12 year of *Galienus* and continued eighteen years. *Euſ.* l. 7. c. 10, 27 31.	*Sabellius* of whom the Sabellians have their appellation, ſaith *Auſtine*, was the diſciple of *Noetus*, & taught the like doctrine with *Noetus*, that the three perſons in the Trinity were one; but ſaith *Epiphanius*, they differed in that *Sabellius* ſaid not the Father to have ſuffered. The hereſie of *Sabellius* began at *Pentapolis* in *Ptolemais*, & was impugned by *Dionyſius* B. of *Alexandria*, in the time of *Xyſtus* B. of *Rome*, Euſ. *l.* 7 *c.* 5. He deni'd that there was a Trinity, *Epiph.* hæreſ. 62 *Aug.* l. de hæreſ. *Paulus Samoſatenus* B. of *Antioch* denied the Divinity of the Son of God, *Euſ.* l. 7. c. 26. *Origeniani* were hereticks, called after one *Origen*, (not he that was the great clerk of *Alexandria*,) they condemned marriage, yet lived they beaſtly, their manner was to have among them religious women like Nuns, whom they defiled, yet uſed means to keep them from ſwelling. *Epi.* hæreſ. 63.
271.					*Paulus Samoſatenus* the heretick ſucceeded *Demetrianus*. He was excommunicated and deprived by the ſecond Synod held at *Antioch* in the time of *Valerianus*, Euſ. *l.* 7. *c.* 20, 29.			
	Claudius was Emperor after *Valerianus* two years, *Euſeb.* l. 7. c. 28.		A ſecond Synod was held at *Antioch* under *Aurelianus*, where *Samoſatenus* the heretick was condemned and deprived the Church, *Euſeb.* l. 7. c. 28, 29.		*Domnus* the ſon of *Demetrianus*, was by the ſecond Synod held at *Antioch* appointed to ſucceed *Samoſatenus* in the See of *Antioch*, Euſ. *l.* 7. *c.* 29.			
273.	*Quintilius* was Emperor after *Claudius* 17 days, *Eutrop.* l. 9. *Aurelianus* was Emperor after *Quintilius*. In the beginning of his reign he was well affected towards Chriſtian Religion, ſo that the heretick *Samoſatenus* was through his help baniſhed the Church, but in the end he perſecuted the Church of God, and when as he			*Zambdas* B. of *Jeruſalem*, Euſ. l. 7. c. 31.		*Felix* was Biſh. of *Rome* after *Dionyſius*, and continued five years, *Euſeb.* l. 7. c. 29, 31.		

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	went about to ſubſcribe unto an edict againſt the Chriſtians, the cramp took him, ſo that he was not able to hold pen in hand. He reigned ſix years. *Euſeb.* l. 7. c. 28, 29.							*Origeniani* again were hereticks, which ſo called themſelves of *Origen Adamantius* the great clerk of *Alexandria* they taught, as *Epiphan.* ſaith, (*haref.* 64.) that there was no reſurrection, that *Chriſt* was a creature, that the holy Ghoſt alike: That the ſouls were firſt in heaven, and came down into the bodies, as it were into priſon: That in the end the devils ſhould be ſaved. *Epiphanius*, as I read in *Socrates* (Eccl. hiſt. l. 6. c. 11.) was become the enemy of *Origen*, through the ſpite and malice of *Theophilus* B. of *Alexandria*. The devil bare *Origen* a diſpleaſure, he procured hereticks to father upon him leud opinions. He complaineth himſelf in a certain Epiſtle, how that hereticks corrupted his works. *Pamphilus Martyr* the great friend and familier of *Euſebius*, wrote an Apology in his behalf. *Euſebius* (l. 6. c. 3, 18, 20, 26.) reporteth of the famous men that favoured *Origen*. *Socrates* (Eccleſ. hiſt. *l. 6. c.* 12.) writeth in his commendation. *Athanaſius* gave of him a notable teſtimony. *Chryſoſtome* would in no wiſe be brought to condemn either *Origen* or his Works. *Socrat.* l. 6. c. 11, 12, 13.
From Chriſt unto the end of Aurelianus *the Emperor, when* Manes *the hereticke lived, there are* 276 *years.* Epiph. *haref.* 66.	*Tacitus* was Emperor ſix months. *Eutro.* l. 9. *Euſ.* chron. *Florinus* was Emperor 80 dayes, *Eutrop.* l. 9. *Euſ.* chron.	*Anatolius* B. of *Laodicea* flouriſhed under *Probus* and *Carus*. *Jerom* cata.			*Timeus* was B. of *Antioch* after *Domnus*. *Euſ.* l. 7. c. 31			
279.	*Probus* was Emperor ſix years, *Euſ.* l. 7. c. 29.	The infinite number of martyrs, which ſuffered in the perſecution under *Diocletian* are to be ſeen throughout the 8. book of *Euſebius* eccleſiaſtical hiſtory.	There was a Councel of 300 Biſhops called together at *Sinneſſa*, where *Marcellinus* B. of *Rome* was condemned for denying *Chriſt*, and ſacrificing to idols, *tom.* 1. *concil.*	*Hermon* B. of *Jeruſalem*, and the laſt before the perſecution under *Diocletian*. *Euſeb.* l. 7. c. 31. The See of *Jeruſalem* was alwayes honoured, and the ſucceſſion continued unto the days of *Euſebius* himſelf, *Euſeb.* l. 7. c. 18.		*Eutychianus* was Biſhop of *Rome* ſcarce 10 moneths, *Euſeb.* l. 7. c. 11.	*Theonas* was B. of *Alexandria* after *Maximinus*, and continued eleven years, *Euſeb.* lib. 7. ca. 31.	
285.	*Carus* was Emperor ſcarce 3 years. *Euſ.* l. 7. c. 29.				*Cyrillus* B. of *Antioch*, Euſ. l. 7. c. 31	*Gaius* was B. of *Rome*, An. Do. 283. 15 years. *Euſeb.* l. 7. c. 31.		
287.	*Diocletian* was Emperor, and perſecuted the Church of God. In the 19 year of his reign he began to overthrow the Churches, burn the Bibles, perſecute the Chriſtians. When he had reigned together with *Maximinianus*, who perſecuted with him 20 years, he depoſed himſelf voluntarily, and lived a private life. From that time unto his end he pined and waſted away with diſeaſes. But *Maximinianus* hanged himſelf. *Euſeb.* l. 7. c. 29. l. 8. c. 2, 3, 14, 19. *Soc.* l. 1. c. 2.					*Marcellinus* was Biſhop of *Rome* about the 10 year of *Diocletian*, *An. Dom.* 295. *Euſ.* l. 7. c. 31. He denied *Chriſt*, offered ſacrifice unto idols in the perſecution under *Diocletian*, and was condemned of 300 Biſhops, 30 Prieſts. Afterwards he repented him, and was martyred under *Diocletian*. Tom. 1. Concil.		
307.		*Arnobius* flouriſhed in the time of *Diocletian*. *Jerom.* catalog.			*Dorotheus* B. of *Antioch*.			
					Tyrranus B. of *Antioch*, Euſ. l. 7. c. 31			*Buddas* otherwiſe called *Terebinthus*, was a little before *Manes* the hereticke: he taught about *Babylon*, that he himſelf was born of a virgin, that he was bred and brought up in the mountains. He wrote four books, One of *Myſteries*. 2. intituled, *The Goſpel*. 3. *Theſaurus*: The 4. *A Summary*, Through witchcraft he took his

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310.	*Conſtantius* and *Maximinus* ruled the Empire after the depoſition of *Diocletian*. *Conſtantius* dieth at *York* in *England*, when he had ruled ſixteen years, *Anno Dom.* 310. Euſeb. l. 8. c. 14. *& in* Chron. *Conſtantinus Magnus* the ſon of *Conſtantius*, born in Britain, was there proclaimed Emperor after the deceaſe of his father. He maketh *Licinius* who married his ſiſter his fellow Emperor. At the ſame time *Maxentius* played the tyrant at *Rome*, and *Maximinus* in the Eaſt He ſaw in the air the ſign of the Croſs: he fully perſwaded himſelf to fight againſt the tirants, and in the behalf of Chriſtian Religion.	*Lactantius* the diſciple of *Arnobius* flouriſhed in the time of *Diocletian*: in his old age he was the maſter of *Criſpus* the ſon of *Conſtantinus*. Hier. *Pamphilus* martyr ſuffered under *Maximus*. Hieron.	A Councel was held at *Ancyra* in *Galatia* in the time of *Vitalis*, where ſuch as ſacrificed were received with certain conditions, and the Deacons that cannot contain ſuffered to marry. *Tom.* 1. *Concil.*			About this time *Licinia* an holy maid of *Rome* dying, made *Marcellus* Biſh. of that See her heir and executor, gave him all her great ſubſtance. From that time forth (ſaith *Polydor*, l. 1. *de invent.* cap. *ult.*) the B. of *Rome* were greatly inriched.	*Peter* was B. of *Alexandria*, about the 7 year of *Diocletian*, where he continued twelve years. He was beheaded, and crowned a martyr in the perſecution under *Diocletian*, Euſeb. *l.* 7. c. 31. *Socr.* l. 1. c. 3.	flight into the air to offer ſacrifice, but the Devil threw him down and broke his neck, ſo that he dyed miſerably, *Socrat.* lib. 1. cap. 17.
311. Suidas ſaith, *that from Chriſt unto* Conſtantius Magnus *there are* 318 *years: the which is true after* Euſebius *computation, if we take the time after the overthrow of the tyrants, when he ruled alone.*		*Antony* the *Monk* flouriſhed in the days of *Conſtantine*: he wrote ſeven Epiſtles, the which are at this day to be ſeen: he lived 105 years. *Hierom* catalo. *Socr.* l. 1. c. 17. *Ammon* a *Monk*, yet married, *Didymus*, *Arſenius*, *Pior*, *Iſidorus*, *Pambo*, *Petyrus*, *Macarius*, *Evagrius*, were famous about that time, *Soc.* l. 4. c. 18. *Oſius* Biſh. of *Corduba* in *Spain*, a grave father was ſent by *Conſtantine* to reconcile *Alexander* and *Arius*: he was at the Councel of *Nice*. The Arians in the Councel	There was a Councel held at *Neocaſarea*, where among other things it was decreed, That none ſhould be made Prieſt before he were 30 years old. *Tom.* 1. *Con.* A Councel was called by *Conſtantine* at *Rome*, in the time of *Miltiades*, to reform the variance between *Cacilianus* Biſh. of *Carthage* and his colleagues, *Euſeb.* l. 10. c. 4 *Conſtantine* called a Councel at *Orleance*, to remove the diſſention riſen between Biſhops, *Euſeb.* l. 10. c. 5. *Alexander* B. of *Alexandria*, called there a Councel of many Biſhops,	*Macarius* was B. of *Jeruſalem* after *Hermon*, he was the means with *Helena*, that the croſs of *Chriſt* was found there: he was at the Councel of *Nice*. *Conſtantine* the great wrote unto him ſundry Epiſtles, *Socrat.* l. 1. c. 6, 9.	*Vitalis* was B. of *Antioch* after *Tyranus*.	About this time *Licinia* an holy maid of *Rome* dying, made *Marcellus* Biſh. of that See her heir and executor, gave him all her great ſubſtance. From that time forth (ſaith *Polydor*, l. 1. *de invent.* cap. *ult.*) the B. of *Rome* were greatly inriched. *Marcellus* was Biſhop of *Rome* after *Marcellinus* a very ſhort while. Some take him for the former, and ſo it may be, for *Euſebius* made no mention of him. Yet in *Damaſ. Pont.* I find that he governed five years. *Euſebius* a *Grecian* was Biſh. of *Rome* after *Marcellus* one year and ſeven moneths, *Euſeb. Chron. Tom.* 1. *Concil.* *Miltiades* was Biſhop of *Rome* after *Euſebius*, in the time of *Conſtantine* the great, *An. Dom.* 312. and continued ſix years, *Euſeb.* Chron. *Eccleſ. hiſt.* l. 10. c. 5. *Silveſter* was B. of *Rome* after *Miltiades*, *An. Dom.* 314. and continued 20 years, *Euſeb.* Chron. When *Conſtantine* offered him a golden ſcepter, he refuſed it, as a thing not fit for the prieſtly function, *Sabel.*	*Achillas* was B. of *Alexandria* after *Peter*, Soc. l. 1. c. 3. *Alexander* was B. of *Alexandria* after *Achillas*. By preaching of the Trinity ſomewhat curiouſly, he gave occaſion to *Arius*, one of his Clergy to fall from the faith, *Socr.* l. 1. c. 3. He was at the Councel of *Nice*.	*Manes* the heretick whereof the *Manichees* have their appellation, had his original in *Perſia*, (as *Epiphan.* hæreſ. 66. writeth,) about the fourth year of *Aurelianus*: he called himſelf *Chriſt*, and the Comforter: he choſe unto himſelf twelve Apoſtles: he ſaid that *Chriſt* was not truly born, but phantaſtically, *Euſeb.* lib. 7. cap. 30. *Socrat.* lib. 1. cap. 17. ſaith of him, that at the firſt he was called *Gabrius*, afterwards changing his name, he went into *Perſia*, found the books of *Buddas*, and publiſhed them in his own name. He taught that there were many gods: that the Sun was to be worſhipped: that there was fatall deſtiny: that the ſouls went from one body into another. The King of *Perſia* his ſonne fell ſick, *Manes* thorow ſorcery took upon him to cure him, and killed him. The King cauſed him to be clapt in priſon, but he brake priſon, and fled into *Meſopotamia*, was there taken and flayed alive, his skin filled with chaffe, and hanged at the Gates of the City. *Hierax* taught in *Ægypt*, That there was no reſurrection: he abhorred marriage: he ſaid, the children that died before the years of diſcretion were damned: he thought that *Melchiſedech* was the holy Ghoſt, *Epiphan.* hæreſ. 67. *Meletius* Biſh. of ſome City in *Ægypt*, ſacrificed to the idols in time of the perſecution under *Diocletian*, and was

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330.	He foyled *Maxentius* upon the river *Tiberis*. *Licinius* overcame *Maximinus*, they joyntly publiſhed edicts in the behalf of the Chriſtians In the end *Licinius* rebelled againſt him, *Conſtantinus* overcame him, ruled alone, reſtored peace unto the whole world, gave money unto the Church, delivered the Biſh. from paying tax or tribute: he wrote unto *Alexander* B. of *Alexandria*, & to *Arius* the heretick, exhorting them to unity. When he was 65 years old, he died, after he had reigned 31 years. *Euſ.* l. 8. c. 14, 15, 16. l. 9. c. 9, 10 l. 10. c. 5, 5, 7, 8, 9. *Soc.* l. 1. c. 2, 4, 26. He deſerred his baptiſme unto his laſt end, purpoſing	of *Sirmium* ſcourged his bare ſides, becauſe he would not ſubſcribe unto their heretical opinions, *Soc.* l. 1. c. 4, 8, 9. l. 2 c. 26. *Paphnutius* B. of the upper *Thebais*, had one of his eyes pulled out in the time of perſecution. *Conſtantine* was wont to kiſs the empty place, he was preſent at the Councel of *Nice*, and turned the whole aſſembly from ſeparating married prieſts from their wives. *Soc.* l. 1. c. 5, 8. *Spiridion* a man of great fame in thoſe dayes, was at the Councel of *Nice*, though he were a B. yet kept he ſheep in the fields. *Athanaſius* being a young man, was at the Councel of *Nice*. Look more of him in the column of the Biſhops of *Alexandria*. *Euſebius Pamphilus* B. of *Ceſarea* in *Paleſtina* wrote the Eccleſiaſtical hiſtory from the birth of *Chriſt* unto the reign of *Conſtantine* the great. He was at the Councel of *Nice*, wrote the *Nicene Creed*, ſent it to *Ceſarea*, condemn'd *Arius* with his own	where he condemned *Arius*, and accurſed his hereſie, writing unto the Biſhops thorowout Chriſtendome what opinions he held, *Soc.* l. 1. c. 3. A general Councel was called at *Nice* in *Bithynia* of 318 B. by *Conſtantius Magnus*, as *Nicephorus* ſaith, the 20 year of *Conſtantine*, *An. Dom.* 328. Some ſay 326, ſome other 324, in the time of *Silveſter* Biſhop of *Rome*, where they condemned *Arius*, debated the controverſie of *Eaſter*, laid down the form of faith, commonly called the *Nicene Creed*, ratified the clauſe of *One ſubſtance*, and wrote unto the Church of *Alexandria*, that they had depoſed *Arius*. Socr. *l.* 1. c. 5, 6. There was at *Rome* in the time of *Silveſter*, a Councel of 277 Biſh. which ratified the *Nicene Councel*, and condemned *Arius*, *Photinus*, and *Sabellius*, Tom. 1. Conc. In the time of *Conſtantine*, ſaith *Marianus Scotus*, *Helen* his mother writeth unto him, that he ſhould renounce *Chriſt*, and become		*Philogonus* was B. of *Antioch* after *Vitalis*, and died a martyr, *Nicep.* *Euſtathius* was B. of *Antioch* after *Philogonus*. He was at the Councel of *Nice*. But he fell into the hereſie of *Sabellinus*, and was depoſed in a Councel held at *Antioch*. *Euſebius Pamphilus* confuted him. After his depoſition the See was void the ſpace of 8 years, *Soc.* l. 1. c. 6, 9, 18	*Marcus* was B. of *Rome* after *Silveſter*, and continued eight moneths. *Hierom.*	*Athanaſius* was B. of *Alexandria* after *Alexander*, and the breaking up of the *Nicene Councel*. Being a Heathen boy, he played the part of a Chriſtian Biſhop in a certain play, which prognoſticated, that he would prove a notable man being Deacon, he went to the Councel of *Nice*, and diſputed againſt the Arians. *Socrat.* l. 1. c. 1, 11. Being Biſhop, the Arians falſly accuſed him of bribery and treaſon, that he ſent of his clergy into *Mareotes*, which beat the altar with their feet, overthrew the Lords Table, brake the holy cup, and bur-	depoſed by *Peter* Biſhop of *Alexandria*. He railed at *Peter* after his death: he reviled *Achillas*, laſt of all, he fell to backbiting of *Alexander*, and to take part with the Arians: the true Church was called the Catholick Church, but he called his Church, the Church of Martyrs. The Councel of *Nice* condemned him, and took from him all authority that belonged to a Biſhop: and thereupon the *Meletians* were divided from the Church. *Socrat.* lib. 1. cap. 3, 6. *Epiphan.* hæreſ. 68. *Arius* born in *Lybia*, yet a Prieſt of *Alexandria*, hearing *Alexander* the Biſhop intreating curiouſly of the Trinity, thought verily that he maintained the opinion of *Sabellius*, ſet himſelf againſt the Biſhop, and ſaid, That the Sonne of God had a beginning of eſſence, that there was a time when he was not; He ſaid, That God was not alwayes a Father: That the Sonne was not from everlaſting, but had his beginning of nothing. Being called before the Emperor, he would ſubſcribe unto the *Nicene Councel*, and ſwear too. His deceit was to carry in his boſome his hereticall opinion, written in a piece of paper; and when he came to the book, he would ſwear that he thought as he had written, meaning in his boſome. His end was lamentable, for coming from the Emperor after the oath he had taken with great pomp thorow the ſtreet of *Conſtantinople*, he was taken with a ſudden fear, and withall he felt a laſk, immediately he asked of them where fully

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336.	fully to have it in *Jordan*, where *Chriſt* was baptized. It was *Euſebius* B. of *Nicomedia*, as *Euſebius*, *Jerom*, and *Socrates* do write, that baptized him, notwithſtanding all the travel that Cardinal *Pool* took to prove the contrary. The donation that is fathered upon him, is but a meer fable, in the judgment of the beſt writers.	hand, yet was he thought to be an Arian: and to clear him of the ſuſpition, *Socrates* wrote an apology in his behalf, which is to be ſeen in his hiſtory. *Conſtantine* had him in great reverence. Becauſe of his familiarity with *Pamphilus* the martyr, he was called *Euſebius Pamphilus*. He wrote many notable books, and died in the time of *Conſtantine* the younger. *Socrat.* lib. 1. cap. 1, 5, 18. lib. 2. cap. 3, 17. *Jerom* Catalog. *Frumentius* was made Biſhop by *Athanaſius*, and ſent to convert the *Indians*. Socrates *lib.* 1. *cap.* 15. *Euſebius Emiſenus* a godly Biſhop, was a great Clerk, and a profound Philoſopher in the dayes of *Conſtantine*. Socrat. *lib.* 1. *cap.* 18. *lib.* 2. *cap.* 2. *Alexander* Biſhop of *Conſtantinople* a godly father, ſet himſelf againſt *Arius*: he truſted not to the quirks of Logick, but to the power of *Chriſt*: he locked himſelf in the *Church*, and praied thus unto God: I beſeech thee (O Lord) if the opinion of *Arius* be true, that I my ſelf may never ſee the end of this diſputation; but if the faith which	a *Jew*. To try the truth, *Helen* brought with her an hundred twenty *Jews*: and *Conſtantine* brought *Silveſter* Biſhop of *Rome*, with twenty four other Biſhops: they diſputed of *Chriſt*: in the end, the *Jews* were overthrown. *Tom.* 1. *Concil.* *Silveſter* called at *Rome* 284. Biſhops, in the preſence of *Conſtantine* and *Helen* his mother, where they laid down Canons for the government of the Clergy. *Tom.* 1. *Concil.* A Councel held at *Antioch*, depoſed *Euſtathius* B. of *Antioch*, for maintaining the hereſie of *Sabellius*. *Socrat.* l. 1. c. 18. A Councel held at *Eliberis* in *Spain*, in the time of *Conſtantine*, decreed that the uſurer ſhould be excommunicated: that tapers ſhould not burn in the day time in Churchyards: that women ſhould not frequent Vigils: that images ſhould be baniſhed the Church: that nothing ſhould be painted on the wall to be worſhipped: that every one ſhould communicate thrice in the year. *Tom.* 1. *Concil.* The firſt Councel of *Arelate* decreed with o	*Maximus* was B. of *Jeruſalem* after *Macarius*: he deteſted the Arians and refuſed to come to the Councel of *Antioch*, leſt he ſhould condemn the *Nicene* Creed. In the end, the Arians depoſed him. *Socr.* l. 2. c. 9, 30.		*Julius* was Biſhop of *Rome*, after *Mark*, *An. Do.* 336. where he continued 16 years. *Jerom* Chron. *Socrat.* lib. 2. cap. 5, 27. ſaith, it was 15 years.	ned the Bible: they accuſed him of murther and magick. And to anſwer unto thoſe crimes, he was conſtrained to come to the Councel, held at *Tyrus*, where he was depoſed. *Socrat.* l. 1. c. 20. They accuſed him at *Conſtantinople* before the Emperor, that he ſhould ſay he would ſtay the carriage of corn from *Alexandria* to *Conſtantinople*: for the which *Conſtantius Magnus* baniſhed him into *Treure* a City of *France*, l. 1. c. 23. *Conſtantine* the younger called him home from exile, li. 2. ca. 2. The Councel of *Antioch* charged him that he took the biſhoprick after his exile, without the warrant of a Councel: they depoſed him, and choſe *Eu*	there was any houſe of office, thither he went and voided his guts: as many as went by, were wont to point at the place with the finger, and ſay, In yonder jakes died *Arius* the hereticke. *Socrat.* l. 1. c. 34, 25. *Epiph.* hæreſ. 68, 69. *Aceſius* a *Novatian* Biſhop was of *Conſtantine* called to the Councel of *Nice*, to render an account of his opinion. *Socrat.* l. 1. c. 7. *Marcellus* B. of *Ancyra* in *Galatia*, taught the hereſie of *Paulus Samoſatenus*, that *Chriſt* was but bare man: the Biſhops in the Councel of *Conſtantinople* depoſed him, and *Euſebius Pamphilus* confuted him in three books. *Socrat.* l. 1. c. 24. *&c.* *Audius* was a ſchiſmatick, a man of a hot ſpirit: he rebuked the Clergy-men to their faces, for their diſordered life; and being counſelled to deal modeſtly, nay, chaſtiſed, he devided himſelf from the Church, and fell to raiſing of private Conventicles. He kept *Eaſter* with the *Jews*. Epiphan. *hæreſ.* 70. *Euſebius* of *Nicomedia*, not only in *Arius* time, but alſo after his death, maintained the hereſie of *Arius*, together with *Macedonius* Biſhop of *Conſtantinople*, *Theognius* B. of *Nice*, *Mark* B. of *Chalcedon*, *Theodorus* B. of *Heraclea*, *Urſacius Valens*, &c. *Socrat.* l. 2. c. 2, 9, 15.

Conſtantius

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		hold be true, that *Arius* may receive due puniſhment for his blaſphemous opinion: which indeed fell out, as it is to be ſeen in *Arius* end. *Alexander* was 118 years old, when he died. *Socr.* l. 1. c. 25. l. 2. c. 4.	ther things, that *Eaſter* ſhould be kept at one certain time. *Tom.* 1. *Concil.* A Councel of Arian Biſhops met at *Tyrus*, and depoſed *Athanaſius*, but *Conſtantine* removed them to conſecrate the Temple lately built at *Jeruſalem*, and called them afterwards to *Conſtantinople* in his preſence to determine *Athanaſius* cauſes, *Soc.* l. 1. c. 20, 22 There was a Councel held at *Caſarea* in *Cappadocia*, where *Eulalius* B. of that See condemned his own ſon *Euſtathius* B. of *Sebaſtia* in *Armenia* for many crimes. *Socr.* l. 2. c. 33. The Councel of *Gangra* condemned the heretical opinions of *Euſtathius*, allowing the marriage of Prieſts, *Socrat.* l. 2. c. 33. *Tom.* 1. *Concil.* A Councel held at *Carthage* decreed there ſhould be no rebaptizing, That Clergymen ſhould not meddle with temporal affairs. *Tom.* 1. *Concil.* *Julius* held a Provincial Synod at *Rome*, where he condemned *Arius*, & ratified the *Nicene Creed*. *Tom.* 1. *Concil.*		*Eutalius* an Arian, was B. of *Antioch* after *Euſtathius*. Nicephor.		*ſebius Emiſenus*: when he refuſed it, they choſe *Gregorius* an Arian, who was brought thither with armed ſouldiers: ſo that *Athanaſius* fled away to ſave his life. Afterwards they diſliked him, and placed *Gregorius* in his room, who had a miſerable end, *lib.* 2. *cap.* 5, 6, 7, 8, 10. *l.* 3. c. 2. He went to *Julius* B. of *Rome*, and came to enjoy his Biſhoprick by virtue of his letters, *l.* 2. c. 11. Again, the Arians accuſed him to the Emperor, that he had taken the corn which the Emperor gave to the poor, and ſold it to his own uſe: ſo that he was fain the ſecond time to flie unto *Julius* B. of *Rome*, where he continued one year and ſix months, until the councel of *Sardice* where he was reſtored to his Biſhoprick, *lib.* 2. c. 13, 16. But *Conſtantius* being an Arian, ba-	*Euſtathius* Biſhop of *Sebaſtia* in *Armenia* went in ſuch attire as was not decent for a Prieſt. He forbade marriage: made laws of faſting: he parted married couples aſunder: he cauſed ſuch as refrained the Churches to raiſe Conventicles at home: he took ſervants from their Maſters, under colour of religion: he commanded his followers to wear the Philoſophers habit: he cauſed the women to be ſhaven: he forbad the accuſtomed faſting dayes, and commanded they ſhould faſt on the Sunday. He deteſted the prayers of married men: he abhorred the offering and communion of the married prieſts, not remembring that his own father was a Prieſt and Biſhop of *Caſarea* in *Cappadocia*. He was firſt condemned of his own father, in a Councel held at *Caſarea*, afterwards by the Councel of *Gangra*: laſt of all at *Conſtantinople*. Socr. *l.* 2. c. 33.
340.	*Conſtantius* the younger being made *Caſar* the 10 year of his fathers reign: *Conſtantius* being made *Caſar* the 20 year of his fathers reign, and *Conſtans* being made Emperor the 30 year of his fathers reign, ſucceeded their father after his deceaſe, and divided the Empire among them. *Conſtantinus* enjoyed it but a little while: for he was ſlain by the ſoul-	*Rheticus* a learned Writer flouriſhed in *France* about this time. *Jero.* Catal. *Juvencus* a prieſt of *Spain*, who wrought the four Evangeliſts in heroyical verſe, flouriſhed about this time. *Jerom.* catalog.			*Euphronius* an Arian was B. of *Antioch* after *Eulalius*. Soc. l. 1. c. 18.			

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	diers of his brother *Conſtans*, when he ſought to invade his brother *Conſtans* dominions. *Conſtans* not long after was ſlain by *Magnentius* the tyrant. Theſe two were godly Emperors, but *Conſtantius* was an Arian. In the end	*Maximus* B. of *Trevere* in *France* entertained honourably *Athanaſius* B. of *Alexandria* being exiled into *France*. *Hier.* chro	A Councel of Arian Biſhops met at *Antioch*, the firſt year after *Conſtantines* deceaſe, where they depoſed *Athanaſius*, and endeavoured to abrogate the Nicene Creed, *Socrat.* l. 2. c. 5, 6, 7. The Biſhops of the Eaſt called a Councel together, laid down their Creed with long expoſitions, and ſent it to the Weſt Churches by three Biſhops, *Socr.* l. 2. c. 15. A Councel held at *Colein* in *Germany* condemned *Euphrata* the Biſhop, for denying that *Chriſt* was God, *Tom.* 1. *Conc.* A generall Councel was ſummoned at *Sardis* by *Conſtantius* and *Conſtans* the Emperors, for the hearing of *Athanaſius* B. of *Alexandria*, and *Paulus* B. of *Conſtantinople*, whom the Arians had exiled. The Councel reſtored them, depoſed their accuſers, condemned the Arians, and confirmed the *Nicene* Creed, *Socrat.* l. 2. c. 16.	*Cyrillus* an Arian was choſen B. of *Jeruſalem*, after the depoſition of *Maximus*: he was depoſed for certain hainous crims, & would not come and purge himſelf. *Socrat.* l. 2. c. 30, 31, 32.		*Liberius* was B. of *Rome* after *Julius*, *An. Dom.* 351. and continued ſeventeen years: he was baniſhed by *Conſtantius* the Arian Emperor, yet reſtored again, *Socr.* l. 2. c. 27, 29. *Damaſc.* pontif. tom. 1. concil. *Hierom.* in chron. & cat. eccleſ. ſcript. in fortunatiano. *Ant.* chro. *part.* 22. *tit.* 9. c. 4. § 5. do ſay, that he yielded to the Arians, ſubſcribed unto their hereſie, and recovered his Biſhoprick again. *Anto* ſaith, he exhorted others to conſtancy but did not perſevere himſelf,	niſhed him again, ſo that *Conſtans* his brother threatned him with wars, and conſtrained him to do it. *Soc.* l. 2. c. 18. After the death of *Conſtans*, *Conſtantius* exiled him, *Socr.* l. 2. c. 21. After the death of *Conſtantius* he came to *Alexandria*, but he was fain to flie in the time of *Julian* Apoſtata, *l.* 3. *c.* 4, 12. He came home in the time of *Jovianus*, and fled away in the time of *Valens* the Arian: he was Biſhop ſix and fourty years, and died *Anno Dom.* 375. Socra. l. 4. c 12, 26.	*Macedonius* at the firſt being an Arian, and depoſed by *Acacius* ſect, could not quiet himſelf, but fell from the Arians into another hereſie. He denied the god-head of the holy Ghoſt, terming him the ſervant and the drudge of the Father, and of the Son. This opinion, they ſay, *Marathonius* Biſhop of *Nicomedia* taught before him. Theſe hereticks are called *Pneumatomachoi*, *Socrat.* l. 2. c. 25. *Epiph.* hæreſ. 73.
350.	*Conſtantius* died, being 45 years old. He reigned 38 years, 13 with his father *Conſtantine* the great, and 25 after his fathers death, *Socrat.* l. 1. c. 25, 26. l. 2. c. 3, 20, 27 *Hierom.* Chronic.	*Hilarius* B. of *Poitiers* in *France*, a great adverſary of the Arians, wrote ſundry notable books, whereof he delivered one into *Conſtantius* hand at *Conſtantinople*. He died in the time of *Valens* and *Valentinianus*. *Hier.* catal. *Socra.* l. 3. c. 8.		*Herenius.*	*Placitus* an Arian was B. of *Antioch*, Socra. *l.* 2. *c.* 5, 6, 7.			*Euphrata* B. of *Colein* denied that Chriſt was God: he was condemned in a Councel held at *Colein*. Tom. 1. concil.
				Heraclius.	*Stevenan* Arian ſucceeded *Placitus*, Socra. *l.* 2. *c.* 21.			*Aëtius* the maſter of *Eunomius* the heretick, was made Deacon by *Leontius* the Arian Biſh. of *Antioch*: yet ſaith *Epiphanius*, by *Georgius* the Arian B. of *Alexandria*. He was an Arian, yet fell he from them, becauſe they received *Arius* into the communion after his feigned recantation. He was counted a great Logician, and called an Atheiſt for reviling the ancient Fathers. He was excommunicated, yet would he ſeem of his own accord to leave the Church. He taught that the ſubſtance of the Father and of the Sonne were not like one the other, *Socrat.* l. 2. c. 28. l. 3. c. 8. The hereticks of this opinion were called *Anomoioi*, Epiphan. hæreſ. 76.
								Eunomius B. of *Cyzicum*, and the ſcribe of *Aëtius*, ſaid, that God had no more knowledge than man. He termed *Aëtius* the man of God, and re-baptized all that came to him in the name of the uncreated God, in the name of the Son crea.

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		Dydimus Alexandrinus a notable Clerk, was in his youth time troubled with ſore eys, and became blind. He left behind him many notable works. *Antony* the *Monk* came out of the deſart into *Alexandria*, and comforted him. *Soc.* l. 4. c. 20.	A Councel held at *Antioch* decreed, That ſuch as were preſent at Service, ſhould communicate, otherwiſe depart, *tom* 1. *concil.*		*Leontius* an Arian ſucceeded *Steven:* he gelded himſelf to avoid the ſuſpition of a woman whoſe company he kept. Wherefore he was by *Conſtantius* made Biſhop of *Antioch*, Soc. *l.* 2. c. 21.	*Felix* was Biſhop of *Rome* by the commandement of *Conſtantius*, and the procurement of the Arians one year, while *Liberius* was in exile. He was an Arian, as *Socrates* writeth, *l.* 2. c. 29. *Hierom* in *chron.* and *Ruff.* lib. 1. cap. 22. yet *Antoninus* ſaith he was a godly man.		ted, and in the name of the ſanctifying Spirit created of the created Son. *Socrat.* l. 4. c. 7. *Theodoret*, l. 2. c. 29. *Epiphan.* hæreſ. 76.
355.			A Councel held at *Sirmium* in the time of *Conſtantius*, condemned *Photinus* Biſhop of that See, which maintained the hereſie of *Sabellius* and *Paulus Samoſatenus*. This councel was of Arians: they ſcourged among them *Oſius* B. of *Cordub* in *Spain*, and made him ſubſcribe unto Arianiſm, *Socrat.* l. 2. c. 24, 26.	*Hilarius.*				*Photinus* B. of *Sirmium* maintained the hereſie of *Sabellius* and *P. Samoſatenus*, that *Chriſt* was not God before *Mary* bare him. He ſaid the word was at the beginning with the Father, but not the Son, *Socrat.* l. 2. c. 24. *Epiphan.* hæreſ. 71.
			A general Councel was ſummoned to meet at *Millan*, where the Eaſt and Weſt Churches brawled about *Athanaſius*, and diſſolved the Councel agreeing upon nothing. *Conſtantius* ſeeing the countries were far aſunder, commanded the Eaſt Churches to meet at *Nicomedia* in *Bythinia*, and the Weſt at *Ariminum* in *Italy*, *Socrat.* l. 2. c. 29.	*Cyrillus*, who was above depoſed, recovered his biſhoprick again, *Soc.* l. 2. c. 35.	*Eudoxius* B. of *Germanicia* in *Syria* crept thorow wiles into the Biſhoprick of *Antioch*, after the deceaſe of *Leontius:* but the Councel of godly Biſhops held at *Seleucia* depoſed him. Afterwards he got to be Biſhop of *Conſtantinople*, Soc. *l.* 2. c. 29, 32, 33.			*Aërius* an Arian hereticke condemned (ſaith *Auguſtine*) the prayer for the dead, which *Epiphanius* doth call the commemoration for the dead: He abhorred the preſcribed faſting dayes: He ſaid that a Biſhop was not better than a Prieſt, contemning therein the Canon of the Church, *Aug.* l. de hæreſ. *Epiphan.* hæreſ. 75.
			The Councel of *Ariminum* condemned the Arians, *Socrat.* lib. 2. cap. 29.					*Lucifer* B. of *Sardinia*, fell from the Church upon a ſtomack: he believed ſaith *Auguſtine*, that the ſoul came by transfuſion, to wit, by pouring out from the one into the other. Moreover they ſay, that the ſoul is of the fleſh, and the ſubſtance of the fleſh, *Socrat.* l. 3. c. 7. *Auguſt.* de hæreſ. *Theodor.* l. 3. c. 5.
363.			A Councel of Arian B. met at *Nice* in *Thracia*, where, in ſtead of *Nice* in *Bithynia*, they bleared the eyes of the godly with the ſound of the *Nicene* Creed, *Soc.* l. 2. c. 29.					*Audæus* the hereticke lived in *Cœloſyria* in the time of *Conſtantius*, as *Hierom* ſaith in *chron.* He thought that God had the ſhape of man, miſconſtruing the ſaying, Let us make man after our image, &c. Theodor. *l.* 4. c. 10. Theſe hereticks in the time of *Chryſoſtome* were called *Anthropomorphites.*
			A Councel was held at *Seleucia* in *Iſauria*, where the Arians were condemned, *Socrat.* l. 2. c. 31.					
346.			A Councel of fifty Arian Biſhops was called at *Conſtantinople*, where they condemned the *Nicene* Creed, *Euſtathius* B. of *Sebaſtia* in *Armenia*, and *Cyril* B. of *Jeruſalem*, Soc. *l.* 2. c. 32.		*Anianus* was by the Councel of *Seleucia* made B. of *Antioch* after they had depoſed *Eudoxius* the Arian: but the Arians exiled him immediately, *Socr.* l. 2. c. 32.			*Donatus* of whom the Donatiſts have their originall, was in the time of *Conſtantius*. There was another of the ſame

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					Meletius is choſen Biſhop of *Antioch* after *Eudoxius*, but *Conſtantius* depoſed him for maintaining the *Nicene* Creed againſt the Arians, *Soc.* l. 2. c. 34. *Euzoius* the Arian was by the Emperor made Biſhop of *Antioch* after the depoſition of *Meletius*. Socrat. l. 2. c. 34.			name immediately after he fell through contention from the Church at *Carthage*, and taught through *Africk*, that as many as came unto him were to be re-baptized: that the Sonne was inferiour to the Father, and the holy Ghoſt inferiour to the Son. *Hierom* Chron. *Auguſt.* lib. de hæreſ.
			A Councel of Arians met at *Antioch*, and confirmed the blaſphemy of *Arius*. They were called *Anomoioi*, and *Exeentioi*. Soc. l. 2.					*Apollinarius* the father and the ſonne of one name fell from the faith upon a ſtomack at *Laodicea* in *Syria*: they taught that Chriſt took a body, but no ſoul: again, ſeeing that was abſurd, they ſaid he had no reaſonable ſoul. *Socrat.* lib. 2. cap. 36. *Ruff.* lib. 1. cap. 20.
365.	*Julian* ſucceeded *Conſtantius* in the empire, he heard at *Conſtantinople* *Macedonius* the Eunuch, *Nicocles* the *Laconian*, and *Eceboli-us* the Sophiſt, *Conſtantius* fearing he would fall from Chriſtian Religion into heatheniſh idolatry, ſent him to *Nicomedia*, charging him not to tread in the ſchoole of *Libanius*, yet by ſtealth he reſorted unto him, and read his heatheniſh doctrine. When the Emperor ſuſpected his diſpoſition, *Julian* ſhaved himſelf, and became a Reader in a certain Church; yet after the Emperors death, and the obtaining of the Empire, he became an Apoſtata, he baniſhed the Chriſtians out of his Court, and entertained inſtead of them Philoſophers and conjurers. Not long after, (being the third year of his reign) he was ſlain in a battel which he gave the *Perſians*: an arrow	*Macedonius*, *Theodulus* and *Tatianus* were broiled todeath in the time of *Julian*. Socrat. l. 3. c. 13. *Theodorus* was ſoretormented *Socrat.* l. 3. c. 16. *Artemius* a noble man beheaded for the faith, *Theod.* l. 3. c. 18.	A Councell held at *Alexandria* by *Athanaſius* after his return from exile, in the time of *Julian*, where the *Arians*, *Apollinarians*, and *Macedonians*, were condemned, *Soc.* l. 3. c. 5. A Councell held at *Lampſacum* ſeven years after the Councel of *Seleucia*, where the Arians were condemned, *Socrat.* l. 4. c. 2, 4. A Councel of Biſhops in *Sicilia* condemned the Arians, *Socrat.* l. 4. c. 11. The *Meletians* aſſembled at *Antioch*, where they laid down the *Macedonian* opinion of the Son of God jump between the Arians and the true Chriſtians, where	*John* was B. of *Jeruſalem* after *Cyril.* Socrat. l. 2. c. 25	*Dorotheus*, *Paulinus* and *Evagrius* being godly men were choſen by the people, yet not ſuffered to continue. *Dorotheus* took poſſeſſion of the Biſhoprick the ſecond time, and continued there a good while. *Damaſ.* Socr. l. 4. c. 28.		*Dimerita* were hereticks of *Apollinarius* opinion, ſo called, becauſe they denied the third part, to wit, the reaſonable ſoul in *Chriſt*: ſome of them ſaid, that his body was co-eſſentiall with his divinity: ſome other of them denied he had any ſoul at all: ſome again of them ſaid, that he took no fleſh of the virgin, but that the word became fleſh. *Epiph.* hæreſ. 76, 77. *Maſſiliani* were idle Monks, whom the Devil had poſſeſſed, they ſaid that the body of *Chriſt* in the Sacrament did neither good, neither harm: they ſaid baptiſme was to no purpoſe. *Leontius* Biſhop of *Melitena* drave the theeves out of their dens, the wolves from among the ſheep, and ſet their monaſteries on fire. *Theodoret.* lib. 4. cap. 11. Theſe hereticks were called alſo *Euchita*, ſo called, becauſe of their continuall praying. It is a wonder (ſaith *Auguſtine*) to hear what a number of prayers they runne

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	was ſhot at him, which pierced him in the ribs, and gave him his deaths wound. Some ſay it was one of his own ſervants, ſome other, that it was a fugitive *Perſian*, ſome other ſay that it was a devil; ſome do write that he took the dart out of his ſide, threw it all bloudy into the air, and cried, *O Galilean*, (meaning *Chriſt*) thou haſt overcome. *Socrat.* l. 3. c. 1, 9, 10, 18. *Sozom.* l. 6. c. 2. *Theodor.* l. 3. c. 25.		they proved themſelves neutrans. *Hier. chro Socr.* l. 3 c. 8.					over (much like unto the late mumbling of prayers upon beades) where Chriſt ſaid, *Pray alwayes*; St. *Paul*, *Pray without intermiſſion*, which is devoutly to be taken for every day, they do it too much; and therefore (ſaith *Auguſtine*) to be numbred among heretikes. They ſay, when the ſoul is purged, that a ſow with her pigs is ſeen to come out of mans mouth, and that a viſible fire entreth in which burneth not.
367.	*Jovianus* a godly man, one that maintained the *Nicene* Creed, was Emperor after *Julian*. He reigned no longer than ſeven moneths, but he died, *Socrat.* l. 3. c. 19, 20, 22.		A Councel at *Laodicea*, *Anno Domini* 308. decreed, that the Laity ſhould not chuſe the Prieſt: that leſſons ſhould be read in the Church between certain Pſalms: that Service ſhould be morning and evening, that the Goſpel ſhould be read with other Scriptures on the Sunday: that *Lent* ſhould religiouſly be obſerved without marrying, & ſolemnizing the feaſts of martyrs: that Chriſtians ſhould not dance at bride-houſes: *&c. tom.* 1. *conc.*		*Meletius* came the ſecond time to be Biſhop of *Antioch*			These *Euchits* did think that it appertained not unto the Monks to get their living with the ſweat of their brows, but to live idly. *Epiphanius* ſaith, that when *Luppicianus* the Prætor executed ſome of them for their leudneſs, they called themſelves *Martyrianes*. Some of them thought that it was their duty to worſhip the Devil, leſt he ſhould hurt them, theſe were called *Sataniani*. If ye called any of them Chriſt, a Patriarch, a Prophet, or an Angel, he would anſwer, that he was ſo. They ſlept like ſwine, men and women, all in one heap, *Auguſt.* lib. *de hæreſ.* Epiph. *hæreſ.* 80. Theſe *Maſſilians* were condemned in the general Councel held at *Epheſus* in the time of *Theodoſius* junior. *Cyril.* l. *Apolog.*
368.	*Valentinianus*, one whom ſometime *Julian* baniſhed his Court, ſucceeded *Jovianus* in the Empire, he joyned with him his brother *Valens*: *Valentinianus* was a true Chriſtian, but *Valens* an Arian: the one perſecuted the Church, the other preſerved the Chriſtians.		A Councel of *Novatians* met at *Pazum*, and decreed contrary to the *Nicene* councel, that the feaſt of *Eaſter* ſhould be kept alike with the *Jews*. Socrat. l. 4. c. 23.	*Nepos*		*Damaſus* was Biſh. of *Rome*, *Anno Domini* 369. after *Liberius*, where he continued eighteen years. *Socrat.* lib 4. c. 17, 24. l. 6. c. 9. l. 7. c. 9. *Hierom.* Chron.		
378.	*Valentinianus* died *An. Dom.* 380. after he had lived four and fifty years, and reigned thirteen. *Valens* his brother reigned three years after him, and departed this life. *Socrat.* l. 4. c. 1, 26, 31.	*Baſilius* Biſhop of *Cæſarea* in *Cappadocia*, flouriſhed about this time. When *Valens* the Emperor ſent for him out of *Cæſarea* into *Antioch*, he behaved himſelf very ſtoutly in the defence of the truth *Socrat.* l. 4. c. 21. *Gregory Nazianzen* the maſter of S. *Hierom*, lived in the time of *Valens*, and died in the reign of *Theodoſius Magnus*. Socrat. l. 4. c. 21. *Hierom.* catal. eccleſ. ſcript. *Ambroſe* B. of *Millain* being Lieutenant of the Province, was choſen to govern the Church by the uniform conſent of the people, and confirmed by *Valentinianus*. *Hierom* ſuſpended his judgement of him, becauſe he lived in his time. *Socrat.* l. 4. c. 25.	A Councel of *Macedonians* met at *Antioch*, and condemned the *Nicene* Councel with the clauſe of *One ſubſtance*. Soc. l. 5. c. 4. A Councel of 90 Biſhops called at *Rome* by *Damaſus*, where *Arius*, *Eunomius*, *Macedonius*, *Photinius*, *Hebion* and their diſciples were condemned; where alſo the holy				*Peter* was B. of *Alexandria* after *Athanaſius*, *An. Dom.* 375. The *Arians* by authority from the Emperor clapt him in priſon, and choſe *Lucius* in his room: *Peter* got out of priſon, and fled unto *Damaſus* Biſhop of *Rome*, Socrat. l. 4. c. 16, 17.	

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			Ghoſt was ſaid to be of one ſubſtance with the Father and the Son. tom.1.conc.				*Lucius* an Arian over the Arians. *Socrat.* l. 4. c.16.	*Antidicomarianita* were hereticks which impugned the virginity of *Mary*, ſaying, that after the birth of Chriſt *Joſeph* did know her. *Aug.* l.de hæreſ. *Epiphan.* hæreſ.78.
			A Councel was called at *Illyrium* by *Valentinianus*, where the truth in the bleſſed Trinity was confeſſed. *Theod.* l.4. c.7,8,9.					*Collyridiani* were hereticks which worſhipped the Virgin *Mary*. *Epiphanius* in diſcourſing of this hereſie, inveyeth againſt Images and worſhipping of Saints and Angels. hæreſ.78,79.
		Fourſcore Prieſts were put in a ſhip and burned quick, by the commandment of *Valens* the Arian Emperor. *Socr.* l.4.c.13.	A Councel held at *Rome* by *Damaſus* and *Peter* B.of *Alexandria*, where the hereſie of *Apollinarius* was condemned. *Ruff.* l.2.c.2.					*Metangiſmonita* were hereticks which ſaid, that the Son was in the Father as a leſſer veſſel in a greater. *Aug.* l.de hæreſ.
		Ammonius a religious man cut off his ear and fled away, becauſe he would not be Biſhop. *Socr.* l.4.c.18.						*Marinus* the Arian thought that the Father was a Father when there was no Son. Such as were of this opinion were called *Pſathyrians*: the reaſon why is to be ſeen in *Socrat.* l.5, c.22.
		Evagrius a religious man fled away, becauſe he would not be Biſhop. *Soc.* l.4.c.18.	A Councel held at *Aquileia* condemned *Palladius* and *Secundianus* the Arians. tom.1. conc.	*Prayllius* *Theodoret.* l.5.c.38.			*Timothee* a godly man ſucceeded *Peter* in the Church of *Alexandria*. Socrat. *l.*5. c. 3,8.	*Euthycus* an Eunomian baptized not in the Trinity, but in the death of Chriſt. *Socrat.* l.5.c.2,3.
583.	*Gratianus* together with *Valentinianus* the younger ſucceeded *Valentinianus* and *Valens* in the Empire. *Gratianus* choſe *Theodoſius Magnus* a noble man of *Spain* to govern the Empire. These three ruling at one time were godly Emperors. *Gratianus* was ſlain by *Maximus* the *Britain*, when he had lived four and	*Jerom* the learned writer whoſe works are famous throughout the world, flouriſhed about this time. *Jerom.* catalog. *Ab. Tritem.* *Ruffinus* Prieſt of *Aquileia*, one that was at great variance with *Jerome*, wrote many notable volumes: he was a great tranſlatour of Greek writers. *Gennad.* catalog. *Auguſtine* Biſh. of *Hippo* in *Affrick*, wrote ſundry excellent books. *Gennadius* ſuſpecteth his opinion touching the reſurrection of untimely births. *Gennad.* catal.			*Flavianus* was choſen B.of *Antioch*, and continued to the time of *Arcadius*. Socr. l. 6.c.1. *Ruffin.* l.2. c.21.			*Selenciani* or *Hermiani* of one *Seleucus*, taught that the ſubſtance whereof the world was made, was not made of God, but was coeternal with God: that God maketh not the ſoul, but Angels of fire and ſpirit: that evil is ſometimes of God, and ſometimes of the thing it ſelf: that Chriſt ſitteth not in the fleſh at the right hand of the Father, but hath his ſeat in the Sun; that there was no viſible Paradiſe, that Baptiſm is not to be received by water: that there ſhall be no reſurrection, but the daily generation of children. *Aug.* l. de hæreſ.

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	twenty years, and reigned fifteen. *Valentinianus* was ſtifled to death. *Theodoſius* the Emperor who of all the other was moſt famous throughout the world, fell ſick and died when he had lived 60 years, and reigned	*Nectarius* a man of noble linage and profound learning, was choſen Biſhop of *Conſtantinople* by an hundred and fifty Biſhops. *Socrat.* l. 5. c. 8. This *Nectarius* baniſhed confeſſion, and the ſhriving Prieſt out of the Church, and ſo did other Biſhops, becauſe that a certain Deacon abuſed at *Conſtantinople* a grave matron under colour of confeſſion. *Socrat.* l. 5. c. 19.	A Councel of an hundred and fifty Biſhops met at *Conſtantinople* by the command of *Theodoſius Magnus*, where they confirmed the faith of the *Niſene* Councel, divided Patriarchſhips, decreed that no Biſhop ſhould meddle with any thing out of his own Dioceſſe, and choſe *Nectarius* Biſhop of *Conſtantinople*. Socr. l. 5. c. 8.			*Sircius* was B. of *Rome* after *Damaſus*, An. Dom. 383. and continued 15 years. *Proſp.* chron. *Socrat.* l. 7. c. 9. This Biſhop of *Rome* was the firſt which decreed, that Prieſts ſhould not marry. *Gra. Polyd.*	*Theophilus* was B. of *Alexandria* after *Timothee*, for fear of his life he yeelded unto the hereſie of the *Anthropomorphites* againſt which he wrote a notable book, as *Gennadius* reporteth of him. It was he that made *Chryſoſtom* and *Epiphanius* deadly foes, he was a ſpitefull man all his life time, and in the end died of a lethargy. Socr. l. 9. c. 1, 7, 9. l. 7. c. 7. *Genecata. illuſt.*	*Proclianites* deny that Chriſt came in the fleſh. *Aug.*
399.	16. *Socrat.* l. 5. c. 2, 11, 24, 25. *Arcadius* and *Honorius* the ſons of *Theodoſius Magnus* ſucceeded their father, the one in the Eaſt, the other in the Weſt. When that *Arcadius* had reigned 13 years with his father *Theodoſius Magnus*, and 14 after his deceaſe he died, leaving behind him his ſon *Theodoſius junior* of the age of eight years, to ſucceed him in the Eaſt. *Honorius* continued nevertheleſſe in the Weſt. *Socr.* l. 6. c. 1, 21. l. 7. c. 1.	*Johan Chryſoſtom* was Biſhop of *Conſtantinople* after *Nectarius*, An. Do. 401. his linage and education is laid down at large by *Socrates*. He made Anthems in the Church of *Conſtantinople*. There was great variance between him and *Epiphanius* Biſhop of *Cyprus*. It was *Theophilus* Biſhop of *Alexandria* that ſet them by the ears. He made a Sermon againſt all women, and was therefore by the procurement of the Empreſſe depoſed, the people made ſuch ado, that he was called home again, yet was he exiled afterwards, and died in baniſhment, *An. Do.* 412. *Socrat.* l. 6. c. 2, 3, 9, 14.	A Councel held at *Valentia* in *France*, decreed in the time of *Siricius* Biſh. of *Rome*, that Prieſts ſhould not marry. *Iſidor.* in concil.		*Porphyrius* was B. of *Antioch* after *Flavianus*. Socrat. l. 7. c. 9.			*Patriciani* ſaid, that mans fleſh was not made of God, but of the devil, ſo that ſome diſpatched themſelves to caſt off the fleſh. *Aug.*
			The firſt Councel held at *Toledo* in Spain in the time of *Arcadius* decreed, that Prieſts ſhould marry. Tom. 1. conc.			*Anaſtaſius* was Biſhop of *Rome* after *Siricius*. An Do. 401. and governed three years. *Proſp.* chron. *Socrat.* l. 7. c. 9.		*Anthropomorphitæ* were Monks inhabiting the deſarts of *Ægypt*, which thought, that God the Father had a body, and was like man, theſe lived in the time of *Chryſoſtom*, Anno Dom. 402. They had their original of one *Audæus* mentioned before in the time of *Conſtantius*. Socr. l. 6. c. 7. Hereupon it roſe, that God the Father hath been painted like an old man with a gray beard.
403.			A Councel held at *Burdeaux* in *Gaſcoign* condemned *Priſcillianus* the Spaniard for his heretical opinion. *Proſp.* chron.		*Alexander* was Biſh. of *Antioch* after *Porphyrius*. Socrat. l. 7. c. 9.			*Aſcitæ* of ἀσκὸς a bottle, gadded about the Countrey with a bottle, bibbing thereof, and ſaying, that they were the new bottles whereof the Goſpel ſpake filled with new wine. *Aug.* lib. de hæreſ.
			There was a Council held at *Chalcedon* where *Chryſoſtome* was					*Aquarii* were hereticks which offered water in the Sacrament in ſtead of wine. *Aug.* l. de hær.
								Priſcillianus a Spaniard maintained the opinion of *Gnoſtici*, *Manichæus* and *Sabellius*: being condemned by the Councel of *Burdeaux*, he appealed unto *Maximus* the uſurping Emperor, who found him an heretick, and beheaded him. *Proſp.* chron. He ſaid the ſoul was of one ſubſtance with God, and came down from Heaven to endure voluntary conflicts. He ſaid, that mans actions were governed by the

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			condemned of ſpite, and for no other crime. *Socr.* l.6 c.13.					ſtars. He condemned the eating of fleſh, he parted married couples, referring the creation of the fleſh, not to God, but to wicked Angels. He allowed of the Scriptures called Apocrypha. Unto every of his followers, he ſaid: *Jura, perjura, ſecretum prodere noli.* Aug. *l.de hæreſ.*
		Epiphanius Biſh. of *Cyprus* flouriſhed in the time of *Arcadius*. He was at deadly enmity with *Chryſoſtome*: the worker of all that miſchief was *Theophilus* Biſhop of *Alexandria*. He came from *Conſtantia* in *Cyprus* to *Conſtantinople*, celebrated the Communion, gave Orders without the licence of *John* the Biſhop, therein to gratifie *Theophilus*.	A Councel was called at *Cyprus* by *Epiphanius*, where through the ſpite of *Theophilus* B. of *Alexandria* the books of *Origen* were condemned. *Socrat.*l.6.c.9.	*Juvenalis* B. of *Jeruſalem* after *Praylius*, he was at the Councel of *Epheſus*, and condemned *Neſtorius* the heretick, *An.*435. *Socrat.* l.7. c.3. He was alſo at the Councel of *Chalcedon*, in the time of *Martianus*. *Evag. l.2.* c.4.				*Pelagius* a *Britain* and a Monk of *Bangor*, wrote notable books, as *Gennadius* ſaid, before he fell into hereſie: his hereſies were theſe, that man without the grace of God was able to fulfill all the Commandments of God: that man had free-will, that the grace of God was given to us according to our merits, that the juſt have no ſin in this life, that children have no originall ſin, that *Adam* ſhould have died if he had not ſinned. *Aug.* l. de hæreſ. *Polydor.*
		At his farewell from *Conſtantinople*, he ſaid thus unto *Chryſoſtom*: I hope thou ſhalt never die a Biſhop. *Chryſoſtome* ſaid unto *Epiphanius* again, and I hope thou ſhalt never come alive into thy country. The truth is it fell out ſo to both: *Epiphanius* died by the way, and *Chryſoſtome* in exile. *Socrat.* l. 6. c.9,12,13.	A Councel held at *Carthage*, called the 2d, decreed, that Prieſts ſhould not marry. tom.1. conc.			*Innocentius* was B. of *Rome* after *Anaſtaſius*, An. Do.404. where he continued fifteen years. *Proſp* chron. *Socrat.*l.7.c.9 This *Innocentius* wrote un. to *Chryſoſtom* and to the Clergy of *Conſtantinople*. *Sozo.*l.8.c.26.		*Coluthiani* were hereticks, which ſaid, that the evil which is ſo called in reſpect of us, to wit, the evil of puniſhment, croſſe and vexation, proceeded not from God. *Aug.*
		Theotinus Biſh. of *Scythia* reprehended *Epiphanius* for condemning raſhly the books of *Origen*. Socrat.*l.6.c.11.*	Another Councel held at *Carthage*, called the 3d decreed, that the Clergy in their years of diſcretion ſhould either marry or vow chaſtity, that the chief Biſhop ſhould not be called the Prince of Prieſts, or higheſt Prieſt, but only the Biſhop of the chief See. tom.1.conc.					*Jovinianus* a Monk taught with the Stoicks, that all ſins were equall: that man had no ſin after baptiſm: that faſting was to no purpoſe, that *Mary* was no virgin when ſhe was delivered. *Aug.* l. de hæreſ.
		Effrem Syrus lived about this time. His books were thought ſo notable that they were read in the Church. *Ferom.*catal.	A Councel held at *Hippo*, An. Dom. 417. decreed, that Biſhops and Prieſts ſhould look well unto their own children: that no Biſhop ſhould appeal over ſea: that the Biſhop of the head See ſhould not be called the chief-prieſt: that no Scripture be read in the Church but canonical. tom. 1. conc.		*Theodotus* was Biſh. of *Antioch* after *Alexander*. Theodor. *l.5.c.38.*			*Hiluadius* ſaid, that *Mary* was a virgin when Chriſt was born, yet afterwards to have born the brethren of Chriſt. *Aug. Gennad.* catal. vir. illuſtr.

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421.	*Theodoſius junior* the ſon of *Arcadius* being left of the age of 8 years, ſucceeded his father in the Eaſtern Empire. Though he were left young, yet governed he the Empire wiſely by the means of *Anthemius* a politick man: his virtues and manner of living are ſet forth at large in *Socrates* hiſtory. When that *Honorius* was ſlain in the battel between the *Romans* and the *Peaſians*, he proclaimed	*Oroſius* a Spaniard and a learned Hiſtoriographer flouriſhed about this time. *Gennad.* He wrote unto *Auguſtine*, and *Auguſtine* unto him again. *Primaſius* a Biſhop of *Africk* and the diſciple of S^t *Auguſtine* wrote upon holy Scripture. *Geſner.* *Johannes Caſſianus* the Deacon of *Chryſoſtome* lived about this time. *Gennad.* catal. *Acacius* Biſhop of *Amida* was famous for his godly acts in the days of *Theodoſius* the younger. He pitied the *Perſian* captives which the *Romans* had taken, and lamented to ſee them periſh for want of food. He called his Clergy, and ſaid thus unto them, Our Lord hath no need either of porringers or of cups: for he neither eateth nor drinketh, *&c.* He perſwaded them ſo, that he ſold the treaſure, relieved the priſoners, and redeemed the captives. *Socr.* l. 7. c. 21. *Iſidorus* a *Peleuſian*, was of great fame in the dayes of *Cyril*, and wrote a book unto him. *Evag.* l. 1. c. 15.	The fourth and fifth Councel of *Carthage* laid down the election and office of Clergymen. tom. 1. conc. The Councel held at *Taurinum* at the foot of the *Alpes*, was held for the reformation of the Clergy. to. 1. conc. The Councel of *Malta* condemned the *Pelagians* and *Donatiſts*, and concluded that all men were ſinners, that the grace of God was given to the fulfilling of the Law, that Infants were to be baptized. tom. 2. conc.		*John* was B. of *Antioch* after *Theodotus* he was at great variance with *Cyril* B. of *Alexandria*, but they were immediatly reconciled, he was at the Councel of *Epheſus*, and condemned *Neſtorius*. Socr. l. 7. c. 23. *Eva.* l. 1 c. 5, 6. *Gennad.* catal.	*Zoſimus* was Biſh. of *Rome* after *Innocentius*, An. Dom. 418. and continued two years. *Proſ.* chron. *Socrat.* l. 7. c. 11. *Bonifacius* was Biſhop of *Rome* after *Zoſimus* three years and nine moneths. *Socr.* *Celeſtinus* was Biſhop of *Rome* after *Bonifacius*, An. Do. 425. and continued nine years. *Socrat.* l. 7. c. 11. *Proſp.* chron. This *Celeſtinus* ſent *Palladius* to the Biſhop of the *Scots*. In the time of *Celeſtinus* ſaith *Socrates* the B. of *Rome* paſſing the bounds of his prieſtly order, preſumed to challenge unto himſelf ſecular power and authority. l. 7. c. 11.	*Cyrillus* ſucceeded *Theophilus* in the See of *Alexandria*, and withall he challenged to himſelf more authority than ever any other Biſhop had before him. From that time forth beſides the overſight and rule of his Clergy and Eccleſiaſtical affairs, the B. of *Alexandria* took alſo the government of temporal matters. He baniſhed all the *Jews* out of *Alexandria* for murthering of the Chriſtians, he condemned *Neſtorius* in the Councel of *Epheſus*. Socr. l. 7. c. 7, 13.	*Rhetorius* was of a wonderfull vain opinion. He thought that all hereticks walked aright and maintained the truth. *Auguſt.* l. de hæreſ. *Paterniani* were hereticks, which thought, that the neather parts of mans body were made not by God, but by the Devil, and therefore yeelded all thoſe parts unto all beaſtly life. Some called theſe men *Venuſtianos*. Auguſt. *Tertullianiſtæ* were hereticks which denied ſecond marriages, and ſaid, that the ſouls of wicked men became Devils after their departure out of this life, and that the ſoul is continued by going from one into another, as much as to ſay, by carnal deſcent and ſucceſſion. *Aug.* *Neſtorius* the heretick, by birth a *Germane*, yet Prieſt of *Antioch*, was ſent for by *Theodoſius* to *Conſtantinople*, and there made Biſhop. For his cruelty he was called a firebrand, he brought from *Antioch* a Prieſt in his company, whoſe name was *Anaſtaſius* which taught in the Church that *Mary* was not to be called the Mother of God, whom he defended and avoided, as *Socrates* ſaith, this clauſe, the mother or bearing of God as a bugge or fraying ghoſt: yet he proceeded in ſpite, & being called to the Councel of *Epheſus*, he denied that Chriſt was God, and ſeeing that there roſe great ſtir thereof, he ſeemed to repent, but the Councel depoſed and
425.	*Valentinianus* the younger Emperor of *Rome*, and gave him *Eudoxia* his daughter to marriage, but he was ſlain by the ſouldiers of *Aëtius*. *Theodoſius* in his life time deteſted all hereticks. and made a Law, wherein he condemned *Neſtorius*. He reigned 38 years, and then died, *An. Dom.* 450. *Socrat.* l. 7. c. 1, 22, 23, 24, 43. *Evagr.* l. 2. c. 12, 22.		A Councel held at *Telene* in the time of *Zoſimus* thruſt upon the Clergy vowed chaſtity, which *Siricius* had firſt commanded. tom. 1. conc. The ſixth Councel of *Carthage* ratified the Canons of the *Nicene* Councel. tom. 2. conc. The ſeventh Councel of *Carthage* laid down what kind of men were fit to bear witnes againſt the Clergy. tom. 1. conc. A Councel was held in *Africk*, where all the Provinces came together in the time of *Bonifacius* and *Celeſtinus* Biſhop of *Rome*, where they condemned *Pelagius* and decreed, that no Biſhop ſhould be called the				

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434.		*Gyneſius* Biſhop of *Cyrene* an eloquent man, & a profound Philoſopher flouriſhed in the time of *Theodoſius*. *Evag.* l. 1. c. 15. *Prudentius* and *Sedulius* Chriſtian Poets lived about this time *Gennad.* catal.	head of all Prieſts, that no appeal ſhould be made out of *Africk* to any other Biſhop, *&c.* tom. 1. conc. A general Councel called at *Epheſus*, An. Dom. 434. *Proſ.* chro. of two hundred Biſhops where *Neſtorius* the heretick was condemned. *Socr.* l. 7. c. 33. *Evag.* l. 1. c. 14.	I find to. 1. concil. That in the time of *Sixtus* B. of *Rome*, there was one *Polychronius* B. of *Jeruſalem* very ſhort while, and depoſed in a Councel held at *Rome* for Simony & extortion: but other writers make no mention of him, & ſay, that from *Theodoſius* to *Martianus* the Empe- ror *Juvenalis* was B. of *Jeruſalem*.		*Celeſtinus* ſent *Patrick* a *Brittain* born into *Ireland*, who preached there 40 years. *Fanc.* chro.		baniſhed him unto *Oaſis*, God winked not at his impiety, but plagued him diverſly from above, his tongue was eaten up of worms, and ſo he died. *Socr.* l. 6. c. 22, 23, 29 *Evag.* l. 1. c. 2, 3, 7.
435.	In the reign of this *Theodoſius* the *Brittains* ſent for the *Saxons* out of *Germany* to aſſiſt them againſt the *Scots* and *Picts*. *Vortiger* the King entertained them, reaſoned with them of their faith, found them *Painims*, that they worſhipped *Saturn*, *Jupiter* and *Mercury*, whom they called *Woden*, and in the honour of him *Wodens-day*, that is, *Wedneſday*. They worſhipped alſo *Venus*, whom they called *Frea*, thereof cometh *Friday*. Theſe *Saxons*, when they together with the *Brittains* had foiled the *Scots* and *Picts*, traiterouſly fell upon their own maſters the *Brittains*, and drave them to the mountains, and called them after their Countrey language *Waſhmen*, that is, ſtrangers. *Flor.* hiſt *Funcci. Polyd. Virgil.* Beda. *l. de temporum ratione.*	*Proſper Aquitanicus* one that wrote many notable tracts, whoſe ſentences are to be ſeen among *Auguſtines* works, flouriſhed in the reign of *Theodoſius*. He wrote alſo a notable Chronography. *Gennad.* *Simeon* a religious man in the time of *Domnus* Biſh. of *Antioch* was the author of a ſtrange kind of life. He lived many years in a pillar. He was known to be a godly man. *Evag.* l. 1. c. 12. l. 2. c. 10. *Socrates Scholaſticus* which continued in ſeven books the Eccleſiaſtical Hiſtory of *Euſebius Pamphilus* from *Conſtantius Magnus* unto the better part of *Theodoſius junior* his reign, was about this time of great fame throughout all *Greece*	A Councel was held at *Rhegium* for the redreſſe of Eccleſiaſtical matters. tom. 1. conc. A Councel was called at *Rome* by *Valentinianus* the younger, where *Sixtus* the Biſhop purged himſelf of certain crimes that were laid to his charge. *Sixtus* called a Councel at *Rome* to examine the doings of *Polychronius* Biſhop of *Jeruſalem*. tom. 1. concil. The Councel of *Agatha* decreed, that none ſhould be made Prieſt afore he was 30 years old, that the Clergy ſhould wear ſuch attire as became their profeſſion, with many other conſtitutions. tom. 1. concil. The firſt and ſecond Councel held as *Origen* decreed among other things, that ſuch as fled to ſanctuaries ſhould be aided: condem-		*Domnus* was Biſh. of *Antioch* after *John* *Evag.* l. 1. c. 10.	*Sixtus* the third was B. of *Rome* after *Celeſtinus*, An. Dom. 435. and continued eight years. *Proſ.* chro. One *Baſſus* laid divers crimes to his charge, ſo that he called a Councel, and purged himſelf. tom. 1. conc *Gennad.* catal.		*Abelita* were hereticks about *Hippo* in *Africk*, ſo called of *Abel* the ſon of *Adam*: wives they abhorred, yet lived they not without. Men and women under colour of chaſtity lived in one houſe, and to be their heir they would always adopt one or other of their neighbours children. *Aug.* A ſect of hereticks, the firſt authors name is not known, ſaid, that after the reſurrection this world ſhould not be changed, but remain ſtill as it doth, contrary to the Scripture, which ſaith, there ſhall be a new heaven and a new earth. *Aug.* Another ſect went always bare-foot, not for the affliction of the body, but becauſe they underſtood fondly certain places of the Scripture. *Aug.* Another ſect would never eat meat with men. They took the holy Ghoſt for a creature. *Aug.* Another heretick ſaid, that the Divinity of Chriſt ſorrowed, when his naked body was nailed to the tree. *Aug.* Another there was which ſaid, that God was of three parts, the Father, the Son and the holy Ghoſt, calling them all not abſolute perſons, but parts of one. *Aug.*

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		Theodoretus B. of *Cyrus* wrote about this time the Eccleſiaſtical Hiſtory comprising an hundred and five years. *Sozomenus* wrote the Eccleſiaſtical Hiſtory from *Conſtantinus Magnus* unto the reign of *Theodoſius junior.*	ned free-will and grace of merits. tom. 1. concil. The firſt & ſecond Councils held at *Vaſio*, in the time of *Theodoſius*, decreed that in ſuch Churches where Preachers were not, Deacons ſhould read Homilies. to. 1. concil.					ſome Hereticks ſaid, that the water was not made by God, but was alwayes co-eternal with him. *Aug.* Some ſaid, that the body, and not the ſoul was the Image of God. *Aug.*
443.		*Maximus* B. of *Taurinum* one that wrote many notable Tracts lived about this time. *Gennad.* Catalog.	A Council held at *Carpentoratte*, decreed, that the Biſhop ſhould not poll the Pariſhes. tom. 1. concil. The 3d Council of *Arelate* decreed that no Deacon ſhould be made before he were 25 year old, no Prieſt before 30 years tom. 1. concil. A Provincial Council was held at *Conſtantinople*, was condemned. *Evag.* l. 1. c. 9. An heretical Council held at *Epheſus*, where by the means of *Dioſcorus* Biſhop of *Alexandria*, *Eutyches* the heretick was reſtored. *Eva.* l. 1. c. 10.		*Maximus* was Biſh. of *Antioch* after *Domnus*, he was at the Council of *Chalcedon.* Evag. l. 2. c. 4.	*Leo* was B. of *Rome* after *Sixtus* *An. Dom.* 443. where he continued 21 years. *Proſper.* chron. *Palm.* *Evag.* l. 1. c. 10. He died in the time of the Emperor *Leo* and *Majoranus* *Gennad.* catalog.	*Dioſcorus* was Biſhop of *Alexandria* after *Cyril*, he was of *Neſtorius* opinion, and depoſed by the Council of *Conſtantinople.* He was alſo of *Eutyches* opinion, and depoſed by the Council of *Chalcedon.* *Evag.* l. 1. c. 10. l. 2. c. 5.	Some ſaid, that when Chriſt went to hell, all the unfaithfull believed, and were delivered. *Aug.* Others ſay, that Chriſt was alwayes with the Father, but not alwayes a Son. *Aug.* *Eutyches* maintained the opinions of *Neſtorius*, and ſaid, that our Lord conſiſted of two Natures, before the Divinity was coupled with the Humanity, but after the uniting of them to be of one Nature, and that the body of Chriſt was not of one ſubſtance with ours. The Council of *Conſtantinople* depoſed him, but he appealed unto *Theodoſius*, and procured the Counſeil of *Epheſus* to be ſummoned, where *Dioſcorus* the Heretick reſtored him. *Evag.* l. 1. c. 9.
450.	*Martianus* a *Thracian* ſucceeded *Theodoſius junior* in the Eaſtern Empire. He was one that behaved himſelf virtuouſly towards God and man. He reigned ſeven years and then died. *Evag.* l. 1. c. 22. l. 2. c. 18.	*Gennadius* a learned writer, the Author of the Catalogue of famous men which is found among *Jeroms* works, flouriſhed about this time.	A Council of 630 Biſhops was held at *Chalcedon* by the commandment of *Martianus* where *Dioſcorus* Biſh. of *Alexandria* was depoſed, *Neſtorius*, *Eutyches*, and *Macedonius* condemned. *Evag.* l. 2. c. 2, 4, 10.	*Theodoſius* was by the idle Monks made B. of *Jeruſalem* in the abſence of *Juvenalis*, but *Martianus* the Emperor depoſed him, and reſtored the other. *Evag.* l. 2. c. 5. l. 3. c. 6				This *Eutyches* being condemned in the Council of *Chalcedon* brake out into theſe words, This is the faith that I was baptized in, This is the faith which I have lear-

Anno Dom.	The reign of the Emperors.	The Fathers of the Church.	The Councels.	The Biſhops of Jeruſalem.	The Biſhops of Antioch.	The Biſhops of Rome.	The Biſhops of Alexandria.	The Hereticks.
	Maximus in his time was Emperor of *Rome* after *Valentinianus* death 70 dayes, but *Genzerichus* King of the *Vandals* took *Rome*, tore *Maximus* in pieces, threw his carcaſe into *Tibris*, and went back to *Carthage*. *Avitus* was Emperor after *Maximus* eight moneths. *Majoranus* was Emperor of *Rome* in the endof *Martianus*, & the beginning of *Leo*, where he reigned four years. But *Severus* diſpatched him, & took his room himſelf. *Eva.l.2.c.7. Palmer.chr.*	*Johannes Damaſcenus* a learned writer wrote againſt the Arians. *Pantal.*	A Councel held at *Venice* about this time decreed, that no Clergy men ſhould wander from one Dioceſſe to another without dimiſſary letters: that they ſhould nor be at wedding dinners, dances and hearing of wanton ſonnets: that throughout the ſame Province they obſerve one manner of divine ſervice. tom. 2. concil. A Councel was called at *Tours* in *France* for the reformation of Eccleſiaſtical matters tom. 2. concil.		*Martyrius* Biſhop of *Antioch*. *Nicep. Theodoret.* collect. *Julianus* B. of *Antioch. Niceph. Theodoret.* coll.		*Timotheus Ælurus* a Monk, was by the ſeditious perſons made Biſhop of *Alexandria* while *Proterius* lived, he was of *Apollinarius* opinion, and immediately depoſed by *Leo.* Evag *l* 2. *c* 8, 11. He went about the Monks lodgings in the night-time, and cried like a ſpirit, that they ſhould chuſe *Timotheus Ælurus* to their Biſhop, meaning himſelf. *Theod.* col-	ned of the Fathers, and in this faith will I die, tom. 2. concil. *Dioſcorus* Biſh. of *Alexandria* was an Eutychian. *Evag.* *Timotheus* an hereticall Biſhop.
		Anatolius B. of *Conſtantinople* flouriſhed in the dayes of *Leo.* Evagr.						
458.	*Leo* was Emperor in the Eaſt after *Martianus*. He wrote unto *Anatolius* B. of *Conſtantinople* for to examine the ſtir riſen at *Alexandria* about the murthering of *Proterius*, and the election of *Timotheus*. He governed 17 years and depoſed himſelf placing in his room *Leo* the ſon of his daughter *Ariadne*, and of *Zeno*: but this younger *Leo* died immedi-	*Paulinus* B. of *Nola* in *Italy* was of great fame about this time, he gave all his ſubſtance to redeem captives and poor priſoners. *Palm.* Chron.	A Councel held at *Rome* in the time of *Hilarius* confirmed the *Nicene* Creed, that ſuch as had canonical impediments were not to be made Prieſts. tom. 2. concil.			*Hilarius* was Biſh. of *Rome* after *Leo*, *Anno Dom.* 464. and continued ſix years. *Palm.* chron. *Anton.* chron.	*Timotheus Baſiliſcus*, otherwiſe called *Salofaciolus* was Biſhop of *Alexandria* after the exile of his predeceſſor. *Evag.* l. 2. c. 11. but he was baniſhed not long after.	*Acephali* were a confuſe multitude of hereticks, without a head, which reviled the Councel of *Chalcedon*, and ſaid that Chriſt had but one Nature. *Palm.* chron.

Anno Domini.	The reign of the Emperors.	The Fathers of the Church.	The Councels.	The Biſhops of Jeruſalem.	The Biſhops of Antioch.	The Biſhops of Rome.	The Biſhops of Alexandria.	The Heretickes.
458. Arthur King of Brittain, *a noble and valiant Prince, is ſaid about this time to be of great fame throughout the Weſt parts of the world. After* Aurelius Ambroſius *and* Uterpendragon, *be quitted himſelf of the* Saxons. *He ſubdued* Ireland *and the Iſles of* Orcades, *alſo* Holland *and* Gutland. *He overran all* France. *He ſlew at* Auguſto Dunrum Lucius *a Conſul, and General of the* Roman *army. He determined to ſee* Rome, *but hearing of the treaſon of* Merdred *he haſtened home, ſlew* Merdred, *and there took his deaths wound. He lieth buried at* Glaſtenbury. *Flor. hiſt.*	ately, and *Zeno* his father ruled the Empire alone. *Eva.* l. 2. c. 8, 9, 27. *Severus* was Emperor of the Weſt, and abode at *Ravenna* after *Majoranus* four years *Palmer.* chron. *Anthemius* was ſent from *Leo* to be Emperor of *Rome*, where he continued five years. *Evag.* l. 2. c. 16. *Olymbrius* was Emperor ſeven moneths. *Glycerius* was Emperor five years, whom *Nepos* depoſed. *Nepos* was Emperor of *Rome* 55 dayes, whom *Oreſtes* depoſed. *Oreſtes* made *Anguſtulus* his ſon Emperor. *Anguſtulus* the ſonne of *Oreſtes* reigned one year, he was the laſt Emperor of *Rome* of the thouſand and three hundred years ſince the reign of *Romulus*. Through ſedition and civil wars it fell out that the Empire came to naught. Many reigned in the Weſt of equal authority. *Odoacer* that ſucceeded *Auguſtulus*, would not call himſelf Emperor but King, there was no Emperor of the Weſt the ſpace of 330 years, afore the year of our Lord eight hundred, when *Carolus Magnus* King of *France* was by *Leo* the third of that name, Biſhop of *Rome* crowned Emperor. From that time the Emperors of the Weſt were called the Emperors of *Germany*. Evag l. 1. c. 16. *Matth. Palmer.* chron.				*Baſilius* Biſhop of *Antioch*. Evag *l.* 2. c. 10.			
475.	*Zeno* ſucceeded *Leo* in the Empire, a wicked and a beaſtly liver. *Baſiliſcus* the tyrant overcame him, became Emperor two years, and proclaimed his ſonne,	*Letus* a learned man was burned by *Honorius* the Arian. *Anton.* chr.		*Anaſtaſius* was Biſh. of *Jeruſalem* after *Juvenalis*. One as it is reported that ſubſcribed unto the condemnation of the Councel of *Chalcedon*, for fear of *Baſiliſcus*. Evag. *l.* 3. c. 5.	*Peter Cnapheus* B. of *Antioch*. He was an heretick and condemned the Councel of *Chalcedon*. He was afterward depoſed by *Zeno* the Emperor. *Evag.* l. 3. c. 15. *Steven* Biſh. of *Antioch* after the depoſition of *Peter*: but the *Antiochians* diſpatched him with a cruel death. *Evag* l. 3. c. 10.	*Simplicius* was B. of *Rome* after *Hilarius*, An. Dom. 470. where he continued fifteen years, he wrote unto *Zeno* the Emperor, and *Zeno* unto him again touching *John* B. of *Antioch* that was depoſed. *Palm.* chr. *Evag.* l. 3. c. 15.	*Timotheus Ælurus* was calſed from exile, where he had been eighteen years by *Baſiliſcus* the tyrant, and reſtored to the See of *Alexandria* He accurſed the Councel of *Chalcedon*, *Zeno* purpoſed to perſecute him, but ſeeing that he was an old man, he let him alone, and ſhortly after he died. *Evag.* l. 3. c. 4, 6, 11. *Petrus Moggus* was made B. of *Antioch* after the deceaſe of *Timotheus Ælurus*, but *Zeno* was offended with it, and thruſt him out. *Evag.* l. 3. c. 11.	*Peter Cnaphus* Biſh. of *Antioch* was an Eutychian, he accurſed the Councel of *Chalcedon*, troubled all *Ægypt*, and ſet the religious men by the ears. *Evag.* l. 3. c. 16, 17, 25. Idle Monks within the province of *Alexandria*, fell to the hereſie of *Eutyches*, and to revile the Councel of *Chalcedon*. Evag. *l.* 3. c. 17. *Petrus Moggus* B. of *Alexandria*, was an heretick. *Evag.*

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485.	*Marcus, Ceſar.* This *Baſiliſcus* ſent letters every where, and condemned in them the Councel of *Chalcedon.* But he was fain by reaſon of the ſchiſme that aroſe thereof at *Conſtantinople* to call in his letters, and not long after *Zeno* came with great power, and overthrew him, ſlew him, his wife and children. This *Zeno* reigned ſeventeen years, and died of the falling-ſickneſſe. *Evag.* l.2.c.17 l.3.c.1,3,4,7,8,29.	*Dionyſius* with *Majoricus* her ſon ſuffered infinite torments for the faith in Chriſt. *Anton.* chron. *Fulgentius* flouriſhed about this time. *Palm.* chron. *Heſychius* wrote a learned Commentary upon *Leviticus.* Conra. Lycoſt.	A Councel held at *Tarraco* in *Spain* in the time of *Felix* laid down certain Canons for the reformation of the Clergy. tom.2. conc. All the Biſhops of *Africk* came together by the commandment of *Honoricus* the Arian, where his hereſie was confirmed, and four hundred fourty four godly Biſhops exiled. *Anton.* chron. part.2. tit.11.	*Martyrius* was B. of *Jeruſalem* after *Anaſtaſius.* Evag. l.3 c. 16.	*Calandio* was Biſhop of *Antioch* after the death of *Steven:* he accurſed both the letters of *Baſiliſcus* and of *Timothee.* Eva. l.3.c.10. *Petrus Cnapheus* after the deceaſe of *Calandio* was reſtored unto the Biſhoprick *Evag.*l.3.c.16. *Palladius* was Biſhop of *Antioch* after *Peter.* Evag. l. 3.c.23.	*Felix* the ſecond of that name was Biſh. of *Rome* after *Simplicius*, An. Dom.485. where he continued nine years *Evag.* l. 4. c.18,19, 20. *Anton.* chr.	*Timotheus Baſiliſcus* is by *Zeno* called fromexile, and reſtored to his Biſhoprick. *Eva.* l.3. c.11. *John* ſucceeded *Timothee*, he made ſute in his Predeceſſors days, that the Emperor would grant him the nominating of the next Incumbent, & ſwore he would not take it himſelf, when the See was void, he gave the electors money, forgot his oath and became Biſh. himſelf, therefore the Emperor depoſed him. *Evag.*l.3.c.12.	*Honoricus* King of the *Vandals*, was an Arian, and exiled 334 Biſhops. *Honor. catal. heret.* But ſaith *Anto.* chro. He exiled of the Clergy and Laity, to the number of 4975. perſons. *Evag.* l.4 c.14. The Eaſt-churches were wonderfully infected, and a great diſſention about the hereſie of *Neſtorius, Eutyches* and *Dioſcorus. Evag.*l.3.c.31.
From the reign of Auguſtus *(in the fourty and two year of whoſe Empire Chriſt was born) unto the death of* Zeno, *and the creation of* Anaſtaſius *there are* 532 *years and ſeven moneths, from the reign of* Diocletian 207 *years, and ſeven moneths, from the reign of* Alexander Magnus K*i*ng *of* Macedonia 432 *years and ſeven moneths : from the building of* Rome *and the Kingdom of* Romulus 1052 *years and ſeven moneths : from the deſtruction of* Troy 1686 *years and ſeven moneths.* Evag.*l.*3.c.29.								
492.	*Anaſtaſius* ſucceeded *Zeno* in the Empire. He took not only the Empire after him, but alſo his wife. When he ſaw the great ſedition that reigned in the Church, he called the people together, and told them, he would be Emperor no longer, but the people ſeeing this, quieted themſelves, requeſted him to continue their Emperor, ſo he did, and died ſhortly after, when he had reigned 27 years, three months and three dayes. *Evag.*l.3.c 29,48.	*Ægeſippus* a great Divine, flouriſhed about this time. *Sabel.* *Boëtius* a Chriſtian Philoſopher endured great perſecution under *Theodoricus* the Arian. *Volater.*	A Synod of ſeventy Biſhop was called together at *Rome* by *Gelaſius*, where the canonical Scriptures were ſevered from ſuch as were Apocrypha. tom.2.conc. A Synod met at *Epaunis* and decreed, that no Clergy-man ſhould either hunt or hauk: that throughout the Province ſuch divine ſervice as the Metropolitan liked of, ſhould be retained. tom.2. conc.	*Saluſtius* was B. of *Jeruſalem* after *Martyrius.* Evag.l.3 c.36.	*Flavianus* was Biſhop of *Antioch* after *Palladius*, but *Anaſtaſius* the Emperor depoſed him for ſedition. *Evag.* l.3.c.13,30,31	*Gelaſius* was Biſhop of *Rome* after *Felix.* An. Dom. 394. where he continued four years. tom.2. conc.] *Anaſtaſius* the ſecond was Biſh. of *Rome* after *Gelaſius* two years. tom. 2.conc.	*Petrus Moggus* is again reſtored by *Zeno*, upon condition that he will renounce his hereſie. *Evag.* l.2.c.12. *Athanaſius* ſucceeded *Peter* in the Biſhoprick of *Alexandria.* Evag. l.3.c.13.	The Monks of *Conſtantinople* were hereticks of *Eutyches* opinion. *Evag.* l.3. c.31. Certain Manichees were found at *Rome* in the time of *Gelaſius :* they were baniſhed, and their books burnt to aſhes. *Palmer.* chron. The Monks of *Syria* were hereticks, came in a heat to *Antioch*, made there an inſurrection, ſo that a great number of them in ſtead of earth were buried in the river *Orontes.* Evag. l.3.c.31.

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	ſome do write of him, that he ſhould command not a Trinity but a quaternity to be worſhipped, and therfore was ſmitten with a thunderbolt, and ſo died. *P. diac. blond.*		A Councel held at *Ravenna* in preſence of *Theodoricus* debated the ſchiſm that roſe about the election of a Biſh. of *Rome*, and choſe *Symachus*. Palm. *chron.*			*Symachus* was Bi. of *Rome* after *Anaſtaſius* fifteen years. to. 2. conc.		*Olympius* an Arian Biſhop as he bained himſelf at *Carthage*, and blaſphemed the bleſſed Trinity, was ſuddenly ſmitten from Heaven with the fiery darts and burned quick. *Palm.* chron.
		Remigius a Biſhop of *France* flouriſhed about this time. *Vola.*	Six Synods were held at *Rome* in time of *Symachus* touching the election of a Biſhop of *Rome*, and the preſervation of Church-goods. tom. 2. concil.	*Helias* was B. of *Jeruſalem* after *Saluſtius*. Evag. *l.* 4 c. 36.	*Severus* was B. of *Antioch* after the depoſition of *Flavianus*. Before he was Prieſt he was a Councellour and pleaded Law at *Berytus:* after he was made B. he fell into the hereſy of *Eutyches* Evag. *l.* 3. c. 33, 34.		*John* ſucceeded *Athanaſius*. Evag. *l.* 3. c. 23.	*Severus* Biſh. of *Antioch* was of *Eutyches* opinion. *Juſtinus* the Emperor in the firſt year of his reign cauſed his tongue to be pulled out of his mouth, becauſe he reviled the Councel of *Chalcedon*, and preached railing Sermons. Evag. l. 4. c. 4.
			A Councel held at *Herda* in Spain, decreed that ſuch as ſlew the child in the womb with potions and ſimper-ſauces ſhould be baniſhed the Communion the ſpace of ſeven years, that Clergy men being defamed ſhould purge themſelves. tom. 2. conc.			*Hormiſda* was B of *Rome* after *Symachus*, An. Dom. 516. where he continued nine years. *Ant.* chro.		*Deuterius* an Arian Biſhop of *Conſtantinople* as he baptized one *Barbas* he uſed this form: I baptize *Barbas* in the name of the Father, through the Son in the holy Ghoſt. *Theod.* collect.
		Zoſimus and *John Chuzubites* were famous for their godly life and ſtrange miracles, Evag. l. 4. c. 7.	A Councel held at *Valentia* in Spain, decreed that the Goſpel ſhould be read after the Epiſtle. to. 2. conc.	*Petrus* B. of *Jeruſalem* after *Helias*. Evag. *l.* 4. c. 36. The general Councel held at *Conſtantinople* wrote unto him what they had done. tom. 2. conc.			*John* ſucceeded the former *John*. Evag. *l.* 3. c. 23.	Benedictus *the firſt founder of the order commonly called S.* Benedicts *died, ſaith* Volater. *l.* 21. An. Dom. 518. *He was the firſt and the only deviſer of a ſeveral trade of life within the firſt* 600 *years after Chriſt, and becauſe he preſumed to invent a new way which all the godly Fathers before him never thought of, I laid him here down for a ſchiſmatick, and couched him in the Catalogue of hereticks.*
	Juſtinus a *Thracian* ſucceeded *Anaſtaſius*, he favoured the Councel of *Chalcedon*. He diſpatched through wiles a great number of tyrants whom he ſuſpected. When he had reigned eight years, nine moneths, and three days, he proclaimed *Juſtinianus* his fellow-Emperor, reigned with him four moneths, then died. Evag. l. 4. c. 1, 2, 3, 9.	*Brigida* a maid, whoſe revelations are at this day extant, flouriſhed about this time. *Pal.* chron.	A Councel held at *Aurelia* in the time of *Hormiſda*, decreed, that Lent ſhould be ſolemnly kept before Eaſter, the Rogation week with the Ember-dayes about the aſcenſion. to. 2 conc.		*Paulus* was B. of *Antioch* after *Severus*. Evag. *l.* 4. c. 4. *Euphraſius* ſucceeded *Paulus*, he died in the earthquake which was at *Antioch* the ſeventh year of *Juſtinus*. Evag. *l.* 4. c. 9, 11, 36.		*Theodoſius* was B. of *Alexandria* after *John*. *Juſtinianus* depoſed him for maintaining the hereſie of *Eutyches*. Evag. *l.* 4. c. 9, 11, 36.	
			A Councel held at *Gerunda* in Spain decreed, that every Province ſhould obſerve one order of divine ſervice					

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			that baptiſm ſhould be miniſtred only at Eaſter and Whitſontide, and at other times, if neceſſity ſo required: that the Lords prayer ſhould be ſaid at morning and evening prayer. tom. 2. conc.			*John* was B. of *Rome* after *Harmiſda*. An. Dom. 525. and continued there two years and ten moneths. *Pal.* chron.		*Monothelita* were hereticks, which denied that Chriſt had two wils, a divine and humane. *Volater.* l. 27.
525.			A Councel held at *Caſar Auguſta* accurſed ſuch as received the Sacrament, and eat it not in the Church tom. 2. conc.		*Euphremius* a Nobleman ſucceeded *Euphraſius* in the Biſhoprick of *Antioch*. Evag. l. 4. c. 6.	*Felix* 4. was B. of *Rome* after *John*, and continued four years. *Anton.* chron.		*Theodora* the wife of *Juſtinianus* the Emperor was of *Eutyches* opinion. *Evag.* l. 4. c. 10
528.	*Juſtinianus* ſucceeded *Juſtinus* in the Empire. He was covetous, cruel and careleſſe of that which was good. The Empreſſe his wife favoured the heretical opinion of *Eutyches*. He himſelf fell into a blaſphemous opinion, which is to be ſeen in the catalogue of hereticks, he reigned 38 years, eight moneths, died and went ſtraight down to hell, as *Evagrius* thinketh. *Evag.* l. 4. c. 9, 10, 20, 31, 38, 40. l. 5. c. 1.	*Priſcianus* the great Grammarian lived in the dayes of *Juſtinian*. Pal *chron.*	The ſecond Councel held at *Toledo* decreed, that all whatſoever the Clergy held *de jure*, ſhould return unto the Church after their deceaſe. tom. 2. conc. In the time of *John* the 2d Biſhop of *Rome*.			*Bonifacius* 2. was B. of *Rome* after *Felix* two years. *Anton.* chro. to. 2. con. *John* 2. was B. of *Rome* after *Bonifacius* two years. tom. 2. concil.	*Zoilus* was B. of *Alexandria* after *Theodoſius*. Evag. l. 4. c. 11.	*Juſtinianus* the Emperor wrote an Edict, but God bereaved him of his life, afore he publiſhed it, where he affirmed, that the body of Chriſt was not ſubject to corruption: that it was void of the natural affections which appertain thereunto: that he eat before the paſſion, as he did after his reſurrection: that his moſt holy body was nothing changed for all the traming thereof in the mothers womb, and for all the natural and voluntary affections. *Evag.* l. 4. c. 38. This is that *Juſtinian* whoſe Laws are ſo much made of throughout the world.
		Barſanuphius a religious man was of great fame in the time of *Juſtinianus*. Evag. l. 4. c. 32.	A general Councel was called at *Conſtantinople* in the 27 year of *Juſtinianus* the Emperor, and in the time of *Vigilius* Biſhop of *Rome*, where they condemned the hereſies of *Anthimus* Biſhop of *Conſtantinople*, *Severus* Biſhop of *Antioch*, *Peter Cnapheus*, *Theodorus* and *Zoaras*: they allowed the four former general Councels: decreed, that *Mary* ſhould be called the mother of God, condemned *Origen.* tom. 2. conc. *Evag.* l. 4. c. 17.		Domninus B. of *Antioch* after *Euphremius*. *Evag.* l. 4. c. 37.			*Anthimus* B. of *Conſtantinople* was of *Eutyches* the hereticks opinion, and therefore depoſed by *Juſtinian*, and condemned in the general Councel of *Conſtantinople*. Evag. l. 4. c. 9, 11.
		Menas Patriarch of *Conſtantinople* flouriſhed about this time. tom. 2. conc.	A ſecond and third Councel held at *Aurelia* laid down many godly decrees. tom. 2. concil.	*Macarius* was B. of *Jeruſalem* after *Peter*, he was depoſed for hereſy *Evag.* l. 4. c. 6	*Anaſtaſius* was Biſh. of *Antioch* after *Domninus*. He rebuked *Juſtinianus* for his hereſie. *Juſtinus* the 2d depoſed him upon falſe reports, and as ſome ſay, becauſe he would not give him money for his Biſhoprick. *Eva* l. 4. c. 38, 39. l. 5. c. 5.	*Silverus* was B. of *Rome* after *Agapetus* one year. tom 2. concil. *Vigilius* was B. of *Rome* after *Silverius*. An. Dom. 539. where he continued 18 years. *Palm.* chron. *Anton.* chron. *Evag.* l. 4. c. 37. *Pelagius* was B. of *Rome* after *Vigilius*. Anno Dom. 557. where he continued eleven years. tom. 2. concil.	*Apollinarius* was B. of *Alexandria* after *Zoilus*. Evag. l. 4. c. 36.	*Andreas* an *Italian* went about the Countrey, leading in his hand a blind red dog, told mens fortunes, but he brought them into great misfortune, by deceiving them with heretical fables. *Eutrop.* Ab. Uſperg.

Anno Dom.	*The reign of the Emperors.*	*The Fathers of the Church.*	*The Councels.*	*The Biſhops of* Jeruſalem.	*The Biſhops of* Antioch.	*The Biſhops of* Rome.	*The Biſhops of* Alexandria.	*The Heretickı.*
566.	*Juſtinus* the ſecond of that name ſucceeded *Juſtinianus* in the Empire. He lived wantonly, fared deliciouſly, ſold benefices unto ignorant prieſts. He craftily compaſſed the death of *Juſtinus* his couſin. In the end he fell into a frenzy, uttered lamentable ſpeeches, and bequeathed the Empire unto *Tiberius*, he reigned 12 years and ten moneths *Eva.* l.5. c. 1, 2, 3, 7, 8, 11, 13, 23.		The fourth and fifth Councels of *Aurelia* were called together in the time of *Pelagius* the firſt. tom.2. conc.			*John* the third was B of *Rome* after *Pelagius*, and continued twelve years. tom.2. conc.	*John* ſucceeded *Apollinarius* in the See of *Alexandria*. Eva. l.5.c.16.	
			A ſecond Councel held at *Tours*, in *France*.tom.2 conc.	*Euſtachius* B of *Jeruſalem*. Evag l.4. c.32.		*Benedictus* was B. of *Rome* after *John* the third, *An. Dom.* 576. where he continued four years. tom.2. conc. *Palm.* chron.		
			A Councel called at *Paris* touching Church-goods. tom. 1.conc.					
			A Councel was called at *Hiſpalis* in *Spain*, touching the Church-goods in the time of *Pelagius* the ſecond. tom.2.conc.			*Pelagius* the ſecond was Biſhop of *Rome* after *Benedictus*, and continued ten years. tom.2.conc.		
577.	*Tiberius* became Emperor after that *Juſtinus* the ſecond fell into frenzy. He was a godly man: he reigned ſeven years and eleven moneths. *Evag* l.5.c. 11,13,23.		The third Councel of *Toledo* condemned the Arian hereſie tom.2. conc.	*John* B. of *Jeruſalem*. Evag. *l.* 5. c. 15.	*Gregorius* B of *Antioch* after the depoſition of *Anaſtaſius*. Evag. *l.* 5. c.6.		*Eulogius* ſucceeded *John* in the Biſhoprick of *Alexandria*, who, as *Nicephorus* reporteth continued five and twenty years. *Evag.*l.5. c.16.	
583.	*Mauricius* the Emperor ſucceeded *Tiberius* in the Empire.		The firſt and ſecond Synods called at *Matiſcona*, reformed Eccleſiaſtical matters. tom.2. conc.			*Gregorius* was B. of *Rome* after *Pelagius*, An. Dom. 590. and continued thirteen years. tom. 2. conc. He ſent *Auſtin* into *England*, to convert the *Saxons* that were *Painims* to the faith. *Flor.* hiſt.		
595.	12 *Mauricij.*							

Hitherto (gentle Reader) have I run over in this Chronographie the principal things which are to be conſidered within the firſt ſix hundred years after Chriſt, as far forth as theſe Authors, whoſe Hiſtories I tranſlated, have continued their times. Evagrius *the laſt of theſe Hiſtoriographers ended the twelfth year of* Mauricius *the Emperor, and there I reſt with him, leaving the times following (which are wonderfully corrupted) to ſuch as are diſpoſed to diſcourſe of them. This travel have I taken, that the truth of the pureſt age after Chriſt might appear, and the ſtate of the moſt ancient Churches might be known of ſuch us in theſe dayes ſeek to overthrow the State, bring the Religion to contempt, the Chriſtians to a lawleſſe ſecurity, hoping that by the view of orderly Diſcipline, things which be amiſſe may be reareſſed accordingly. I wiſh thee health, knowledge of the truth, fear of God, faith to believe in him, thy ſouls health, and ſalvation in the end. Farewell.*

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LAUS DEO.

EUSEBIUS
HIS
LIFE
OF
CONSTANTINE,
IN
FOUR BOOKS.
WITH
CONSTANTINES Oration
TO THE
CLERGY.

Wiſdome moſt commonly is found in him that is good and virtuous, Pythag.



LONDON,
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To the Right Worſhipfull

Sr JOHN LAMBE

Knight, Doctor of Laws, and Dean of the Arches of *CANTERBURY.*

SIR,

NO diſtruſt of the acceptance of my Dedication, to ſo worthy a Patron, makes me draw theſe lines beyond that Center. But this Dedication will be agreeable to the Emperor Conſtantines mind, whoſe actions were generall and univerſall, and his life gracious, ſo that as he gave acceſs to all worthy perſons in his life-time, he would have the Hiſtory of his life (to difference it from Vulgar Dedications) have free acceſs to moſt worthy Patrons. He was a Platonick and Scholaſtick Emperor, that loved the Clergy and Scholars; which made the Biſhop Euſebius thus requite his Prince by writing his Hiſtory. And therefore all thoſe whom virtue and learning have advanced to temperall or ſpirituall dignities, will not think it below them to patronize the Hiſtory of the Emperor Conſtantine, who advanced both the temporall and ſpirituall affairs of the world, and was commended by a whole Synod to be Pater Patriæ, the father of the

Empire. I therefore preſuming on the greatneſs and known virtues of this Emperor, though a ſtranger, do here preſent unto You this Tranſlation of his Hiſtory. For all good and learned men as they are loyall to the Prince *reigning in their own time, ſo they love the memory of deceaſed virtuous Princes, ſuch as* Conſtantine, *whoſe deſerving merits may make this Tranſlation worthy Your acceptance from the Tranſlator, and deſerve pardon for this his Dedication.*

Yours devoted

Wye Saltonſtall.

EUSEBIUS

EUSEBIUS,

SURNAMED

PAMPHILUS

Biſhop of *Cæſarea* in *Paleſtina*,

Of the Life of the moſt holy Emperor

CONSTANTINE;

FOUR BOOKS.

Euſebius ſaith in this Chapter, that *Conſtantine* did reign more than thirty years, and lived twice as long. *Ruffinus* ſaith, that he died in the one and thirty year of his reign, which *Euſebius* having interpreted in his Chronicles, ſaith, that he reigned thirty years and ten moneths: but in the life of *Conſtantine*, *l.* 4. *c.* 53. he ſaith, that he reigned thirty two years lacking ſome moneths and dayes, and that he reigned twice that time. Laſtly, *Socrates* in his firſt book, *cap.* 26. ſaith, that he died in the ſixty fifth year of his age, lacking two moneths of ſixty five compleat years. So that theſe four books do contain ſo much of his Hiſtory, as is comprehended between the year of Chriſt 257, being the ſecond year of the reign of the Emperor *Aurelianus*, in which he was born, and the year of Chriſt 341, being the laſt of his reign in which he died. Thoſe Authors are to be referred hither, which we have mentioned, and referred formerly to *lib.* 7, 8, 9, 10, &c.

CHAP. I.

The Preface concerning the death of Conſtantine, *and of his Sons that were Emperors; and that God doth honour good and pious Emperors, and confoundeth Tyrants: and that God hath honoured* Conſtantine, *who governed his Empire in a goodly manner more than thirty years, and lived above ſixty years.*

AS all men in generall did keep ſolemn feſtivall dayes at every tenth year of the reign of our Illuſtrious and Potent Emperor, ſo we have extolled him with praiſes, being environd with a large ring of Gods Miniſters, not only when he had now reigned twenty years, and had famouſed himſelf by many victorious trophies: but alſo when he had reigned thirty years, we in his Palace adorned his royall head with Wreaths of Laudatory Orations, as it were with fair Garlands, compoſed of divers coloured flowers. But now I am in a doubtfull perplexedneſs, and being deſirous to ſpeak ſomething in a clear and perſpicuous manner, agreeable to the uſuall cuſtome, I am irreſolute, and uncertain whither to direct my ſpeech, being amazed with the ſight of ſo unuſuall and admirable an object. For if I look toward any part of the world, either to the Eaſt or Weſt, or the circumference of the whole Earth, or to Heaven it ſelf, I do every where behold this bleſſed Emperor. For I ſee his children, like freſh kindled lights, with the reſplendant raies of their Fathers virtues, enlightning and ſhedding their beams into all parts of the Earth, and I ſee his virtue and valour living in his

royal Progeny, who succeeding him in his Empire, do continuate his gracious reign, and being not long since initiated into the Imperial honour and dignity, so now in regard of their singular piety and goodness, having assumed unto the representative Image of their Father, are declared Kings, Cæsars and Emperors, and invested with all their fathers dignities. But I am amazed when I contemplate and behold him, who not long since wearing the upper garment of mortality, did converse amongst us to the admiration of us all, and now also after his decease (when all these outward things fall from us, as being of a heterogenious nature) residing still in his royal Palace, and as much honoured and praised as when he lived. Moreover, when I look up to heaven, and in my mind behold his blessed soul living in Gods presence, having put off this frail and mortal covering, for a light and shining robe of glory, never more to be confind within the narrow limits of a mortal condition, and there invested with a blessed and flourishing Crown of Immortality: considering this, I am oppressed with an amazed silence, and my weakness makes me dumb, resigning all ability of speech to the immortal God, who can only give him sufficient praise, and being himself the true Word, can confirm his own words, who hath promised that those that live to his honour and glory, and do worship him, shall be rewarded with grace here, and glory hereafter: but those who are his enemies and do oppose him, shall at length procure their own destruction. And he hath ratified and approved his own faithfull promises made in his sacred Word, both by inflicting horrible and detestable kinds of deaths on Tyrants that have set themselves against him; and hath granted to his servant, not only a famous life, but also a glorious death, worthy to be remembred of gratefull posterities, worthy to be memoriz'd and engraven, not on fading, but immortal Pillars; for nature considering her frail and decaying condition, invented an antidote or preservative against the oblivion of the grave, thinking to eternize the memory of former worthy-men, by erecting Statues and Monuments unto their immortall honour. And some thought to commend the virtue of famous men to the memory of posterity, by shadowing forth the outward lineaments of their bodies in pictures of wax garnished with divers flowers, others by making artificial Statues of some inanimate matter, lively representing their outward shape, others by engraving words in great Capitall Letters on square Tables and Pillars. But albeit, all these devices were mortall, decaying and wearing away in process of time (being shadows of shadows, and not resemblances of the immortal soul) yet they were sufficient for them, who had no hope of any other happiness after their *exit* out of this frail life. But God, God (I say) the preserver of this world, hath laid up far greater and more glorious rewards than man can conceive; for those that love piety and true religion, and gives them here a tast of those rewards, thereby to confirm their hope of immortality by making it visible in a sort to mortal men. For so the ancient Oracles of the Prophets have foretold, and the lives of pious men, who formerly excelled in divers kinds of virtues, being left to posterity do manifestly declare. And this is clearly evident in our age, in which *Constantine* alone of all the *Romane* Emperors, beloved of God the Moderator of all things, hath left the *Idea* of his own pious and religious life, as an imitable example for all men to follow. And this, that God himself, whom *Constantine* did serve and worship, hath confirmed by clear and evident testimonies, in regard that he did so graciously aid and assist him, not only in the entrance into his reign, but also in the middle and end thereof, instructing all men in him, to live a holy and religious life. Having therefore set him up amongst the most famous Emperors, as a great and famous light of true piety, and furnished him with such glorious gifts as did attract the eys of all men unto him, he permitted him to reign thirty compleat years with great renown and admiration. And after he had lived twice the number of those years, he set a period to his line of life. And that he might draw the Picture of his Monarchy more fair and glorious, he made him victorious over those Tirants, vnd Gigantick-likebrood of men, which warred against God, and being blown and puffed up with pride and insolence, durst wage a wicked war against God himself, who as soon as they rose up, were extinguished and confounded. For God alone having armed his servant *Constantine* with his divine protection against these multitudes of conspirators against him, by him he purified and purged the wickedness of these times, and made him the grand Master to instruct others in the worship and adoration of his divine Majesty, whose speaking virtues did with the loud voice of action declare and testifie both his acknowledgment of the true God, and his detestation of false Gods.

The Emperors *Constantines* age and reign.

God by *Constantine* suppressed and punished the Tyrants.

Constantine acknowledged the true God.

Chap.

CHAP. II.

That he was the ſervant of God, but Lord and Conqueror of Nations.

HE being therefore the faithfull ſervant of God, declared himſelf both by his words and actions to be himſelf a faithfull Subject and Liegeman to the King of Kings. And God not long after in reward of his ſervice, made him ſo victorious an Emperor, that he could not be conquered or overcome, but alwayes carried away trophies of victory, and made him more famous than any of his Predeceſſors; and his piety had ſo indeared him into Gods favour, and made him ſo happy and proſperous, that he not only eaſily ſubjected more Nations, then were formerly obedient to the *Roman* Empire, but ruled his Empire quietly and graciouſly, even to the ending period of his life.

Conſtantines ſucceſſefull victories, and his enlargement of his Empire aſcribed to Gods power.

CHAP. III.

Conſtantine *compared with* Cyrus *King of* Perſia, *and* Alexander *King of* Macedon.

ANtiquity maketh *Cyrus* King of *Perſia* to be the greateſt Monarch of thoſe times: but his death, which ſhould have crowned his life, was not ſutable to his former glory, for a woman brought him to a baſe, ignominious, and untimely end. Moreover the *Grecians* do boaſt of *Alexander* King of *Macedon*, who conquered many Nations and Countries, but yet through his riotous banqueting and drinking, he died in the flower of his age, before he came to ripeneſs of years, and that he lived only two and thirty compleat years, and reigned a third part of that time, that like a thunderbolt of war, he made his paſſage by ſlaughter and effuſion of bloud, and reduced Countries and Cities under his obedience, without regard of age or perſons, but inexorable fate (as I ſaid) took him away in the flower of his age, and that he ſhewing much unwillingneſs to leave theſe delights, having no iſſue, he died in a forreign Country, and ſo ceaſed to be the cruel deſtroyer of mankind. Afterward his Kingdom was divided amongſt his officers of war, while every one thought violently to poſſeſs himſelf of ſome part. But *Conſtantine* is memoriz'd and praiſed in this manner.

Cyrus reign and death.

The miſerable and untimely death of *Alexander* the Great, and the deviſion of his Kingdome.

CHAP. IV.

That he conquered the moſt part of the world.

BUt this our Emperor entred into his reign, at what time *Alexander* died, living and reigning twice as long as *Alexander*. And moreover, having inſtructed his Army in the precepts of piety, he invaded *Brittain*, and the Weſtern Sea borderers, and he adjoyned to his Empire all Northern *Scythia* divided before among the *Barbarians*, different in conditions and manner of life; and alſo he enlarged the bounds of his Empire, to the farthеſt Southern limits, namely to the *Bleminians* and *Æthiopians*, and beſides he ſubjected the Eaſtern parts. Moreover, he ſubdued the Princes and Lords of divers Countries, even to the Indies, and did illuminate their hearts, with the ſplendour and light of piety. Barbarous Nations did moſt willingly embrace his amity, and ſought his favour by Embaſſages and Preſents ſent unto him, were ambitious of his familiarity and friendſhip; and to honour him the more, they erected his Statue, and cauſed his Picture to be drawn. In a word, *Conſtantine* only of all the Emperors was generally practiſed of all men, and in royal magnificent words freely and ingeniouſly profeſſed himſelf among thoſe Nations, a ſervant of that God whom he ſerved. Neither did his actions contradict his profeſſion, but being placed in the ſphere of vertue he ſhined forth with bright beams of piety, obliging men of deſert unto him by his liberality, winning men to goodneſs by his clemency and curteſie, not compelling them by his law, ſo that all men did willingly obey him, and were glad of his gracious reign, untill at length having ſpent himſelf, and being grown old in fighting Gods battels, that God, under whoſe command he ſerved in thoſe holy wars, rewarded him with a military wreath of immortall glory, and having left behind him three children to ſucceed him in his Empire, he changed his mortal Empire, to live with God and his Saints, in an immortal Kingdom.

The bounds and limits of *Conſtantines* Empire.

Conſtantines fame, and his deſire to propagate and eſtabliſh true Religion.

Conſtantines gracious favour toward his ſubjects.

CHAP.

Chap. V.

That Constantines *Progeny reigned after him.*

Constantine succeeding the Emperor his father, left the Empire to his Progeny.

And as the Empire descended unto him from his Father, so likewise from him to his Progeny by right of inheritance. And God that honoured him with a happy and illustrious reign while he lived, after he had put off mortality, he invested him with glory in heaven, recommending his worthy actions, to be recorded on earth in histories, and in heaven in the Book of Life.

Chap. VI.

That this History is both necessary and profitable.

What moved *Eusebius* to describe the life of *Constantine*. The worthiness of the Argument.

Although it be very difficult for me to declare his happiness and felicity, and that silence is most safe and secure. Yet I must needs draw forth the effigies and picture of this godly Emperor in oratoricall colours, that I may not seem altogether idle, having so great an Emperor to be my subject: For it were a shame if I should not endeavour to shew my slender ability in commending him, who commended and devoted himself (while he lived) to Gods worship. And I suppose that this work, which containeth his royal actions approved of by God and men, is necessary and fit for me to undertake, and will be profitable for others. Moreover, would not silence shew our ingratitude to God, who hath bestowed on us so famous an Emperor as hath not been known in former ages, with whom we may easily have conference, and access to his presence; shall his virtue and piety be obscured with silence, seeing diligent Writers have memoriz'd the actions of *Nero*, and of other impious and wicked Tyrants, who have written his black deeds in a fair and shining stile, and have stained many Histories by recording them? Therefore it is necessary that we as well as others, should declare his most famous virtues and virtuous actions to all those, whose hearts may be enflamed and touched with a desire to imitate and emulate him, in embracing the love of God. For those former Writers, have assayed by curious elegant words, and volubility of speech, to relate the impure and tragicall actions of men, unprofitable for instruction, either through favour, hatred or ostentation, affording others the contemplative speculation of their wickedness. But as concerning my ability in writing, too weak to undertake so great a subject, I will only make a plain and perspicuous narration of *Constantines* actions. For the relation of his famous and worthy atchievements will be pleasant and delightfull to the well disposed Reader, and profitable for instruction of manners.

The emulation of writers who set forth inferiour matters in shining colours

The use and benefit of this History.

Chap. VII.

The pious and godly actions of Constantine.

What actions of *Constantines Eusebius* intendeth to handle.

But that I may contract this narration or History of this most famous Emperor, I will omit his Armies which he raised, his battels which he fought, his valiant actions performed in them, his Victories, Trophies and Triumphs over his enemies, his profitable Laws and Statutes, which he enacted for the good of his subjects, and the Common-wealth, and his many famous worthy enterprises, generally magnified by the common voice. Seeing I am resolved in this present Treatise, to deliver only those actions of his, which concern his pious and religious life, and are profitable for instruction, which being infinite, we will briefly epitomize those which are most fit for the instruction and imitation of posterity, wherein we will use brevity, seeing we shall have fitter opportunity hereafter to praise this blessed Emperor more at large: For we could not undertake this matter formerly, for the ancient saying doth prohibit us, to esteem any man compleatly happy before his death, in regard of the various and uncertain changes and mutations of this life. Let us therefore desire God the Father, and the heavenly Word his Son, to assist us with divine inspirations. And thus we will begin this History, from the Emperors childhood.

A difference between prophane and Ecclesiastical History.

No man to be accounted happy before his death.

Chap. VIII.

That Constantine *was educated and brought up in Tyrants houses, as* Moses *was.*

When certain cruell Tyrants did grievously afflict the *Hebrews* (as it is anciently recorded) with labour and tortures: God beholding their misery, had compassion on them,

them, and provided that the Prophet *Moſes*, being a child, ſhould be trained up in the Tyrants houſes, that his green years might be ſeaſoned with their wiſdom. But afterward when this Prophet of God grew to mans eſtate, and that divine vengeance was ready to puniſh theſe unjuſt oppreſſors: he forſaking the tyrants Palaces, willingly obeyed the counſel and purpoſe of God; and as he began to diſaffect thoſe tyrants by whom he was brought up and educated, ſo he joyned himſelf in familiarity and friendſhip with the *Hebrews* his naturall brethren and kinſmen. And God afterward making him Captain of the *Hebrews*, freed them by his means from that yoak of ſervitude, wherewith their enemies had oppreſt them, and inflicted heavy and noyſome puniſhments on the tyrants. And as God performed many wonders by the hand of *Moſes*, ſo God hath ſhewed many miraculous deliverances in this age. For albeit, tyrants in our memory have miſerably vexed the Church with wars: yet *Conſtantine* ſpringing up in the midſt of theſe tyrannical times (to ſuppreſs thoſe tyrants) when he was a young man, in his tender age, before the firſt hair appeared on his ſmooth chin, to change his ſweet aſpect into a more manly countenance, he lived as *Moſes* that ſervant of God did, in the houſes of tyrants: Who though in his youth he converſed with wicked men, yet he was not infected with their evil manners. For his honeſt and ingenious diſpoſition, by the aſſiſtance of Gods grace, and the divine inſtinct of his holy Spirit, made him forſake their converſation, and to lead a holy and religious life. And beſides, he was deſirous to emulate his fathers virtues, and imitate his goodneſs. For his father (whom we may fitly mention in this place) was *Conſtantius*, the moſt illuſtrious Emperor of our time: Of whom I will briefly relate that, which may redound to the honour and commendation of his Son.

CHAP. IX.

Of his father Conſtantius, *who was no perſecutor of the Chriſtians, as* Diocleſian, Maximianus *and* Maxentius *were.*

THere being four co-partners in the government of the Empire, *Conſtantius* only having made a contract with God, framed his life in a contrary manner to the reſt. For they endeavoured to demoliſh and ruinate all Gods Temples and Churches, but he kept his hands from ſuch impiety, being far unlike them. They polluted the Provinces ſubject unto them, with murthering and maſſacring the godly men and women living therein, but he kept a white ſoul not ſtained with ſuch impieties. They to heighten their wickedneſs, did both themſelves worſhip devils, with certain execrable forms of prayer made unto their Images, and did compell others to the like adoration: but he governing his ſubjects in peace and tranquility, gave them liberty to ſerve the true God, and exerciſe the true Religion. Moreover, ſome did lay grievous heavy taxations on their ſubjects, but *Conſtantius* reigned graciouſly and mildly, like an indulgent loving Father, carefully providing for his ſubjects. But ſince his virtuous actions are ſo infinite and ſo well known, having given you a glimps of the luſtre of ſome of them, whereby you may conceive the reſt which are omitted, we will proceed forward in our intended Narration or Diſcourſe.

CHAP. X.

How his Father Conſtantius, *being reproached by* Diocleſian *for his poverty, filled his Treaſury by laying a taxation on his ſubjects, and afterward gave every one his own money back again.*

WHen fame had divulged and noiſed abroad that the Emperor *Conſtantius* was of a meek and gentle ſpirit, his ſanctimonious and holy kind of life, and his gracious clemency towards his ſubjects have hindred him from gathering treaſure: the chief Emperor then reigning ſent Embaſſadours unto him to chide him for his diſſolute and negligent government of the Common-wealth, reproaching him with poverty, becauſe his treaſury was empty. But *Conſtantius* having intreated the Embaſſadors to tarry with him, he ſummond a Convocation or Parliament of the wealthieſt men in all his Dominions, declaring unto them his need of money, and moreover, that now a fit occaſion was offered unto them, to expreſs their love and affection to their Lord and King. Having thus ſaid, their hearts were inflamed with a deſire to teſtifie their good wils towards him, ſo that without any delay, they ſtrove and contended to fill his Exchequer preſently with gold and ſilver, and brought great ſums with great alacrity and chearfullneſs: which being done, *Conſtantius* ſhewed the Emperors Embaſſadours this maſs of his treaſure, and bid them declare unto their Maſter what they had

ſeen,

seen, and withall told them, that the treasure which he had now collected and gathered into his Treasury, was formerly in the hands of his subjects, as it were by so many Treasurers kept to his use. The Embassadors wondring at his words: the most royal Emperor after their departure, summoned those again that had sent in their Subsidiary money, and after many expressions of his royal favour towards them, he restored them back their money, and so dismist them. And as this one action shewed his royal magnificence, so this other action declareth his piety; in both which he was exemplary.

Chap. XI.

Of the persecutions by other Emperors, and how his Father Constantius, *dissembling an affection to idolatry, and thereby discovering those that intended to offer sacrifice, he dismist them, retaining the faithfull still in his Palace; and of his love and affection to Christ.*

When the Magistrates in every Province by the Emperors command did cruelly and grievously oppress godly men, and the holy Martyrs that lived in the Emperors Palaces, did first undergo this tryal by sword, fire, and other deaths; some being beheaded, some burnt, some cast into the Sea, all which they suffered with such alacrity and chearfulness of mind, that godly men were very thin and scant in Court, wherewith God was much offended to see his Saints thus massacred. *Constantius* anon began wisely to consider, and to contrive a strong and admirable plot: For he gave and granted to all his Officers and men of dignity, free leave and licence to offer sacrifice to devils, and yet give their attendance in Court, and keep their places, and those that would not perform those accustomed sacrifices, should be discarded and dismissed from Court. His Courtiers hereupon being divided into a double faction, presently discovered their minds and affections. Whereupon this worthy *Constantius* discovering his own plot, he reproved those that were fearfull and desirous to save their lives, approving and commending others for their couragious constancy in Gods cause, rejecting the other as traytors to God, and not worthy of his service. For how (said he) can they be faithfull unto me their Emperor, who have revolted from God? So that he banisht them from Court, and made those that had been approved to be constant in giving testimony to the faith, near Officers unto him, for the securing and government of his person, saying, that such men were to be accounted of as most near and familiar friends, and to be esteemed more than any treasure. Thus we have briefly characteriz'd the father of *Constantine*, by the actions of his life, by which any one may clearly discern, that God gave him prosperous success in his affairs, and gave him a different heart from his Predecessors. For having a long time performed many virtuous and loyal actions, at length having suppressed the superstitious adoration of their Heathen gods, he acknowledged the only true God, governour of all things, and strengthned his family by keeping religious men to pray for him and his, and spent the residue of his life with great commendations in peace and tranquility, living without troubles, or being troublesome, which the vulgar account a great happiness, so he governed his wife, children and family very quietly and peaceably all the time of his reign, and devoted them and himself to the service of God, so that his royal Palace seemed to be a religious Temple, in which there were holy and religious men, that offered up their incense of praiers for the Emperors safety, even then when among the Heathen it was a dangerous thing to be called a religious man, or one that served God.

Chap. XII.

After Diocletian *and* Maximian *were deposed*, Constantius *came to be Emperor, and was first called* Augustus, *and left behind him a numerous royall Progeny.*

And not long after God rewarded him for his piety and religious service of him, so that he was the chief Emperor. For the Emperors before him, after the Church of God began to be oppressed by the sudden change and mutations of mens minds, did willingly forsake their Empire. *Constantius* was the chiefest Emperor of all the rest, and the first that was called *Augustus*, who having received the imperial Diadem, being made chief Emperor, and carrying himself equal to the dignity of his place (for honours are the triall of man) he was by the *Romans* preferred to great honours, made the chief Emperor, and called *Augustus*. Moreover he excelled the other Emperors in his numerous and royall Progeny, leaving behind him many Princely Sons and Daughters. He at last growing very old, and being ready to

pay

pay the common debt of nature, and to depart out of this life, God miraculouſly preſerved him alive, untill his eldeſt Son *Conſtantine* was fit to take upon him the government of the Empire.

CHAP. XIII.

Of his Son Conſtantine, *who kept company with* Diocleſian *in his travels thorow* Paleſtine.

Conſtantine (as is aforeſaid) was educated and brought up in the tyrants Courts, as *Moſes* that ancient Prophet of God, and having attained to mans eſtate, they dignified him with great honours. For ſo we beheld him, when he travelled with the chief Emperor thorow the holy Land. And being as it were at his right hand, he ſhewed himſelf very courteous to thoſe that deſired acceſs unto him, in whom many evident ſignes of a royal diſpoſition began to ſhine forth. For as he excelled others in the ſtrength and comly ſtature of his body to the terror of his equals, ſo likewiſe his inward virtues were equall to his outward ſhape, firſt adorning his mind with modeſty, and then improving his natural abilities, by the acquiſition of habitual qualities, and polite ſtudies, which are the food and nouriſhment of the underſtanding.

CHAP. XIV.

Conſtantine, *in regard of* Diocleſians *treachery and plots againſt him, returneth to his Father.*

THoſe that reigned at that time perceiving that this young *Conſtantine* was of a generous diſpoſition, ſtrong, luſty, and of a high couragious mind, they began to envy and fear him. And thereupon ſought ſome opportunity to work his overthrow, which the young man obſerving (after God had twice or thrice diſcovered the conſpiracies that were plotted againſt him) he fled away ſecretly for his own ſafety, as *Moſes* that great Prophet did, which God did contrive for his good, that by returning him to his Father, he might in due convenient time be ready at hand to ſucceed his Father in his Empire.

CHAP. XV.

Of the death of Conſtantius, *who left his Son* Conſtantine *to be Emperor after him.*

FOr having ſcaped thoſe treacherous plots that were laid againſt him, he preſently returned to his Father, and came unexpectedly unto him after he had been a long while abſent from him, his Father lying at that time at the point of death, beholding his Son to come ſo unlooked for into his preſence, raiſed himſelf up in his bed, and embracing him, ſaid, he was happily come to ſettle his mind, and take away that which troubled him on his death-bed, namely the abſence of his Son, and ſo concluded his ſpeech with hearty praiers and thanks unto God. And now he ſaid that he was willingly content to dye, and ſo he ſet his houſe in order and diſpoſed of his goods by his will: And ſo his Sons and Daughters ſtanding round about his royal bed, he departed out of this life, and left his eldeſt Son to ſucceed him.

CHAP. XVI.

Of Conſtantius *his ſolemn Funeral, and how the Emperor ſaluted* Conſtantine Auguſtus.

THe Empire did not long want an Emperor, for *Conſtantine* being inveſted with his Fathers Robes, was crowned Emperor like another Phœnix, riſing up after the deceaſe of his Father, being ſo like unto him in favour and countenance, that he ſeemed to live in his Son. Afterward he brought forth his Hearſe, he himſelf, and a great number of his Fathers friends going before it, and ſo carried him with ſolemn pomp to the place of interment, a great many Mourners, with troops of ſouldiers going before and following after, celebrating his praiſes with Muſick and Funeral-acclamations, all affirming with one unanimous conſent, that the Father did ſurvive in the Son, and with a general applauſive ſhout wiſhed all joy and felicity to the new King, Emperor and *Auguſtus*. Theſe acclamations of joy were an honour to his deceaſed Father, the Son was accounted happy in being the Succeſſor to ſo worthy a Father, all the Nations ſubject to his Empire, were filled with exaltation of joy, and rejoyced exceedingly that they had ſo worthy and gracious an Emperor. Thus God hath evidently demonſtrated to all men in the death of *Conſtantius*, that a godly and religious life ſhall be crowned with a happy and glorious death.

CHAP.

Chap. XVII.

A brief commemoration of the destruction of the Tyrants.

THe death of others who have vexed the Church with wars, I think it not agreeable to our purpose to mention, that the memory of good men may not be defil'd by their wicked lives. For those that have either seen or heard of those disastrous calamities which hapned to those Tyrants, may learn thereby to frame their lives to a more modest and holy conversation.

Chap. XVIII.

That Constantine *obtained the Empire by divine providence.*

THus God out of his meer grace and favour raised *Constantine*, descended from so great a Father to the Empire, on purpose, that seeing all the other Emperors were elected to that dignity by the suffrage and voices of men, no man might glory in electing *Constantine* to be Emperor.

Chap. XIX.

Constantines *victories over the Barbarians and Brittains.*

AS soon as he was setled in the Empire, he lookt unto that part of the Empire which his Father had governed, and he carefully provided for matter of regiment and rule, for those Nations which were under his Fathers Dominion. And he suppressed the tumultuary insurrections of the Barbarians, inhabiting about the river *Rhene*, and the Western Ocean, softning their wild incivility, and reducing them to a reasonable and civil course of life. And others, whose salvage dispositions, could not be confin'd within the limits of reason, or won to a quiet and peaceable kind of life, he secluded them from the rest, putting them out of his protection, he expelled them as wild and untamed beasts, out of his Empire. Having thus setled matters with wisdom, he began to think upon the other parts, and so made a voyage into *Brittain*, which is on every side environed with the Ocean. And having overcome them, he resolved to aid and help the distressed parts of the world.

Chap. XX.

Constantines *desire to free* Rome *from the tyranny of* Maxentius.

AFterward contemplating in his mind the whole body and globe of the World, and beholding that City which represents to the World, being the Empress and Queen of the *Roman* Empire, to be held in subjection by Tyrants, first he permitted the other Senior Emperors to attempt so worthy a design. But when none of them could remedy so great an evill, but having made a tryal, had alwayes unfortunate success: he said that he should take no joy in his life, if he should suffer the Queen of Cities to be thus grievously afflicted, and therefore he provided himself of strength and forces to suppress and extinguish their Tyranny.

Chap. XXI.

Constantine *considering how the Idolaters had been killed and slaughtered, was moved to embrace Christianisme.*

BUt when he had found by reason and due consideration, in regard of the fallacious and prestigious Sorceries of the Magicians which the Tyrants employed, that he could not accomplish his desire by military Forces, he implored Gods aid and assistance, knowing that Armies are not alwayes prosperous, unless God give the victory. He considered therefore unto what God he should address his prayers for aid and assistance, and at length be bethought himself, that those who had formerly governed the Common-wealth, had put their hope and confidence in many gods, and had offered sacrifice unto them, being allured by their Divinations and Oracles, which flattered them with happy and auspicious fortunes, but alwayes a lamentable and unfortunate even, and that gods neither helped them, nor defended them from violent death; that his Father onely trode in a contrary path, farre unlike to them, and condemning their errours, did only reverence and adore the only true God, Governour of all things, who gave a happy reign, and preserved him from all danger. Having weighed these things in the scales of judgement, how they trusting

truſting in the plurality and multitude of their gods, did fall into diverſe troubles and calamities, ſo that both their off-ſpring, kindred, ſtock, name and memory were quite extinguiſhed, and how God in protecting his Father had given many evident demonſtrations of his omnipotent power, and contrarily thoſe who repoſing truſt in their plurality of gods, were quite overthrown and vanquiſhed, for the one returning with diſgrace without doing any thing, the other was inglorioufly ſlain in the midſt of his army: Having collected theſe paſſages into his memory, he accounted it vain madneſs to worſhip thoſe gods, who were found by experience to have rather no entity, being or power: and ſo he reſolved to reverence and adore that God only, which his Father ſerved.

CHAP. XXII.

How Conſtantine *as he was praying about noon-tide, God ſhewed him a viſion in the skie, which was the ſign of the Croſs lively figured in the air, with this inſcription on it:* In hoc vince: *that is, By this overcome.*

WHerefore he earneſtly prayed unto God, and beſought him, that he would reveal himſelf unto him, and that he would aſſiſt him in his purpoſes and reſolutions. While the Emperor was thus earneſtly praying unto God, a divine and wonderfull viſion appeared unto him, which were ſcarce credible, if himſelf had not related it. But ſeeing this victorious Emperor did with an oath confirm it to be true, when he related unto me who intended to wrote his Hiſtory, long after when taking notice of me, he admitted me to have familiar conference with him; who can doubt of the truth of his relation, which afterward in proceſs of time was confirmed in a miraculous manner? when the Sun was gotten to his meridian height, ſo that it was a little paſt noon-tide, he ſaid, that he beheld the ſign of a Croſs lively figured in the air or skie, with an inſcription in it containing theſe words, *In hoc vince*, By this overcome: and that he himſelf, and his whole army which marched with him did wonder at ſo ſtrange a Prodigie.

CHAP. XXIII.

That Chriſt appearing to Conſtantine *in a dream, commanded him to make the figure of the Croſs which he had ſeen, and to wear it in his colours in the field.*

HE ſaid moreover, that he was much troubled in mind to know what this Progidie did ſignifie. And as he was thinking and ſtudying of it, it grew night, and in his ſleep Chriſt appeared unto him with the former ſign of the Croſs, and commanded him that he ſhould make the like figure, and that he ſhould wear it in his Banner when he joyned battel with his enemies.

CHAP. XXIV.

The faſhion and figure of the Croſs.

AS ſoon as it grew day, he roſe up and acquainted his friends with the viſion which he had ſeen, and then ſending for the beſt Goldſmiths and Lapidaries, ſitting on his royall throne, he deſcribed unto them the ſhape and figure of the Croſs, and commanded them to make the like with gold and precious ſtones, which figure we chanced to behold. For the Emperor himſelf vouchſafed to ſhew it unto us.

CHAP. XXV.

The deſcription of the banner faſhioned in the figure of a Croſs, which the Romaniſts do call a Labell.

THe figure of the Croſs was in this manner. The ſtaffe was ſtreight, long, and inlaid with gold, the croſs-bar was figured in the form of a Croſs, on the top whereof was a golden Crown beſet with precious ſtones: In which was our Saviours name inſcribed, and expreſſed in two letters (for the letter ρ was curiouſly inſerted into the middle of the letter χ) which did perſpicuouſly expreſs the name of Chriſt, which letters the Emperor afterward did uſe to carry in his helmet; At one of the corners of the croſs-bar hung a thin banner of Lawn, curiouſly embroidered with gold and precious ſtones, in a ſtrange and admirable manner, this

banner fastened to the Pendant, was as long and broad as the Cross, the stem or staffe was longer than the colours or banner, and under the Cross at the side or border of the banner, there were the Pictures of the Emperor and his children drawn to the middle or breast high; So that the Emperor used this salutary Badge as a defensive or divine charm against his enemies. And he commanded that his army should carry and bear the like Cross in their colours.

Chap. XXVI.

How Constantine *being instructed in the mysteries of Christian Religion, began to affect divine knowledge.*

These things thus hapning at the same aforesaid time, *Constantine* being amazed with that wonderfull vision, he resolved onely to worship that God who had appeared to him, he sent for divers Priests and religious men, enquiring of them who this God was, and what was the meaning of that vision or revelation concerning the sign of the Cross. They answered him, that the Christ which he had seen in his vision was the only begotten Son of God: and that the sign of the Cross which appeared unto him, was a token and Trophy of the immortality and victory which he gained over death. They declared also unto him the causes of his coming, and his perfect holy life while he conversed amongst men. Although he were well satisfied with these reasons, yet he wondred still at the vision which he had seen: at length comparing his vision with the Priests interpretation, he was fully resolved and perswaded, that it was a divine revelation, and therefore he purposed to read divine books, and seek divine knowledg. And so having gotten many Priests and religious men about him, he resolved to serve and worship that God only, which had appeared unto him. And he reposed trust in him, that he would further his desire, which was to extinguish these burning firebrands of Tyranny, which had been by others unfortunately attempted.

Chap. XXVII.

Of the adulteries which Maxentius *committed at* Rome.

For he that by force of arms had gotten the Queen of Cities, was grown to that height of wickedness and impiety, that he left no bold, nefarious and impure act uncommitted For he violently took away mens wives from them, and having violated their honour, sent them back to their husbands, not only using the inferiour sort of women in this manner, but also he satisfied his roving wanton lust with Senators wives. Neither was his desire quenched with such variety of venery, though he had defiled many Noble women, yet he desired a *Plus ultra*, for lust knows no bounds. But after the Christian women became once to be the object of his desires, his harbingers could not provide them soon enough for his enjoying, for they chose rather to dye, than to have their chastity violated.

Chap. XXVIII.

How a Captains wife to keep and preserve her chastity, killed her self.

Among the rest a Christian woman, the wife of a Senator and *Roman* Captain, when she understood that the Tyrants Harbingers for his lust were at the door, and that her husband had consented through fear, that they should carry her away, she desired some time of these wicked ministers to dress her self, and so went into her chamber. And being there alone, she ran a sword into her side, so that she fell down dead, leaving her body to be carried to burial, rather than to satisfie the Tyrants lust, which action hath evidently declared both to the present age and posterity, in a more powerfull language than words can express, that the famous continency of Christians is impregnable against the assaults of lust, and cannot be forced to yield. Thus was this modest Matron an example of chastity.

Chap. XXIX.

How the Roman *people were massacred, and put to death by* Maxentius.

The People, Nobles and Magistrates did stand in great fear of this Emperor, and were oppressed by his Tyranny, who durst commit such wicked actions. Neither were those that

that behaved themſelves quietly, and ſuffered the ſlavery impoſed on them with meekneſs, free from his tyrannical cruelty, for he maſſacred and put his ſubjects to death by his bloudy miniſters for any light cauſe, and a great number of the *Roman* people were ſlain, not by the *Scythians* or *Barbarians*, but in their own Cities, by the hands of cruell Executioners. Neither can the number of Senators be reckoned, who were cloſely put to death for their wealth, which were coloured over with criminal pretences, and fained faults a uſual policy to overthrow good men.

CHAP. XXX.

Mxentius *his Conjurations, and a great Dearth at* Rome.

AT laſt the Tyrants to heighten their wickedneſs, gave themſelves to Magical Arts. Sometimes ripping open the wombs of women great with childe, ſometimes ſearching the bowels of tender Infants, and ſometimes killing Lions. Sometimes he uſed wicked conjurations to raiſe Devils, and to conſult with them of the iſſue of his wars, hoping that by their aſſiſtance he ſhould obtain the victory. Thus *Maxentius* tyrranized at *Rome* by ſuch means, making his ſubjects his ſlaves: at length there hapned ſo great a dearth and famine at *Rome*, that the like was never known in our memory.

CHAP. XXXI.

Mxentius *his armies were overthrown in* Italy.

Conſtantine being inclined to pity, by the cruelty of *Maxentius*, raiſed forces to ſuppreſs his tyranny. And making God his defender, and Chriſt his helper, he prayed unto them for their aſſiſtance, and ſo marched forward with his Army, bearing the ſign of the Croſs in his Colours, intending to regain unto the *Romans* their ancient liberty. But *Maxentius* truſting more to his conjurations, than to the good will and affection of his ſubjects, durſt not ſalley out of the gates of the City, and had fortified all his Cities and Territories with Garriſons of Souldiers, and military Legions. The Emperor *Conſtantine* truſting only in God, ſet upon the Tyrants firſt, ſecond, and third Armies, and having overthrown them at the firſt encounter, he marched up thorow all *Italy*, and at laſt brought his victorious Army to the walls of *Rome*.

CHAP. XXXII.

Maxentius *ſlain on the bridge over* Tyber.

AFterward leſt while he beſieged the Tyrant, he ſhould beſiege the *Romans* alſo: God as it were with certain links of divine providence; drew forth the Tyrant without the gates of the City, and confirmed his former wonderfull works in the ſight of the Believers, and the heathen, which he wrought againſt the wicked, and which are recorded in Scripture (which ſome have accounted fabulous, but indeed are moſt certain) but God approved his former wonders to be true, by preſent experience: For as in the dayes of *Moſes*, and the ancient Hebrews, he overthrew *Pharaoh* and his whole hoaſt, and drowned him and his bands of choſen horſemen in the red Sea; So both *Maxentius* and his chief ſouldiers fell headlong into the river *Tyber*. For when the Tyrant by Gods aſſiſting providence fled from *Conſtantine*, and thought to have paſt over the river on an artificiall bridge made of boats, and built to betray *Conſtantine*, God turned the plot by a ſudden Cataſtrophe, for conſtantly purſuing of *Maxentius*, as ſoon as he and his Army had took the bridge, (which was cunningly compoſed of boats joyned and linked together) it preſently fell aſunder, and ſtraightway the men and boats ſunk down into the Sea, he himſelf fell, and all his chiefs afterward plunged like ſtones into the water, to find out an untimely death in that Element: ſo that *Conſtantine* and his Army having by Gods aſſiſtance obtained the victory, ſung a *Paan* of joy, though not in the ſame words, yet to the ſame effect, as that was which *Moſes* and the children of *Iſrael* ſung after their victory gotten againſt *Pharaoh*; Their Song of exultation was in theſe words: *Let us ſing unto the Lord, for he hath glorified himſelf, he hath caſt the horſe and his rider into the ſea, he hath been my helper and defender. And who is like unto thee O Lord, who is like unto thee? Thou art glorious among the Saints, admirable, and working great wonders.*

Of this Victory *PRUDENTIUS* singeth thus.

The Christian Captains coming to the wall,
The Milvian Bridge can witness, and withall
Which did the treacherous Tyrant soon deceive,
And shrunk away, while Tyber *did receive*
Him and his Hoast, and it did also see
His conquering armies get the Victory,
While his Colours in the aire displayed were,
Which his revenging hand did boldly rear,
Their Armour shined with a radiant flame,
And on his Ensigne Christs most holy Name
Was there embroider'd on the purple ground
In golden Letters on their Bucklers round
They engrav'd Christs Name, that pretious name of grace,
And golden Crosses on their Hemelts place.

Chap. XXXIII.

Of Constantines *entring into the City of* Rome : *and of his Statue holding a Cross in its hand, with the Inscription thereon.*

Constantine having given laud and praise in rejoycing songs unto God the giver of Victories, as *Moses* that faithfull servant of God did, he entred into the Queen of Cities, with great pomp and triumph. The Senators and Nobles, and all the *Romane* people, being freed from servitude, received him with merry countenances, rejoycing hearts, and loud acclamations of prosperity and felicity to *Constantine* : Men, women, children and servants, called him their great Patron and Preserver. But his mind being seasoned with humility and piety towards God, was not levened or puffed up with their praise and applause, but ascribing all to Gods glory, he first gave thanks unto God the giver of Victories, and erected Crosses with inscriptions to indear the sign of the Cross into all mens affections, building a trophie of Victory in the middle of the City, with Crosses engraven on it, as the badge or cognizance of the *Romans* safety. The trophie was his own Statue or Image, holding a banner in its hand, with a Cross quartered in it, which was placed in the chiefest part of the City, and commanded this Inscription to be engraved on it in Latine :

Hoc Salutari Signo, vero Fortitudinis Indicio Civitatem
Vestram Tyrannidis jugo Liberavi, Et S. P. Q. R.
In Libertatem vindicans, Pristinæ Amplitudini
& Splendori Restitui.

That is,

I have freed your City from the yoke of Tyrrany
by this salutary Sign of the Cross, the true Badge
of Christian valour, and have restored the Senate,
and People of *Rome* to their former liberty, dignity
and glory.

Chap. XXXIV.

Of the joy of the Provinces, and of Constantines *donations.*

This pious Emperor having thus acknowledged and confessed the power of the victorious Cross, he began to make known the Sonne of God to the *Romans* with great freedom of speech, so that the Senate and People, and the whole City being freed from tyrannicall

tyrannycal ſubjection, they ſeemed to have entred into a new life, their minds being illuminated with a new light, and all the Weſtern Maritime Nations, having obtained liberty, they kept feſtivals in honour of *Conſtantine*, ſtiling him Conquerour, and their gracious Protector and Defender, and all in general ſaying, that Gods gracious goodneſs had given them ſo good an Emperor. Beſides, he publiſhed his royal Edicts and Proclamations, whereby he reſtored his Subjects to thoſe Lands which had been injuriouſly taken from them, and called others home from baniſhment, and freed others from bonds and captivity, which the Tyrants had impriſoned.

CHAP. XXXV.

Of the honours which he confer'd and beſtowed on Biſhops, and of his building of Churches.

MOreover the Emperor now began to get religious men about him, and to honour them with eminent dignities, and to be very gracious towards them, both in words and actions, as men conſecrated and devoted to God. For although they went in poor, mean, and deſpicable habits, yet he accounted them above rich men, and not conſidering or looking on their outward man, but on the Image of God charactred in ſome ſort in their hearts (as far as morall colours may expreſs it) he made them to ſit at his own Table. They went with him whereſoever he went, that he might enjoy the benefits of their prayers, which he believed did call down bleſſings upon him. Beſides, he repaired divers Churches, built others, and adorned their Quires with Monuments, and relieved many poor men with bountifull donations and gifts.

CHAP. XXXVI.

Of Conſtantines *magnificent bounty to the poor.*

HE ſhewed himſelf very bountifull and gracious towards ſtrangers: And to the poor that begged in the ſtreet, and at the Court gate, he cauſed money, meat and cloathing to be given. And to thoſe that lived in their younger years in proſperity, and had afterward by wrongs, oppreſſions, or the injuſtice of fortune, fallen into adverſity, he both allowed them penſions, for their better maintenance, and warm'd them with the beams of his favour, that their virtues being cheriſht, might grow up, and ſpread abroad: Unto ſome whereof (according to their particular deſerts) he gave lands, and dignified others with honours. He was alſo a father to the fatherleſs, and a husband to poor widdows, providing carefully for them. And moreover he married young maids that were Orphans, to honeſt wealthy men, and gave them portions to make the matrimoniall knot more loving and laſting. For as the Sun riſing above the earth, doth diffuſe and ſpread abroad his clear-ſhining beams, even ſo did *Conſtantine* (like a royal Sun) ſhine forth in his Court with the gracious and glorious raies of virtue and religion, to the comfort of his ſubjects. For every one that was admitted to his preſence, was diſmiſſed with ſome reward, and in generall he was gracious to all Petitioners and diſtreſſed Sutors.

CHAP. XXXVII.

How Conſtantine *called a Synod or Council of Biſhops, and graced it with his own preſence.*

AND although he ſhewed himſelf ſo gracious towards all men: yet he had a great and ſpecial care for Gods Church, perceiving that there was much diſcord and various opinions in matter of Religion, he, as if God had ordained him to be an univerſal Biſhop, called a Synod or Council of the Clergy, whereat he was preſent himſelf, and ſo ſitting in the midſt of them, he declared unto them the controverted points, whereof they were to conſult and determine, being hereby deſirous to ſettle the Church in peace and unity. Thus he ſate in the midſt of the Clergy, diſmiſſing his guard, which he thought to be ſuperfluous,

he being environed with a many learned and religious men. And afterward he greatly approved of thoſe Biſhops that were of a more quiet and peaceable temper, and ſeemed now willing to embrace unity and agreement, declaring that he ſhould be glad to ſee the Church ſetled in peace and concord, hating thoſe that were of a ſtubborn, refractory, and nonconformable mind.

Chap. XXXVIII.

How he behaved himſelf toward Hereticks and Sectaries.

He gave way to factious furious minds, wiſely forbearing them in their errours, gently and graciouſly admoniſhing them to behave themſelves more modeſtly, and not to ſtir up ſedition : to others that were madly obſtinate, he ſhewed no cruelty, but left them to Gods calling. At length ſome ſeditious perſons grew ſo bold and audacious, that the devil envying the happineſs of the Chriſtians, ſtirred them up to commit ſuch abſurd actions, that they thereby incenſed the Emperor againſt the Chriſtians. But yet the Devil did not obtain his purpoſe, for the Emperor eſteemed their fury to proceed from meer folly, and to be the phanatick deluſions of Satan. For their actions proceed rather from a fooliſh, factious or deviliſh mind, and therefore he eſteemed them worthier of pity, than puniſhment. For he ſaid, that as it ſhewed clemency to grieve for them, ſo to puniſh mad men, was extream madneſs.

Chap. XXXIX.

His Victories over the Barbarians.

Thus the Emperor having made Gods glory the object of his actions, was not diſcouraged by theſe diſſentions and diſcords, in that care which he took for the good of the Church. So God to requite his care of his houſe, made all the barbarous nations to praſtrate themſelves at his feet, and erected many trophies of victories obtained againſt them. He made him a Conqueror, and terrible to his enemies, being in his own nature, of a moſt gentle, courteous and gracious diſpoſition.

Chap. XL.

How Maximinus *and others conſpiracy and treaſon againſt* Conſtantine *was by Gods providence detected and diſcovered.*

Conſtantine being thus ſcarce warmly ſeated in his Empire, *Maximinus* conſpired treaſon againſt him, which being diſcovered, he was put to death in a diſgracefull manner. And his Statues with their Inſcriptions, and other monuments of honour, which formerly had been decreed unto him, were after his death taken from him, as being an impious wicked tyrant. After his death, ſome other of his kindred conſpired treaſon againſt *Conſtantine*, and were deteſted and apprehended, by the mercy of God, who in a wonderfull manner revealed all their counſels to his ſervant *Conſtantine* by viſions and revelations. For in viſions he oftentimes let him behold ſome glimpſes of his Divine glory, and ſhewed him many ſupernaturall matters, and gave him the fore-knowledge of divers future events. Beſides God vouchſafed him the ſight of many ineffable objects: neither can words expreſs the favours which God ſhewed to his ſervant *Conſtantine*. And thus keeping himſelf within the circle of Gods protection, he ſpent the reſt of his life in peace and ſafety, delighting in the love of his ſubjects, and in his peaceable reign, but chiefly to ſee the Church of God in a flouriſhing eſtate.

Chap.

CHAP. XLI.

How Conſtantine *kept a feſtival every tenth year of his reign.*

Conſtantine living in this manner, in the tenth year of his reign, he kept and celebrated a publick ſolemn feſtival, and offered the thankfull, fireleſs, fatleſs ſacrifices of prayers to God the King of Kings.

CHAP. XLII.

How Licinius *vexed the Eaſtern parts of the World.*

AND as he took delight in theſe holy exerciſes, ſo he was grieved to hear how the Eaſtern parts were vexed. For he underſtood that the cruel monſter *Licinius* began to diſturb the Church of God, and the Provinces (the Devil ſtriving alwayes to hinder the Emperors deſigns) that ſo the Empire was divided into two parts, as it were into light and darkneſs. The Eaſtern parts were under darkneſs, thoſe in the other parts enjoyed the clear light of the day. But the Devil could not with any patience behold the many bleſſings which they enjoyed in their happineſs: neither could the tyrant that governed the other part of the world endure to behold it, who enjoying a hagpy reign, and having married the ſiſter of *Conſtantine* ſo famous an Emperor, he left off to imitate the exemplary virtues of others, and began to emulate the vicious: and did rather follow their wickedneſs, whoſe act of life had ended with an unhappy *exit*, than to continue in love and friendſhip with ſo excellent a man as *Conſtantine*.

CHAP. XLIII.

How Licinius *plotted the death of* Conſtantine.

SO that neither laws of friendſhip, nor the ſtreight tye of affinity, could reſtrain him from waging a cruel peſtilent warre againſt his father in law. For as *Conſtantine* being a moſt courteous Prince, ſhewed him much favour, and married his ſiſter unto him, and eſteemed him as a brother and copartner in the Empire; ſo he on the contrary plotted treaſon againſt that good man *Conſtantine*, requiting his favour with ungratefull treachery: thus exceſs of favour oftentimes makes a traytor. And firſt, he attempted him with a crafty and treacherous ſhew of friendſhip, and thought therewith to hide and darken his plot. But God revealed to *Conſtantine* his ſecret conſpiracy. He being diſcovered in his firſt plot, betakes himſelf to another: and ſometimes he began to pretend great good will and affection towards him, ſometimes to enter into league with him, and ſwearing to be faithfull unto him, and then ſuddenly breaking the league, and violating his oath: then again he would ſalve up all again by Embaſſadors, and then proving falſe and treacherous again, at length he made open wars, and out of a mad temerity and raſh inſolency, he oppoſed himſelf againſt God and his ſervant *Conſtantine*.

CHAP. XLIV.

Licinius *his arts and tricks againſt the Biſhops; and Councils prohibited and forbidden.*

FOr firſt with great cunning and diſſimulation, he fained crafty and falſe accuſations againſt the Biſhops in his Empire, who had never committed any offence againſt him. Inſomuch that having no criminall matters to object againſt them, he made a law, whereby Biſhops were prohibited and forbidden to conſult about Church-matters, or to meet at any Synod or Council for the deliberating and determining of matters concerning their own benefit, or the good of the Church. And from hence he took occaſion to perſecute us Biſhops. For either we muſt be obnoxious and liable to puniſhment, by violating and breaking this law, or elſe by obeying this law, we muſt overthrow the laws and ceremonies of the Church. For great and weighty deliberations of matters in controverſie, cannot be held but in Councils where all points may be fairly reconciled. But *Licinius* being envious, and ſo ſeeking to croſs *Conſtantine*, enacted ſuch a law againſt us. For as he endeavoured to bring the

Miniſters

Ministers of that God whom he worshipped, to peace and concord in matter of opinion, so he striving to hinder his pious design, sought by all means to interrupt and break off the harmonious agreement of the Church.

Chap. XLV.

The Christians are banished by Licinius, *and their goods exposed to sale.*

AND because *Constantine* the dear servant of God, did receive Gods servants into his Court and Palace, *Licinius* being an enemy to God, took a contrary course, banished all the religious men out of his Court. And those whom *Constantine* had formerly honoured, he degraded from their dignity, and employed them in servile offices. And first, he took away their means to inrich himself, and afterward threatned them with death, if so be at any time they professed the saving Name of Christ. And moreover, being of a turbulent and intemperate nature, having committed many wicked adulterous acts, he held, that no man could live chastly, measuring others dispositions by his own vicious inclination.

Chap. XLVI.

Women are prohibited and forbidden to go to Church with men.

AND therefore he made a second law, that men and women should not go together to Church, or be present at Divine Service; and that Bishops should not expound the Scripture to women, but women should chuse women to be their instructors and preachers. But when these inventions were derided, he invented another stratagem to overthrow the Church, which was, that the whole Congregation of the people should assemble themselves together without the gates in a large plain, because it was wholesomer for them to be in the fresh air, than to be crowded and smothered for want of air in Churches.

Chap. XLVII.

Those that refused to sacrifice to the Idols, he discarded from military offices, and permitted none to relieve those whom he had cast into prison.

SO that those souldiers that were in the City, if they would not sacrifice to Devils, he commanded them to be put out of those dignities which they enjoyed. And as the religious Captains and Cohorts were displaced; so the tyrant that made those laws, was deprived of the prayers of religious men. What should I mention how he commanded that none should bestow their charity to relieve those that lay in prison, and were almost famished, neither would suffer any one to do any good, even where nature inclined them to pity. And this was a shameless wicked law, transgressing the bounds of humanity, inflicting punishment on those that shew'd commiseration to others, making their charity an offence, and imprisoning them that did any way help or relieve prisoners.

Chap. XLVIII.

Of Licinius *his covetousness and wickedness.*

SUch were *Licinius* his Decrees and Statutes. It were needless to mention his laws concerning marriages, by which he did disanull the ancient wise *Roman* Laws, and instead thereof enacted barbarous and bloudy Statutes. What should I reckon up infinite kinds of oppression, which he devised against his own subjects, or his measuring of land to satisfie his exacting covetous desire, whereby that land that was leased and occupied for a small rent, was improved, and the rent raised, besides his taxation on tillage? For his avarice and covetousness was unsatiable. So that having filled his treasury with gold and silver, and masses of money, yet like *Tantalus* thirsting in the midst of water, he complained of his poverty. What should I rehearse his injurious and unjust banishments, and the confiscation of their goods; or his false accusations which he fained against his Senators or Nobles, making his

his ſervants abuſe their wives, and afterward accuſing them. What ſhould I ſpeak of his unlawfull marriages, or of thoſe Virgins which he in the weakneſs of his age deflowred. But why do I reckon theſe things, ſince his former actions were but ſmall, petty, ſmall impieties, in reſpect of his laſt, wherein he went beyond himſelf, and mounted to the higheſt ſtep of impiety.

CHAP. XLIX.

How he perſecuted the Chriſtians.

LAſtly, he began to oppreſs the Church, and thoſe Biſhops that did moſt oppoſe them, accounting both all religious men, and thoſe that the Emperor favoured, to be his enemies. And thus enraged with madneſs, not regarding the unhappy ſucceſs of thoſe that had perſecuted the Chriſtians, having ſeen how God had puniſhed thoſe authors of miſchief, and thoſe grand Tyrants.

CHAP. L.

How Maximinus *being puniſhed with pain of an ulcerous fiſtula, and worms feeding on his body, began to write in favour of the Chriſtians.*

HE beginning thus to expreſs his rage againſt the Church, before he could ſatisfie his thirſt with the bloud of juſt religious men, God began to lay judgements on him, and began to invade his body, ſo to recover his mind. For an ulcerous fiſtula did breed in his ſecret parts, which in time did eat into his bowels, having a number of worms which did breed in it, and yielding a deadly ſtink, becauſe before he fell into this diſeaſe, he grew through his intemperance extream fat, and ſo being full of corruption and diſeaſes, he became a lamentable ſpectacle to all men. And thus being full of pain and miſery, and troubled in conſcience for oppreſſing the Church, preſently in all haſte he confeſſed his fault to God; deſiſted from perſecuting the Chriſtians, and began to re-edifie their Temples and Churches, and commanded them to make their accuſtomable ſupplications and praiers for him to God. And thus was he puniſhed for perſecuting the Chriſtians. But *Licinius* having been a ſpectator of theſe judgments inflicted on *Maximinus*, on a ſudden forgate them all, not conſidering that God in his juſtice had inflicted theſe puniſhments and judgments.

CHAP. LI.

How Maximinus *after he had perſecuted the Chriſtians, was fain to flye, and hide himſelf in a ſervile diſguiſe.*

WHo ſtriving to exceed the others in wickedneſs, began to invent new wicked projects againſt us, putting the Chriſtians to death by fire and ſword, by barrels full of nails, by expoſing to wild beaſts, or caſting them into the Sea, and beſides all theſe, he invented a new kind of torment, which was to put out their eyes. So that multitudes of men, women and children, had their eyes firſt put out with hot irons, and afterward were tortured in divers ſtrange manners; for which Gods revenge afterward overtook him. For he truſting in thoſe Devils which he eſteemed to be Gods, brought a great army into the field, where wanting the true Gods aſſiſtance, he was overthrown, and ſo pulling off his royal apparel, which indeed he was unworthy to wear, he thruſt himſelf amongſt the common ſouldiers, and afterward betook himſelf to flight, and having diſguiſed himſelf in the habit of a ſervant, he hid himſelf in Towns and Villages. But he could not hide himſelf from the watchfull eye of divine Providence. For after he thought himſelf in ſafety, he was ſtruck with a thunderbolt to the ground, his body being ſo withered and ſhrunk up with it, that it could hardly be known to be the ſame, for it looked like a dried carkaſs.

CHAP.

Chap. LII.

That Maximinus *at last becoming blind, wrote in defence of the Christians.*

MOreover, when he intended to plague the Church of God more vehemently, his eyes dropt out of his head and left him stark blind. And that punishment which he had invented against the Christian Martyrs, the same by divine justice was inflicted on himself; who at last living in this miserable manner, he began to confess and acknowledge the Christians God, and to make a Palinody or recantation for those wars which he had waged against God, and published by his Edicts and Proclamations, to make known his error in worshipping false Gods, affirming that he had found by experience that the Christians God was the true God. Although *Licinius* had not only heard of the former Tyrants wickedness, and of the heavy judgement inflicted on them, but knew them to be true, yet his judgements being blinded, he was so insensible, that they could not work an alteration in him.

THE SECOND BOOK OF *Eusebius Pamphilus* Bishop of *Cæsarea* in *Palestina*, Of the Life of the most holy Emperor CONSTANTINE.

Chap. I.

Licinius *closely continues the persecution, and puts to death the Bishops in* Amasia, *being a part of* Pontus.

THis *Licinius* was as cruell a persecutor of the Church of the former, and following their example, whose fatall death and ruine he had beheld, he persecuted the Church afresh, and his cruelty was like a flame long suppressed, which when it breaketh forth, blazeth higher, so he was more fierce and outragious than the other Tyrants. And like a wild beast or cunning serpent, rowled up together, he at first did only breath forth hideous threatnings against God and his servants, before he durst attempt any thing against the Churches in his Dominions, for fear of *Constantine*, and therefore hiding the poison of his envy, he contrived secret plots against the Bishops. For by the Governors of Provinces, who were the instruments of his cruelty, he murthered the chief of them. And his tyranny began at home, reacht to forreign Countries, for Tyrants have long hands. So that those bloudy massacres which he perpetrated and committed in *Amasia*, a part of *Pontus*, were most cruel, inhumane, and beyond all example.

Chap. II.

How he demolished the Churches, and murthered the Bishops.

FUrther, some Churches that were before partly plucked down, he utterly demolished and leveld with the ground: some the Governors of Provinces did keep shut, that the Congregation which used to frequent them, might not meet there at divine service. For he that gave this command, thought that no prayers or supplications were made there for him (being

(being ſo perſwaded by his wicked conſcience) he conceived that we prayed only for *Conſtantine*, and offered up our daily ſacrifice of prayer unto God for him. For *Licinius* his Sycophants and Flatterers, (that they might gratifie and pleaſe the Tyrants humour) did put to death the chief Biſhops. So that the innocent and guiltleſs were puniſhed, as if they had been murtherers. Moreover, his cruelty was witty, in inventing new kinds of tortures, for ſome were minced by the ſword, and cut into ſmall pieces, and after this moſt tragicall and cruell puniſhment, thoſe pieces were thrown into the Sea to be devoured of the fiſh. The religious men after this, as they had formerly done, fled away, and the ſervants of God hid themſelves in deſarts and ſolitary places. The Tyrant (matters ſucceeding thus according to his deſire) intended to proceed in perſecuting the Church. And he had gone forward without any rub or interruption; if God who alwayes defendeth his ſervants, had not prevented him, and brought *Conſtantine*, who with a clear light ſhined forth to expell that thick darkneſs, wherewith *Licinius* cruelty had over-ſhaddowed them, and to oppoſe himſelf againſt him.

CHAP. III.

Conſtantines *intention and reſolution, when the Chriſtians were perſecuted.*

AND ſeeing that fame now through fear grew tongue-ti'd, and durſt not divulge or ſpread abroad the Tyrants acts, which ſhewed that he was grown ſtrong and powerfull in wickedneſs, he began to conſider with himſelf with a ſevere kind of clemency concerning the Chriſtians oppreſſion, reſolving with ſpeed to eaſe them of their afflictions: eſteeming it a ſanctimonious and godly duty, to ſave a great many by the death of one man. For conſidering that his great courteſie and commiſeration ſhewed to *Licinius*, that deſerved no pity, could not work upon him to reclaim him from his wickedneſs, but had rather made him to tyrannize more over his ſubjects, groaning under the weight of his oppreſſions without any hope of delivery, he reſolved with all acceleration and ſpeed, to weigh up ſuch as were declined and fallen into ſuch miſerable eſtates, and to reach them his hand to pluck them out of the mire of adverſity. And hereupon he preſently raiſes military forces, ſo that great troups of horſemen and footmen reſorted unto him, which followed his Chriſtian Standard, wherein the figure of the aforeſaid Croſs was lively quartered and embroidered.

CHAP. IV.

Conſtantine *uſeth praiers, and ſo prepareth for his wars,* Licinius *on the contrary hath recourſe to charms and incantations.*

HE underſtanding that praier (as it is at all times) ſo now it was moſt eſpecially neceſſary, he deſired the converſion of religious men, and their attendance about his perſon, eſteeming them as his ſouls guard. On the contrary, the Tyrant when he heard that *Conſtantine* had undertook by Gods aſſiſtance to free the Chriſtians from his tyranny, and had gotten religious men to be alwayes about him, and did bear the ſaving ſign of Chriſts Croſs in colours, he derided his actions, and both mocked and reproached *Conſtantine*. So that he ſent for the Egyptian Augures and Prophets, and alſo Conjurers, Magicians, and the Prieſts that ſacrificed to his falſe gods, and having cauſed them to offer oblations and ſacrifices unto them, he enquired of them concerning the ſucceſs of his war. They all with one conſent anſwered him, that he ſhould be proſperous in his war, and have the victory over his enemies, and all the miſtique Oracles did confirm their opinion. The Augures by flight of birds did prognoſticate that he ſhould be happy and fortunate; the Prieſts by their ſacrifices do read him the ſame fortune. And thus repoſing truſt in their deceitfull promiſes, he marcheth forth of his Tents, and makes ready to joyn battel.

CHAP. V.

Licinius *his ſpeech concerning Chriſt, and Idols, while he ſacrificed to devils in the woods.*

LICINIUS being ready to joyn battel, he called his chiefeſt friends and favourites, into a place by them eſteemed ſacred. In which there was a thick wood watered with ſome cool ſtreams, and divers Statues of ſtone curiouſly carved, which were erected in honour of his gods:

gods: to whom having lighted up wax candles, and offered his uſuall ſacrifices, he made this ſpeech to thoſe about him. Friends and companions, theſe are country gods, which our Anceſtors taught us to reverence, and which we do religious and holily worſhip. He that is to joyn battel with us, violating our countries cuſtoms and blinded with error, worſhippeth a ſtrange God, whom, he having entertained a wicked opinion, conceiveth to be the true God, under whoſe colours he intendeth to fight, and beareth his Standard before his Army. In confidence of whoſe aſſiſtance he bringeth forward his forces, and intendeth to make war, not only againſt us, but againſt our gods, whom he hath traiterouſly forſook and relinquiſht the adoration of them. Now therefore it will manifeſtly appear, whether of us are in an error, and whether the gods which we reverence, or thoſe which our adverſaries adore, are to be preferred. For either we ſhall obtain the victory, and ſo we ſhall know that our gods do preſerve and aſſiſt us; or if *Conſtantines* ſtrange God do give them the victory over us, who are more than they, and do far exceed them in number and multitude of men, we may without doubt know which God ought to be reverenced, and may addict our ſelves to his ſervice, and give him the praiſe, who is able to diſpoſe of the victory. For if this ſtrange God, whom we now deſpiſe, do make our enemies victorious over us, we ought to acknowledg him, to reverence him, and to forſake theſe gods to whom we have lighted up theſe waxen Tapers. But if our gods give us the victory (which is not to be doubted of) after we have obtained this victory, let us haſten to make war againſt *Conſtantine* and his wicked adherents. Thus he ſpoke to his ſouldiers and friends. And we intending to write this Hiſtory, have (from the relation of others) ſet down his own words. The Tyrant having made this brief Oration, commanded his ſouldiers ſtraitway to give battel to the enemy.

Chap. VI.

Strange apparitions are ſeen in the Cities ſubject to Licinius, *as if* Conſtantines *army at noonday had marched through them.*

After this there appeared a moſt ſtrange and wonderfull viſion about, and in thoſe Cities which were ſubject to *Licinius*. For the Citizens thought they had ſeen divers troups and bands of armed men, of *Conſtantines* Army, marching at noonday thorow the City, as if they had gotten the victory. And this apparition was ſeen when not any body was really preſent, for this divine viſion did only inform them of the future event of matters. Both their Armies being drawn up together, the Tyrants forces gave the firſt onſent. Here *Conſtantine*, having firſt praied unto God for his aſſiſtance, obtained the victory in the firſt fight, and not long after had the better in a ſecond battel, and ſo carrying our Saviours Croſs in his Colours and Standard, he got many victories, and carried away many victorious Trophies from *Licinius*.

Chap. VII.

That by bearing the ſign of the Croſs in his Colours, he obtained the victory whereſoever he came.

For whereſoever his Colours with the Croſs quartered in them were diſplayed, he put his enemies to flight, and remained Conqueror; which when the Emperor underſtood, if he ſaw any part of his army begin to flagge or grow weak, he commanded this healthfull Standard of the Croſs to be placed there, as a means to obtain the victory. And by the divine power thereof he ſuddenly got the victory, for his ſouldiers by the quickning force thereof grew ſtrong and couragious, and made him victorious.

Chap. VIII.

Fifty choſen to carry the Standard of the Croſs.

So that he commanded ſome of his Guard, who were ſtrong, valiant, and virtuous men, to take care of his royal Standard. And fifty men were choſen to guard it, and every one in his turn to bear it. And ſo much the Emperor long afterward, when his mind was ſetled and quiet, did relate unto us, who do write this Hiſtory, adding moreover, that it was a matter worthy to be written of, and to be commended to poſterity.

CHAP.

CHAP. IX.

How he that forſook the Standard and fled away, was ſtraitway killed, but he that ſtood to the Colours of the Croſs, was preſerved from danger.

FOr (ſaid he) if the army were diſcouraged or diſmaied by any ſudden affright, ſo that he that bore the Standard of the Croſs, began to ſhrink from the battel, and leave it to another, and ſo betake himſelf to flight. After another had took it of him, and that he was fled out of the army, and from the protection of the Croſs-bearing ſtandard, he was ſtraitway ſhot into the belly with an arrow, and ſo ſlain. And as the coward that forſook his Colours was thus puniſhed, ſo he that couragiouſly bore up thoſe victorious Colours, was preſerved from danger, ſo that he eſcaped all the ſhot, which were eſpecially made againſt him, ſome of the ſhot lighting on the Standard, and ſticking there in that narrow compaſs, which was very wonderfull, he himſelf that bore the Standard being as it were ſhot-free, and preſerved from danger: ſo that the Standard-bearers ſtill came off without little or any hurt. Neither do we write this our ſelves, but from the Emperors report, who amongſt other things related this alſo unto us, who after he had obtained theſe two victories, drew up his army into good order, and ſo marched forward.

CHAP. X.

Conſtantines *ſundry battels and victories.*

THoſe of the contrary ſide, who had firſt joyned battel with him, when they could not withſtand his Forces, caſt away their weapons, and fell down at *Conſtantines* feet. And he taking pleaſure in mercy, received them all. And others who bore arms againſt him, *Conſtantine* endeavoured to win them to joyn in amity and concord with him, but when they would not ſubmit to his deſire, he ſent his army againſt them, who ſtraitway turned their backs, and were put to flight, and others being taken captives, were by martiall Law put to death, others ruſhing one upon another, were ſlain by their own men.

CHAP. XI.

Licinius his flight and incantations.

AFterward when *Licinius* ſaw that he was deſtitute of Commanders, and that his own army, and his auxiliary Forces were overthrown, and that he had found by experience that his hope and confidence which he repoſed in his falſe gods was fruitleſs, and of none effect, then he betook himſelf to flight, and ſo eſcaped without any danger of life, becauſe *Conſtantine* had commanded his ſouldiers that they ſhould not purſue him in his flight, for he hoped that the ſenſe of his preſent calamity, would make him leave off his raſh deſigns, and convert him to a milder temper, and to entertain better thoughts. And albeit, he out of his courteous and mild diſpoſition, had determined to put up *Licinius* his injury, and freely to pardon him: yet he continuing in his wickedneſs, and adding miſchief to miſchief, attempts more helliſh actions, conſults with Conjurers and Magicians, and is confident in their deluſions. So that it may be ſaid of him, as of the ancient Tyrant *Pharaoh*, that God had hardened his heart.

CHAP. XII.

How Conſtantine *after he had prayed in his Tent, obtained the victory.*

HAving thus hardened his mind in wickedneſs, and deeply engaged himſelf to ruine and deſtruction, *Conſtantine* perceiving that a ſecond war was neceſſary to be undertaken, he devoted himſelf for a certain time to prayer unto our Saviour, and having erected a Tabernacle of the Croſs, far diſtant from his Tents, he gave himſelf there to pious and godly meditation, and to prayer, like that ancient Prophet *Moſes*, who as it appeareth in Scripture, ſet up the Tabernacle beyond the Tents. And ſome other faithfull and religious men did aſſociate him in theſe godly exerciſes. This being his uſuall cuſtom before he fought his

battels. For as wisdom taught him to be slow in his affairs, so Religion instructed him to acquaint God by prayer with his intendments. And while he thus prayed, God alwayes honoured him with some divine vision: and afterward being filled (as it were) with divine inspiration, he came forth of his Tabernacle, and began to encourage his army, to put the matter to sharp tryal of their swords: who setting upon their enemies, cut off many of them, and on a sudden having got the victory, carryed away divers victorious Trophies.

Chap. XIII.

Constantines *mercy to the conquered.*

THus the Emperor *Constantine* did govern both himself and his army in his military affairs, preferring Gods glory to his own life, and craving his assistance, and desiring to prevent the effusion of bloud, being mercifull towards his enemies, as he was carefull over his own souldiers: So that he commanded his souldiers after they had obtained any victory, that they should shew mercy to the captives, and to express humanity towards them, considering the frailty of humane condition, buying out the cruelty of his souldiers, by allowing them certain petty ransoms for the preservation of those captives which they had took. Which course the Emperor invented to allure men to mercy, so that many of the *Barbarians* were dismissed in safety, the Emperor paying a ransome for their lives.

Chap. XIV.

Of his praying in his Tabernacle.

AND as the Emperor performed such and the like actions at other times, so for the present, according to his usuall custom, he set apart certain time for praying in his Tent before he began the battel, and refraining himself from all licentious kinds of pleasure, he began to chastise and correct his body by fasting, and other corporal austerities, that so his prayers might be more acceptable unto God, and might call down a blessing upon his designs, and might perform that which God should put into his mind. And moreover, being by nature vigilant and watchfull, he was very solicitous and carefull for the good of the Commonwealth, praying for his enemies, as well as his obedient Subjects.

Chap. XV.

Licinius *his deceitfull treachery towards his friends, and his worshipping of Idols.*

AFter this *Licinius*, who had formerly betook himself to flight, began cunningly to dissemble a desire to joyn in league and amity with *Constantine*, who having caused convenient Articles of truce and agreement to be drawn between them, was content to make a league with him. To which agreement, although the Tyrant seemed willing to consent, and ratified it by a fraudulent oath: yet he secretly leavied forces, and began to renew his former wars: and having the *Barbarians* to side with him, he sought out the assistance of other gods, having been deluded by his own, forgetting his former speech concerning the gods, neither would he acknowledg *Constantines* God, but in a ridiculous manner sought out new gods.

Chap. XVI.

How Licinius *admonished his souldiers, that they should not fight against the Cross-bearing Colours.*

AFterward when *Licinius* understood the great, divine and unspeakable power of the Cross, being the badge of Christs passion (which strengthned *Constantines* army and gave him the victory) he commanded his souldiers, that they should not fight against it, nor look towards it. For he affirmed that there was great virtue in it, and that it had been alwayes fatall to his overthrow, and therefore they should not oppose themselves against it. Having thus composed and setled his affairs, he makes war again against *Constantine*, who had

had ſaved his life, and ſought to ſubdue and win him by the fair way of mercy and clemency. And as his Souldiers truſting in the number of their gods, and the multitude of their men, carried before them the Images of dead men (whom they eſteemed as gods) and ſo joyned battel. So *Conſtantine* armed with the breſt-plate of true Religion, advanced in his Colours the ſaving ſign of the Croſs, as a terrour to his enemies, and a defenſive protection to his own Army. But yet at firſt he delayed his wars, and ſuch was his mercy, that he would not firſt joyn battel, leſt he ſhould ſeem to violate the league of friendſhip which he had made with *Licinius*.

CHAP. XVII.

Conſtantines *Victory.*

BUt when he perceived that the enemy was conſtantly bent, to decide the matter by the edg of the ſword, being not able to indure their inſolency any longer, his men with a loud ſhout gave them an aſſault, and ſtraightway put them to flight, and ſo obtained the victory over his enemies, and their deviliſh gods.

CHAP. XVIII.

The death of Licinius *and his Souldiers.*

AFterward he condemned the Tyrant and his aſſociats to death by the law of Arms. And thoſe who had been the chief inſtigators of undertaking this war againſt God, were brought together with the Tyrant to the place of execution, and there were executed and put to death according to their deſert: who as they formerly repoſed an inſolent vain hope in their falſe gods, ſo now they truly underſtood how great and admirable the God of *Conſtantine* was, and confeſſed that they did acknowledg him to be the only true God.

CHAP. XIX.

Great joy, and Panegyricks in praiſe of Conſtantines *victory.*

THeſe wicked men being taken away, and the power of tyranny extinguiſhed, the world now theſe clouds were paſſed over, began to enjoy a fair Sunſhine of proſperity, and all thoſe parts of the world, which were ſubject to the *Romane* Empire, were united together, and became one body, whereof the Emperor was the head and univerſall Governour: and now Religion being fairly got up, did ſpread abroad her bright beams, to illuminate and give light to thoſe that ſate in darkneſs, and in the ſhadow of death. So that all former miſeries were forgotten: men celebrating the Conquerors praiſe with Panegyricall Hymns, and aſcribing his preſervation and fortunate ſucceſs unto God. This godly and victorious Emperor (for theſe attributes he well deſerved) regained the Eaſt, and reduced the ancient *Romane* Monarchy to one intire Empire, making known, and publiſhing the Name of God to all his Subjects, over whom he reigned moſt wiſely and graciouſly. Moreover, he freed them from their former miſery and ſubjection, making thoſe whoſe minds were once dejected, look now with chearfull countenances. And firſt, they praiſed God with Songs and Hymns, and then with great acclamations of joy they extolled *Conſtantine* and his ſons, as pledges of Gods favour toward them. All former miſery was forgotten, while every one rejoyced in the preſent happineſs of the times, and were confident in the like future felicity.

CHAP. XX.

How Conſtantine *made Laws for the reſtoring of the Profeſſors to their former eſtate.*

NOw his Edicts or Proclamations were publiſhed amongſt us, as they had formerly been in the other part of his Empire; and he made good religious Laws, not only commodious and profitable for all Nations and Provinces, but alſo for Eccleſiaſtical government.

For by theſe Laws they were recalled home, the Governors of Provinces had baniſhed out of their own countrey, becauſe they would not ſacrifice to Idols; thoſe that had been condemned to ſlavery were freed, and their goods which had been confiſcated were reſtored to them. Moreover, thoſe who in the times of perſecution had been conſtant ſufferers, and had been wracked or baniſhed to deſert Iſlands, or enforced to undergo any ſlavery, by the ſame Laws were freed from all their former miſeries. And thoſe who in regard of their conſtant profeſſion of Religion were diſcarded and put out of their military offices, the Emperor out of his gracious favour reſtored them again to their places: giving them their choice, whether they would enjoy their former honours, or ſpend their age in a peaceable retiredneſs from action. And thoſe that were condemned to the ſervility of feminine employments, he infranchiſed from ſuch baſe ſubjection.

Chap. XXI.

How he made Laws concerning Martyrs, and Eccleſiaſtical goods.

THeſe were the Edicts and Laws which the Emperor made to redreſs the grievances of his Subjects. And beſides, he made a Law concerning their goods, that died in perſecution, whereby it was enacted, that the goods and lands of thoſe that had been Martyrs, ſhould come to the Martyrs kindred, and if they had no kindred, to the Church. And moreover the Emperor commanded by his Royal Edict, that the Chriſtians goods that had been brought into the Treaſury, and had been ſold or made away, or were there ſtill remaining, ſhould be reſtored to the owners. Theſe Royall Laws which the Emperor enacted and publiſhed were not only commodious and profitable to the Church of God, and all Chriſtian people: but alſo the Emperor was very bountifull and gracious to the Infidels, and all other Nations.

Chap. XXII.

How he refreſhed the Peoples minds.

AND now thoſe of our part of the Empire, who had only heard of the bare relation of his actions in the other part, and eſteemed them happy who had received ſo great benefits, wiſhing themſelves in their eſtate, when they begun to be ſenſible of the effects of his gracious reign, they eſteemed themſelves happy, and ingeniouſly confeſſed, that no age could ever boaſt of ſuch a famous and Royall Emperor. And this was the voice of the people.

Chap. XXIII.

Conſtantine *aſcribeth the glory of his good ſucceſs to God, and publiſhed the ſame to all Nations by his Edicts and Proclamations.*

AFter God had ſubjected all Nations unto him, and made him ſole Emperor, he openly acknowledged that God was the donour and giver of all things, and conſtantly confeſſed and teſtified that his own ſtrength had not made him ſucceſſefull and victorious in his wars but Gods aſſiſtance, to whom he aſcribed the glory: and this he manifeſtly declared by his Edicts and Proclamations, which were written in Greek and Latine, and ſent to all Nations.

Chap. XXIV.

Conſtantines *Law concerning the worſhip of the God, and Chriſtian Religion.*

AND moreover *Conſtantines* Edicts do confirm the truth of our narration. For there were, two ſorts of them, one was ſent to the Chriſtian Churches, and the other to the Infidels, which I think fit to mention in this place, to the end that the form thereof may be preſerved in Hiſtories, and ſo remain to poſterity, and beſides eſtabliſh the truth and certainty of our relation. It being the true copy of his Edict, ſigned and ſealed with his own hand, was as followeth.

CHAP.

CHAP. XXV.

The moſt Victorious, moſt high and mighty Conſtantine, *to the Provincials or Governours of* Paleſtine, *health.*

"ALthough in former times, the ſincere and religious worſhippers of God were known "by indubitable and evident diſtinctions, which ſhewed what difference there was be- "tween the profeſſors of Chriſtian Religion, and the oppoſers and diſpiſers thereof: yet now "many famous actions, have been ſtrong arguments, to confirm the truth of Religion, and "the wonderfull power of God. For thoſe that have profeſſed the holy Chriſtian Religion, "and obſerved the diſcipline thereof, have enjoyed all kind of temporall bleſſings, and been "happy and proſperous in their actions, while the wicked have been unfortunate. And if "thoſe that did not acknowledg God, but deſpiſed all honeſty and Religion, did ſometimes "proſper, yet their deſignes had an unhappy event. But if we look back to former times, "even untill this preſent age, and with the eye of judgment do contemplate former actions, "that the profeſſors of Religion have been happy in their attempts, but the wicked and ir- "religious, that never entertained a good thought into their mind, but tyrannized over their "ſubjects, by baniſhing them, and expoſing their goods to ſale, and by putting them to death, "if they were not converted, and did repent in time, ſome heavy judgment overtook them, "anſwerable to their wickedneſs.

CHAP. XXVI.

Of thoſe that ſuffered perſecution, and of their perſecutors.

NEither were theſe events governed by chance or fortune. For thoſe that lived uprightly and in the fear of God, and continued faithfull unto him, and eſteemed the troubles and afflictions of this life to be of no account, in regard of that eternal happines which they ſhould enjoy hereafter, and which they ſaw a far off through the perſpective of faith: theſe although for a time they endured much miſery and adverſity, yet being certainly perſwaded that their ſufferance ſhould be rewarded with a crown of glory hereafter, they bore their afflictions with patience, knowing that the greater their ſufferings were, the greater their glory ſhould be. But thoſe that lived unjuſtly, and did not acknowledg God, but tormented and vexed thoſe that ſerved him, not diſcerning their own miſery while they continued their bloudy perſecution, nor the happineſs of thoſe Martyrs who ſuffered all kind of torments with great conſtancy: many of theſe who had perſecuted the Chriſtians were ſlain, many put to flight, and at laſt their whole army was quite overthrown.

CHAP. XXVII.

How the perſecutors of the Chriſtians were puniſhed.

AFter theſe miſchiefs and miſeries wars ſucceeded, with devaſtations and famine, the neceſſary concomitants of war, beſides troups of other miſeries: ſo that the Captains themſelves were brought into a great ſtrait: or elſe through their ſeud life, they were many times puniſhed according to their demerit, for whoſoever out of a raſh temerity, did moſt violently endeavour to ſuppreſs and extirpate the Chriſtian Religion (for ſo they accounted of it) did alwayes fall into the greateſt calamity: ſo that they were much tormented in mind, not only with their preſent misfortunes, but alſo with the expectation of future puniſhment, which they ſhould ſuffer in hell: ſuch is the vexation of an evill conſcience.

CHAP. XXVIII.

God raiſed up Conſtantine *to be the defender of the Chriſtians.*

"IMpiety and wickedneſs having thus like a peſtilent diſeaſe infected the Common-wealth, "and brought it to a dangerous eſtate, unleſs ſome remedy were ſpeedily applyed: What "remedy did God (who is able to help at all times) afford to recure this ſickneſs of

"impiety, which had overspread the whole world? I will tell you, seeing it is a glorious "action, ingeniously to confess those benefits which God hath bestowed upon us. God I "say, choosing me as a fit instrument to execute his will, did by his divine power strengthen "me to heal and cure the miseries of those times, even from the Brittish Sea, to the Western "parts of the world: so that by my endeavour and diligence Christian Religion was planted "in mens heart, and the Christian faith by Gods assistance was much increased.

Chap. XXIX.

Constantines *godly Profession and Confession of the Christian faith.*

I Being therefore assured that God hath appointed me to this most excellent office, as an assured evidence and token of his favour towards me, I will shew a gratefull diligence in performance thereof, and therefore I intend to make a journey to the Eastern Countries (which part of the world as it hath been more grievously afflicted, so it requireth from us more speedy help) accounting my life, and all the strength and abilities of my body and mind ought to be imployed in Gods service. And though I know that whosoever really and truly trusteth in God, cannot want the favour of men, and that those who have reposed their confidence in God, and have abstracted or withdrawn their minds and affections from the world, and the wickedness thereof, shall hereafter have the greater glory; yet I esteem it my duty to free the innocent in some part from their temporall afflictions and adversity, which are contrary to nature, and therefore burthensome for nature to bear without some divine support. For seeing their persecutors have been witnesses of their constant suffering for Religion sake, it were absurd in me, if I who have devoted my self to Gods service, should not endeavour to advance their glory to the highest perfection.

Chap. XXX.

A Law for the repealing and recalling of Banisht men, and restoring others to those offices and goods which had been taken from them.

SO that all that had been at any time by sentence of Law adjudged to banishment for Religion sake, and those that have been restored to those offices which had been taken from them, being recalled and reseated in their places, gave thanks unto God and *Constantine*: and those whose goods had been by violence and oppression taken from them, and had led a poor obscure life, had their lands and goods restored to them, and magnified God for his favour towards them.

Chap. XXXI.

A Law for recalling of those that were banished into Islands.

AND moreover that our Princely clemency may extend unto those that are banished into Islands, we command that such as have been hitherto secluded from the world, and shut up in the rugged clifts of mountains, environed with the raging waves of the Sea, and so estranged from humane society, shall be happy in the fruition of their own desires, and return again to their friends, and having lived a long time in a rude and poor dejectedness of mind, shall beyond their own expectation be freed from all troubles and affliction, and spend the remnant of their days in peace and tranquility, during our reign, who are certainly perswaded that we are Gods servants, and that we ought not to hear, much less to believe that which is contrary to reason, seeing it behooveth us to correct other mens errors.

Chap. XXXII.

A Law in defence of those that were condemned to dig mettal, and to other slavish works.

MOreover, such as were condemned to dig mettal, or to other publick slaveries, were permitted to leave off labour, and to live at ease, and enjoy a grateful cessation from that painfull toiling, whereunto they were formerly subject. And those that had lost their liberty, and were grown contemptible through continuance of slavery, were restored to their former dignities, and reassured their former honours, and so returned into their Country.

CHAP.

CHAP. XXXIII.

For reſtoring of Profeſſors to military offices, or for freeing them (if they would) from ſervice.

ALſo thoſe that had been dignified with military honours, which were unjuſtly taken from them, becauſe they eſteemed the profeſſion of the true God, more than thoſe honours, a free choiſe is offered unto them of aſſuming their former military offices, and continuing their ancient courſe of life, or of living in retired manner free from action after it ſeemeth convenient and agreeable to reaſon, that ſuch as had decluded their courage and conſtancy in the perillous times of perſecution, ſhould have power to live and dye in their honours, which by their virtue they had deſerved.

CHAP. XXXIV.

Of reſtoring Gentlemen to their freedom, who had been condemned to ſervile and feminine imployments.

MOreover, ſuch as had been ungentiliz'd, and degraded from their Gentility, and were condemned to be Weavers, Cooks, Pantlers, or Butlers; which imployments were contrary to their free and ingenious breeding, theſe having obtained the honours and liberty which they formerly enjoyed, and being reſtored to their dignities, may live in pleaſure and content. And ſuch as through the envy of ſome malevolent perſon, have been imployed in ſervile offices, and being free-men have been enſlaved to others, to ſuch we reſtore their former liberty, by virtue of our gracious Edict, that they may employ themſelves in ſuch generous actions, as may become their parentage, and forget that ſervitude, which they formerly indured.

CHAP. XXXV.

VVho were to inherit the goods of ſuch as had been Martyrs, or Profeſſors of Religion, or left their Country for Religion ſake.

BEſides, out of our gracious clemency we have provided, that goods taken away upon pretended crimes and falſe accuſations, ſhould be reſtored again: namely, if any with a courageous and conſtant mind had ſuffered Martyrdome, and had loſt their goods in hope of the everlaſting treaſure of heaven, and ſuch as had been baniſhed, and had loſt their goods, becauſe no perſecution could compel them to deny their faith, we command that the kindred of thoſe that are deceaſed, ſhould inherit their lands and goods, which we freely beſtow upon them. For it is eaſily known to whom the inheritance ought to deſcend, which by Law ought to come to the next of the kindred, eſpecially ſeeing the ſaid Martyrs were not convicted of any crime, but did voluntarily and willingly ſuffer death.

CHAP. XXXVI.

To thoſe that had no kinred, the Church became heir; provided that whatſoever they gave in their life time, ſhould ſtand firm.

BUt if there be none of the kindred that can ſucceed as heir to any of the Martyrs, Confeſſors, or baniſht men, it is enacted that the Church ſhall be their heir, which cannot chuſe but be ſutable to the deſire of the deceaſed, that the Church for whoſe ſake they had ſuffered ſo much affliction and perſecution, ſhould be their heir. Moreover, this clauſe of exception, and *proviſo* ſhall be inſerted, that whatſoever the aforeſaid perſons have given away, ſuch donations ſhall be eſtabliſhed, ratified, and confirmed.

CHAP. XXXVII.

Thoſe that enjoyed and poſſeſſed their Lands, Orchards and Houſes, were compelled to reſtore them back, but to make no ſatisfaction for the Rents or fruits which they had received.

AND that all men may know the tenor and intent of this our Proclamation and Edict, we have thought good to publiſh our Royal pleaſure, that if any be poſſeſt of the Martyrs Lands, Houſes, Gardens, Goods or Chattels, it will be juſtice in them, not only to acknowledg

ledg the same, but also forthwith to make restitution thereof. And though some have received great commodity by the unjust possession of such lands and goods, yet we do not think it just, to inforce them to restore it back again.

Chap. XXXVIII.

How Constantine *would have such possessors of the Martyrs Lands, to be accountable unto him, and to petition him for pardon.*

But yet that they should confess what emoluments and rents they had received, and to petition us for our Royall Pardon, that we might have occasion to remit their former covetousnes, and also God accepting of their penitent confession, might out of his gracious mercy and clemency pardon their offences. But perhaps the possessors of the Martyrs Lands (if they may be so called) that they could not avoid the purchasing of such lands in the times of Persecution, when the innocent and guiltless were frequently banished and persecuted, and their goods exposed to sale. If any pretend this as an excuse, and so delay to obey our Edict, let him expect severe punishment, seeing our care in this behalf is directed to Gods glory. For whatsoever in times of persecution they were enforced to possess, they shall not retain but at their own peril. It being necessary by precept and example to suppress covetousnes and abate insatiable avarice.

Chap. XXXIX.

That Church-Lands and Goods, though belonging to his own Crown should be restored.

Neither shall any of the Churches Lands or Goods, though belonging to our Crown be detained or kept from the holy Church, and whatsoever hath been for a time injuriously possessed, let it be restored back again. So that we command by this our Edict, that all goods belonging and appertaining to the Church, whether they be Lands, Houses or Chattels, which are now in the possession of others, that neither the Church nor Common-wealth may be wronged, shall be restored, that matters may return to the simplicity and integrity of former Ages.

Chap. XL.

Of restoring of Chappels and Church-yards to the Church.

Moreover, who doubteth but those places, where the bodies of the Martyrs have been interred, and where the Monuments of their glorious life and death do remain, do belong to the Church? Besides, it would command a restauration of such places, seeing there is no more excellent office, nor more acceptable unto God, than (as God himself doth admonish) to honour the memory of the faithfull that are deceased. Therefore such holy places and grounds which wicked men have unjustly taken from the Church, we command that according to equity and justice they should be restored again to the holy Church. But because we have received into our consideration, both those that possess such lands, either by purchase or donation, or have satisfied their avaritious covetousnes with the Church goods and lands, although the latter by such purchases have offended against our Highnes, yet out of our accustomed clemency we have provided that they shall sustain no wrong.

Chap. XLI.

His worthy and famous exhortation to the worship of God.

Thus far we have declared our royall pleasure. Now seeing God hath many wayes declared his omnipotent power, both in stirring me up to undertake his cause, and prospering my endeavours by his assistance, so that the whole world which groaned before under affliction and tyranny, hath by Gods power aiding me, been set at liberty, and enlightned with the knowledg of Religion: you ought all to consider the great power of God, which hath (as I may say) rooted out the seed of wicked men, and hath given the good in all Countries, just cause to rejoyce, and a free and open passage to the profession of Religion, that religious men may perform their duties, who being illuminated with divine and heavenly knowledg, I think it fit that they should give due honour and praise unto God for their restauration and deliverance.

CHAP.

CHAP. XLII.

How Conſtantine *confirmed his own Laws.*

THis was the Emperors mandatory Edict which he ſent unto us. And preſently afterward he put the Laws which he had enacted into execution, and diſanulled whatſoever the Tyrants had done: ſo that all things were reſtored to the right owners, according to Law, and the tenor of the aforeſaid Edict.

CHAP. XLIII.

How he advanced the Chriſtian Magiſtrates, and prohibited the Heathens ſacrifices.

THe Emperor after he had rectified theſe matters, proceeded to others of great moment, conferring many dignities on the Chriſtians, and making them Governours of divers Provinces, who were addicted to Chriſtianity, but ſuch as were devoted to Heatheniſme, he prohibited from ſacrificing to Idols. For he made a Law that all Governours of Provinces, if they were Chriſtians, ſhould behave themſelves in ſuch manner as became that glorious appellation and title; or if they were otherwaies affected, he commanded them that they ſhould not ſacrifice to Idols.

CHAP. XLIV.

Laws for the reſtraint and prohibiting of ſacrifices, and for the building of Churches.

AFterward he promulgated and enacted two Laws to that purpoſe, the one prohibiting deteſtable Idolatry, which had been uſed in every City and Country; and that none ſhould dare to ſet up any Images, or uſe any Idolatrous ſacrifices. The other commanding that Temples ſhould be built, and Churches enlarged, that at length ſuperſtitious and heatheniſh Idolatry being ſuppreſt, all men might acknowledg the true God. This was the ſubſtance of that which the Emperor out of his religious piety towards God, enacted and publiſhed by his Letters ſent to the Governors of Provinces. Moreover, it was contained in this Law, that they ſhould not ſpare any coſt, but that he would defray the charge thereof out of his own Treaſury. Beſides, he ſent Letters to this effect to all the Biſhops and inferiour Governors of Churches, and firſt he ſent unto me this Letter following.

CHAP. XLV.

Conſtantines *Epiſtle to* Euſebius *and other Biſhops, commanding the Magiſtrates and Governors of Provinces to provide for the repairing of Churches.*

"WHereas (loving Brother) we have underſtood and are perſwaded, that through "the long continuance of thoſe times of perſecution, and the irreligious neglect of "wicked perſons, moſt Churches are either quite ruinated, or have not been repaired in thoſe "troubleſome times, as they ought to have been. So now, ſeeing all men are reſtored to liber-"ty, and that the tyrannical Pagan, by Gods divine providence and our endeavour, hath no-"thing to do with the government of the Common-wealth. I ſuppoſe that Gods divine "power hath been ſufficiently manifeſted: and that ſuch as have ſinned either through fear "or infidelity, when they diſcern that which is good, will return unto the true and right way. "You therefore, and other Biſhops, Prieſts and Deacons, ought to look unto the repairing "of ſuch Churches as are under your government and juriſdiction: that thoſe which are yet "ſtanding, may be repaired and enlarged; or new built if occaſion ſo require. And both "you, and others in your name, may will and require the Magiſtrates and Governors of "Provinces to furniſh you with materials neceſſary to the building or repairing thereof, for "we have ſignified unto them by our Royal Letters, that they ſhall willingly and chearfully "furniſh you with whatſoever your Holineſs ſhall think neceſſary thereunto.

God preſerve you loving Brother.

Letters to the ſame effect were ſent to all Governors of Churches throughout all Nations. And the Governors of Provinces were commanded to ſee the Contents thereof performed, and the Laws formerly enacted were ſpeedily put in execution.

CHAP.

Chap. XLVI.

What Conſtantine *writ againſt the worſhipping of Idols.*

THe Emperor alſo endeavouring to advance and further the worſhip of God, he ſent Letters to the Provincials and Governors of all Nations, who had been, before his reign, addicted to idolatry, admoniſhing them and all his other ſubjects, to acknowledg the true God, and openly to confeſs Chriſt, to be their only Saviour. We think it neceſſary to ſet down in this preſent Hiſtory, the Emperors Letters written with his own hand, and we may diſcern how the Emperor laboured to implant in their minds the fear of God and true Religion.

Chap. XLVII.

Conſtantines *Decree ſent to the Provinces againſt the worſhipping of many gods, and a Preface concerning virtue and vice.*

The Victorious, High and Mighty Conſtantine, *to the Eaſtern Provincials, Health.*

THe Law of God doth ſufficiently declare his divine Providence and wiſdom. Neither is it to be doubted, but the light of reaſon and ſenſe, and the conſideration of perfect virtue, will bring them (that follow the demonſtration of Arts and Sciences) to the knowledge of God. So that wiſe men are troubled, when they obſerve many that do follow a contrary courſe of life. For the beauty of virtue would be hidden and obſcured, if the deformity of vice did not make it appear more glorious. But I will endeavour to make it appear by my actions, according to that belief and hope which I cheriſh in my breaſt, that virtue ought to be crowned with dignity and honour, and vice ſuppreſſed.

Chap. XLVIII.

Of Conſtantines *Father, and of the Perſecutors* Diocleſian *and* Maximinian.

THe Emperors that in former times governed the Common-wealth, were (as I conceive) depoſed for their inhumane cruelty. And as my Father praying unto God to aſſiſt him in all his affairs, did perform many works of mercy and clemency; ſo the reſt tranſported with a mad fury, did exerciſe all kinds of cruelty, which increaſed during their reign, to the utter ſuppreſſion of Religion. For their cruelty began to be ſo outragious, that they ſtirred up civil wars and perſecutions, to the diſturbance of the Church and Common-wealth.

Chap. XLIX.

That the Oracle of Apollo, *becauſe ſome juſt men hindered it from giving anſwers, was the occaſion of the enſuing Perſecution.*

IT is reported that at the ſame time *Apollo*, not by the mouth of his Prieſt, but out of a dark hollow cave delivered this Oracle. That by reaſon of the juſt men then living, he could not ſpeak the truth, and falſe Oracles were delivered from his *Tripos*, or three-footed Stool, and that by reaſon of them his hair decayed. The Oracle being thus troubled, malicious men became to complain of. Let us now ſee the event of theſe matters.

Chap. L.

From hence the cruel Tyrant took occaſion to invent exquiſite torment for to perſecute the Chriſtians withall.

I Call God to witneſs that I will ſpeak the truth. I heard, when I was a boy, that the chiefeſt of the *Roman* Emperors at that time, was ſo miſerably (miſerably I ſay) blinded, that he diligently enquired of his Courtiers, who were thoſe juſt men that were then living. And ſome of *Apollo's* Prieſts anſwered him, that they were the Chriſtians. The Tyrant reliſhing

liſhing this a cruel delight, he forthwith put many innocent holy men to death by the ſword. And ſtraightway gave command to the inſtruments of his cruelty, that they ſhould perſecute the Chriſtians with new invented puniſhments and tortures.

CHAP. LI.

How many ſorts of tortures were invented againſt the Chriſtians.

THe chearfull conſtancy of the Martyrs was then tryed in ſuffering continuall afflictions and perſecutions, with moſt exquiſite and new invented tortures. For their holy converſation, which had perſwaded their enemies to be mercifull towards them, made their own outragious Citizens uſe them more cruelly: ſo that the Saints (without any reſpect of their age or years) were burnt, and expoſed to all kind of tortures. The world did then even weep to waſh away the guilt of ſo much innocent bloud which had ſtained the earth, and the day grew dark, as aſhamed to behold ſuch prodigious bloudy ſpectacles. But what ſhould I mention the Tyrants inhumane cruelty.

CHAP. LII.

That the Barbarians *did courteouſly receive the Chriſtians that fled to them.*

THe *Barbarians* have juſt cauſe to glory, who received thoſe that fled from us in thoſe times of perſecution, and though they held them in captivity, yet they uſed them courteouſly, and permitted them to uſe their own Religion. Yea the flight of the Chriſtians to the *Barbarians*, was a diſgrace which ſtuck cloſe to *Rome* long afterward.

CHAP. LIII.

How they were plagued, who being moved by the Oracle, were the authors of the perſecution.

BUt what availeth it to declare more largely the grief and common calamity of the whole world? Since the authors of this perſecution came to fatall miſerable ends, and after death indured eternal puniſhment in hell. For they were ſlain the civill wars, and left neither memory nor poſterity behind them; which had not hapned unto them if they had not been deluded by the falſe and counterfeit Oracle of *Apollo*.

CHAP. LIV.

Conſtantines *Prayer to God, and his Confeſſion of the Sign of the Croſs, and his Prayer for the Church and Common-wealth.*

I Beſeech thee now, moſt great and good God, to be mercifull and gracious to the Eaſtern people, and by me thy ſervant free the Provinces from thoſe troubles and calamities which they have long endured. Neither do I pray for this without juſt cauſe, O holy Lord God. For by thy appointment I have attempted theſe ſalutary actions, and have been proſperous in my deſignes: and whereſoever I have ſet up thy Standard, my army hath got the Victory. And moreover, when the affairs of the Common-wealth ſo requireth, I do bear thoſe Colours with me to the Field, and ſo boldly march on againſt the Enemy. So that I endeavour (O God) with my whole mind to love and fear thee. I do ingenuouſly confeſs thy Name: I do religiouſly reverence thy power, which thou haſt divers wayes declared, and thereby confirmed my faith. I do therefore ſpeedily intend to proceed in this good work, that I may re-edifie and repair thy holy ſacred Houſe, which thoſe impious wicked men have laid waſte and deſolate.

CHAP. LV.

He deſireth all men to be Chriſtians, but compelleth none.

LEt thy people I beſeech thee, deſire and maintain peace, living free from ſedition, to the common good and benefit of the whole world. And thoſe that are led away with errour, let them deſire to live in peace and tranquility with the faithfull. For friendly humane ſociety and commerce with them, will be very much available to bring them to the right way. Let

no

no man moleſt another, but let every one follow the perſwaſion of his own conſcience. But let thoſe that have a true opinion concerning God be perſwaded, that ſuch as regulate their lives by the rule of Gods ſacred Laws, do lead a moſt holy and upright life. But thoſe that will not be conformable thereunto, may have liberty to erect and ſet up Altars, but we will maintain the Church and true Religion, which thou haſt committed to our defence. Moreover, we deſire that they may joyfully receive and welcome this general offer of peace and concord.

Chap. LVI.

Another prayer unto God, who by his Son hath illuminated ſuch as were fallen into errour.

NEither do we believe that this our Religion is new and unheard of, but that thou hadſt out of thy wiſdom (from the firſt creation of the world) ſet down this religious worſhip of thy divine Majeſty, which we call Religion. But mankind being deluded with erronious opinions, and thereby led away from the truth, it pleaſed thee to ſend forth thy Son to enlighten the world, that errour might not increaſe, nor ſpread any further, but that all men might be recalled to the knowledg of thee, and thy Son Jeſus Chriſt.

Chap. LVII.

Another prayer glorifying God for his adminiſtration and government of the whole world.

THy gracious power doth keep us innocent and faithfull: thy works do confirm us, namely, the Sun and Moon do keep their due certain courſes: the ſhining Stars are placed in their ſeveral Orbs, and their revolutions do bring about the viciſſitudes and changes of times: the earth by thy word was continuated, and remains immovable: the wind at certain ſeaſons bloweth, the rivers do glide along in their channels, and the Sea is entombed within certain bounds and limits: all the whole Univerſe, both land and ſea, was fabricated and faſhioned for the wonderfull good and benefit of mankind. So that if the world were not governed by thy divine will and providence, the diſcrepant and contrary qualities inherent in thy creatures, would tend to the deſtruction of themſelves, and of all mankind. For their contrary virtues fighting amongſt themſelves, would invade mankind with more violence, as they now do in ſome ſort by a a ſecret influence.

Chap. LVIII.

Another prayer in praiſe of God, for that he alwaies inſtructeth men in goodneſs.

OMoſt great and glorious God, to whom all thanks ought to be aſcribed. For by how much mans nature is led away by divers different opinions, ſo thoſe that are rightly opinionated, and do carefully follow the perfect truth, do more eſteem of the diſcipline of divine knowledg. But if any one will not be converted, let him not reproach another that deſireth converſion, for ſalvation by Chriſt, as a ſalve for all our ſins is offered unto all men, with this caution, that no man do break the orders of that Religion which is pure and juſt: let us all live in peace and unity, and diſpoſe, O Lord, our affections to imbrace concord.

Chap. LIX.

He admoniſheth at the end of his Edict, that no man ſhould offend or moleſt another.

BUt let no man in that which he is perſwaded is right and good, give any offence to another: but rather, he that hath knowledg and underſtanding, let him endeavour to inſtruct, and convert his neighbour: but if he cannot, let him give him over. For it is one thing to imbrace Religion willingly, and another to be compelled through fear of puniſhment. Theſe things I have ſet down more at large than I intended, becauſe I would not hide the true Religion, and eſpecially becauſe I hear that ſome do give out ſpeeches, that the diſcipline of the Church is taken away, becauſe I have ſuppreſſed the erroneous adoration of falſe gods. And I had perſwaded all men to make a good interpretation of my endeavours, if the minds of ſome had not been wonderfully and obſtinately blinded with errour, to the endangering of the whole Common-wealth.

CHAP.

CHAP. LX.

How Arius *his schism and faction began in the City of* Alexandria.

THe Emperour (being as it were Gods Herald) signified by his Letters sent to all Governours of Provinces his Royall pleasure according to the aforesaid Edict, that he might withdraw his subjects from diabolicall errour, and perswade them to the true worship of God. And having made himself famous by these pious actions, a report was brought unto him of a great faction which was growing up in the Church, with which being touched, he bethought himself how he might prevent it. And hence began this schism: while the people lived honestly and religiously, glorifying God, in peace and tranquillity, without fear of any outward molestation, so that the Vineyard of the Church was (as I may say) hedged about with peace and happinesse: faction envying our happinesse, crept in amongst the Bishops, so that some of them sitting amongst the rest to determine of points of Religion, grew schismaticall and factious, and this spark of heresie afterward became a flame, which beginning in the Church of *Alexandria*, spred it self thorow all *Ægypt*, *Lybia* and *Thebes*, and also thorow the rest of the Provinces and Cities; so that the Bishops wrote and inveighed one against another, and drew divers to their faction, while some enclined to their opinion, and others to the contrary. Moreover, their actions grew so ridiculous, that the Heathens acted our Religion on their Stages, as a spectacle of scorn and derision.

CHAP. LXI.

Of Arius *and the Melitians.*

A Rash and heady contention began in *Alexandria* concerning the chief mysteries of Christian religion, and an old controversie began to spring up and spread it self thorow all *Ægypt*, and the higher *Thebais*, so that the Church was every where divided into parts and factions. And because the whole body of the Church was troubled with these humours, so all *Lybia* was afflicted therewith, and forreign Provinces were infected with this sickness. For those of the *Alexandrian* faction, sent Legats to the Bishops of other Provinces to arm others to their side: and those of the contrary opinion were forward and busie in the like seditious endeavours.

CHAP. LXII.

How Constantine *sent an Embassadour to the Alexandrians to draw them to an agreement.*

THis report grieved the Emperour as much as if he himself had fallen into some great calamity, and straight he chooses one of those religious men which he had about him, who had been a faithfull and zealous Confessor of the truth in the times of Persecution, him he sends to draw the Alexandrians to peace and concord, and by him sends Letters written to that effect to the authors of the Sedition: which Letters, because they doe evidently declare his provident care which he took for the people of God, it will not be inconvenient to insert them into this History. The contents whereof were as followeth.

CHAP. LXIII.

Constantines *Letters to Bishop* Alexander, *and* Arius *Priest, and his care for maintaining of Peace.*

The Victorious, High and Mighty Constantine; *to* Alexander *and* Arius.

I Call God himself to witnesse, my helper and defender in all my designes, that all my actions which I have attempted, have aimed at two ends: First, that I might bring all Nations to agree in one opinion concerning matters of Religion, and might restore the sick world unto health. And having entered into these considerations, I thought to effect the one by perswasion and councell, and to perform the other by military strength, and force of Arms; being perswaded that if I could bring (as I desired) all the professors of Gods worship to agree

together, and to be united in the bond of peace and concord, I doubt not but that the Citizens of our own Commonwealth would by their example be converted.

Chap. LXIV.

How he suppressed some questions that did arise in Africk.

MOreover, when certain phanatick mad errours had overspread all *Africk*, arising from the rash levity of some persons, who desired to withdraw the people from unity of Religion to Sects and Heresies, I could finde no other remedy to be applied to this schismaticall disease, than to send some religious men of your Order to reconcile these factious spirits: that this envious disagreeing in matters of Religion, which is the common enemy of the whole world, and disturbing the good successe of our holy Synods and Councels, might be extinguished and restrained.

Chap. LXV.

That the light of Religion did first shine forth in the East.

AND because the Sunne and light of Religion, hath by Gods gracious providence first shined forth in the Eastern parts, and so with radiant beams hath illuminated all the whole world: therefore not without cause I endeavoured to finde out you that are Professors of that Religion, that you might be as Guides to bring the Gentiles to the knowledge of God. For after I had obtained a triumphant victory against the enemy, to effect their good, by your means, was my chiefest desire.

Chap. LXVI.

How he took care to suppresse Sedition, and to establish an universall peace.

BUt O the great and divine providence of God: how much was I grieved when I heard by sad report, that a factious sedition was sprung up amongst you, which did increase my sorrow more than all the rest: seeing the Professors of your Church, by whom I hoped to have cured and converted others, were themselves grown more brainsick than the other. And when I considered the cause and beginning of these innovations in matters of opinion, I found that they were very weak, and farre unworthy to be the ground and occasion of so great contention; wherefore being necessarily inforced to write this Epistle, I do not only write to your grave wisdoms to reconcile these matters, but I trust that Gods divine providence will assist me herein, seeing I do offer to arbitrate and moderate your mutuall dissentions, and establish an universall peace. So that although your differences were greater, I doubt not but by Gods assistance, and by perswading the religious, I shall move the rest to imbrace that which will redound to their good. So there being such a weak small cause of that factious disagreement, which hindereth the flourishing estate of your Commonwealth, it encourageth us that there may be a speedy and easie course taken for the correcting and reconciling of these dissentions.

Chap. LXVII.

Whence the point of Controversie between Alexander *and* Arius *did arise, and that such questions are not to be discussed.*

AND I understand that this was the occasion of this present controversie, namely, because thou *Alexander* didst ask the Priests concerning the interpretation of a certain place in Scripture, and didst stir up many vain and curious questions, to know their opinion therein: and thou *Arius* didst inconsiderately and rashly such things as thou oughtest to have concealed, whence discord arose amongst you, and the Ecclesiasticall Convocation was disturbed, and the people being divided by your factions, did fall away and forsake the universall Church. Therefore let both of you pardon one another, and consent unto that, whereunto your fellow servant sent by me, doth admonish you. But what is that? Namely, that you neither ask questions concerning such matters, nor answer unto such questions propounded. For such questions, which no law Ecclesiasticall do prescribe, but are the idle

cobwebs

cobwebs of contention ſpun by curious wits, thus they are propounded to exerciſe the ſtrength of reaſon, and the ſharpneſſe of underſtanding, yet they ought to be ſuppreſt, and not to be commonly diſcuſt before the vulgar people, thereby to diſtract the people, or make them more factious, nothing being more violent than opinionated ignorance. For who is able either accurately to diſcern or unfold, or diſtinguiſh ſuch deep and hidden myſteries? Or if any one be confident in his own ability, yet how few of his audience can he make docible, and intelligible of his meaning? Or who in the diſcuſſing ſuch curious queſtions ſhall not run into ſome error? wherefore loquacity and much talking is to be reſtrained, ſeeing that doubts and matters urged and not proved or explained, or not rightly apprehended by the dull underſtanding of the audience, do but inſtruct the people either to ſpeak blaſphemy, or to be factious in matters of diſputation. Wherefore you ought to pardon one anothers raſh queſtions, and inconſiderate anſwers. Neither ought you to take occaſion to contend about any part of the ſacred Scriptures, or to introduce any new error in matters of Religion, but to be of one and the ſame faith and belief, and ſo come to agreement. For it is not fit that the people ſhould be divided into factions, by your private contentions about matters of ſmall moments. But that I may perſwade you by an example; you remember (I ſuppoſe) that the Philoſophers did all agree together in the chief parts of their profeſſion, and yet they held ſome different opinions, in maintaining whereof, though they diſagreed in matter of Diſcipline, yet they harmoniouſly agreed together in one profeſſion. And therefore is it not much more convenient, that we that are the ſervants of God, ſhould agree together in that Religion which we profeſſe? Ought you therefore where to doubt, whether it be convenient that brethren ſhould ſtrive with brethren in a vain and idle contention about words, and that we ſhould diſagree about ſome unneceſſary points, to the diſturbance of the univerſal peace? Theſe are vulgar childiſh wranglings, not beſeeming wiſe men, nor the gravity of the Prieſthood.

Chap. LXVIII.

An Exhortation to Concord.

WE think it meet therefore to ſhun theſe diabolical contentions. And ſeeing our great and gracious God the preſerver of all things, hath given us the common light of his grace: therefore I intreat you that I by his divine aſſiſtance and your favour, may bring my endeavous for the propagation of this light of grace, to a proſperous and happy end, and that by perſwaſion and admonition, I may induce his people to imbrace peace and concord. And ſeeing you profeſs one faith and one law, and which are the ſinews of the body of the Church, keeping it from ſchiſms, and tying it together in one bond of love, ſeeing your contentions do ariſe from points not concerning the main ſtructure of Religion, but by-matters, they ſhould breed no diſagreement in your affections. Neither do I ſpeak this to perſwade you to an agreement in abſurd and fooliſh queſtions. For though you diſſent about matters of ſmall moment (ſeeing all are not of one mind and affection) yet concord and peace may be preſerved, an unanimity amongſt men, being of one faith, and believing in one God.

Chap. LXIX.

That they ought not to contend about vain words.

AND though you contend about words, and diſpute ſubtilly and ſharply about curious queſtions, and though after ſuch diſputations you are not of one opinion, you ought to ſuppreſſe your own fancies, or receive them in your own mind, that the bond of common friendſhip, the true faith, Gods worſhip, and the obſervation of the law may be ſtill maintained by you. Agree therefore, and let there be mutual concord between you, that the people may live in peace and unity, and having baniſhed all contentious thoughts out of your minds be mutually reconciled: for when enemies become friends, that friendſhip is ſweeteſt.

Chap. LXX.

That the grief which he conceived for Religion ſake, made him weep, which made him to defer his journey into the Eaſtern parts.

SUffer me therefore to ſpend my dayes quietly without care and trouble, that I may enjoy the happineſſe of a quiet and peaceable reign, which if I cannot obtain, I ſhall

be much grieved, that I cannot spend the rest of my life in a setled calm manner. For as long as Gods people, who with me do reverence one God, are divided into pernicious factions, and do disagree, how can my mind be quiet? Not long since coming to the City of *Nicomedia*, I determined presently to make a journey toward the East. And as I was coming towards you, and had travelled the greater part of my journey, the receipt of your Letters did divert my intentions, being unwilling to behold that, which I was grieved to hear of, namely your contentions. Therefore by your concord and agreement open me a passage into the East, whence your dissentions have shut me out, and let me see concord between your selves, and a joyfull agreement between the people, that all of us being reconciled together, may praise and glorifie God.

Chap. LXXI.

That after the sending of those Letters, these Questions nevertheless continued.

THus this good Emperor sent this Epistle to establish a peace in the Church. And this faithfull messenger, did not only deliver his Letters, but also dealt very earnestly with them in the Emperors behalf, that he might effect his desire. And though he was (as we have formerly said) a very godly man, yet his Letters nor his endeavours could not bring matters to any good successe, in regard that this faction grew stronger, and had overspread all the Eastern Provinces. And thus through the malice of the Devil, who envieth the happines of the Church, discord and dissention continued.

THE THIRD BOOK OF *Eusebius Pamphilus* Bishop of *Cæsarea* in *Palestina*, Of the Life of the most holy Emperor CONSTANTINE.

Chap. I.

Constantines *Piety and goodnesse, compared with the Persecutors impiety and wickednesse, by an Antithesis or contrary Comparison.*

AS the Devil the enemy of all goodnesse, envying the prosperity of the Church, and the peace thereof, stirred up storms of sedition; so the Emperor *Constantine*, Gods dear servant shewed himself most worthy his Imperial Dignity, in providing for the Church, and suppressing her enemies, and in the general abolishing of the former tyrannical Government. And as the Tyrants that forsook the true God, did compell men by violent manners to worship false gods; so he having by words and actions confuted their opinion concerning their false gods, exhorted them to acknowledge the true God. Moreover they derided Christ the Sonne of God with contumelious and reproachfull speeches: he on the contrary gloried in that precious trophy of his Passion; and though the wicked endeavoured to disgrace it, yet he acknowledged the Crosse to be the badge of salvation: they banished Christs servants from their own houses and dwellings; he recalled them home, and seated them in their own habitations: they did disgrace and reproach them; but he honoured them with dignities: they put godly men to death, and exposed their goods to sale; he most munificently bestowed gifts upon them, received them into his favour, and restored them unto their former estates:

eſtates: they made Edicts againſt the Governors of Churches, and accuſed them of falſe and pretended crimes; but he publiſhed Proclamations in favour of them, and advanced them to dignity and honour: they did demoliſh holy Oratories, and conſecrated Churches, laying them level with the ground; he repaired thoſe which were yet ſtanding, and commanded that others ſhould be built at his own royal charges: they commanded that ſacred Church books ſhould be burnt; but he gave order that they ſhould at his own coſt be richly bound and beautified, and that their number ſhould be increaſed: they prohibited the Biſhops from calling of any Council; he ſent for learned men out of all Nations, and admitted them into his Palace and preſence, and ſuffered them to ſit at his own royal table: they honoured the Devil, and erected his image; he diſcovered their deluſions, and converted the materials whereof thoſe images were made to better uſes: they beautified and adorned the Devils chappels; he pluckt them down, and demoliſht their glorious foundations, eſpecially ſuch as the ſuperſtitious Idolaters moſt of all eſteemed: they puniſhed and tortured Gods ſervants; he puniſhed ſuch as had been the inſtruments of their perſecution, and by inflicting ſo much puniſhment on them, as by Gods aſſiſtance ſerved to convert them. He ſought to preſerve the memory of Gods holy Martyrs; they expelled godly men out of their Palaces: he repoſed great truſt in them, being perſwaded that they were more faithfull and true hearted towards him than others; they were ſlaves to their own covetous deſires and obeyed money: but he (ſuch was the magnificence of his mind) beſtowed many bountifull donations and gifts out of his own royal treaſury: they made their way to riches through bloud, and put divers to death for their wealth; but during all *Conſtantines* reign, his Subjects did obey the Laws, rather for love of goodneſſe, than for fear of puniſhment, ſo that the ſword of juſtice wherewith Magiſtrates did uſe to puniſh offenders, was ſeldom uſed. So that if we conſider thoſe times, we may conclude that the world was wonderfully happy under his reign, and after the darkneſſe of errour was ſtrangely illuminated and enlightned; and we muſt confeſſe, that all this was Gods work, who had raiſed up this godly Emperor, to oppoſe himſelf againſt the wickedneſſe of thoſe times.

Chap. II.

Conſtantines *Piety, and his confidence in the ſign of the Croſſe.*

FOr ſeeing the Tyrants had committed ſuch outragious acts againſt the Church, as had never been heard of in former ages: God not without cauſe raiſed up this admirable Prince: by whom he effected ſuch ſtrange matters, as had never been heard or ſeen before. This virtuous Emperor was given to the world for the good of all mankind, whoſe actions were the objects of admiration. For he openly declared and profeſſed Chriſt to be the Son of God, neither was he aſhamed of the title of a Chriſtian, which he had deſerved, but rather gloried in that profeſſion, ſometimes marking his face with the ſign of the Croſs, and ſometimes rejoycing in his victorious Standard of the Croſs.

Chap. III.

Of Conſtantines *Statue, on the head whereof there was a Croſſe, and a Wounded Dragon under the feet.*

BEſides his own Picture or Statue was placed in open view over his Palace-gate, having the ſign of the Croſs over the head thereof, with the figure of a wounded Dragon lying couchant underneath his feet, to declare his victory over thoſe ſavage tyrants that had oppreſſed and perſecuted the Church. For the ſacred Scripture in the books of the Prophets, doth call the Devil (the inſtigators of the tyrants cruelty) a Dragon. And therefore the Emperor to ſhadow forth his conqueſt over the Devil, the ſecret enemy of mankind, and to declare that by the power of the Croſs, which was over his head, he and his Subjects had ſubdued him, and trod him under their feet, he cauſed a Dragon wounded thorow the belly to be drawn in lively colours underneath his Statue. And this was his Emblematical device to expreſs his own victories, being more wonderfull in regard his invention was agreeable to the words of the Prophets concerning this beaſt; That

And ſo this Picture which the Emperor deviſed, did emblematically ſhadow out the words of the Prophets.

Chap. IV.

Of Questions and Schisms that sprung up in Ægypt *concerning* Arius.

ALthough he rejoiced in the happy success of these matters, yet the envious disagreement of the Church of *Alexandria*, and the pestilent divisions nourished among the *Thebans* and *Ægyptians*, did trouble his mind very much: forasmuch as the Bishops in every City did oppose the Bishops, and the people grew tumultuous, killing one another like a swarm of gnats fighting in the air, so that they grew so desperate, that they began to commit all kind of outrages, and disgracefully to abuse the Emperors Statue or Image. But their furious actions did not offend him so much, as they grieved him, for he pitied their madnesse.

Chap. V.

A Dissention concerning the Celebration of the Feast of Easter.

MOreover there was another sickneſſe of opinion, which much troubled the Church, namely a dissention concerning the Paschal Feast, or the Feast of *Easter*. For some would celebrate it according to the *Jews* custom, some again would be very punctual in the observation of the time, but they would not imitate their ceremonious celebration thereof, who being blinded with error, had alienated themselves from the covenant of Grace. The people being thus a long time divided between divers opinions, it produced a miscellanious confusion in Religion, so that the differences and variety of opinions concerning the time and manner of the celebration of this Feast, was very troublesom to the more peaceable sort of Christians, for some did punish themselves with fasting and corporal austerities, others gave themselves to feasting and sporting. But when this malady of opinions seemed to be grown incurable, because of the equal strength and stiffnesse of the factious, yet Gods unlimited power found out a remedy. So that he stirred up *Constantine*, as a man that took pleasure in goodnesse, and therefore more fit to effect this great work. Who as soon as he heard of, and understood the occasion of the aforesaid dissention, and perceiving that his Letters sent to *Alexandria* had not prevailed, he resolved to take a new course, and by power and strength to suppresse those secret enemies and disturbers of the Church.

Chap. VI.

How he called the Councel of Nice.

WHereupon he levied as it were an Army of Gods servants, and called a general Council, and writ Letters to the Bishops to summon them to repair to this Convention or spiritual Parliament. Neither did he only give command for the assembling of a general Council, but sought to further it by his Imperial Authority, permitting some to take up his Horses in his name for the performance of this journey, and provided for their convenient travel by Waggons and other means. The City of *Bithynia*, which is called *Nicanor Nice*, ἀπὸ τῆς νίκης, that is, from a Greek word signifying *victory*, was designed as a fit place for the holding of this general Council. Writs of Summons being sent into every Province, they repaired very chearfully and willingly to this Synod. For some hoped that a universal peace would be established, and some came out of a desire to behold the Emperor. But when they were once assembled together, they found that Gods providence had ordained this Synod. For not only the factious in opinion, but also others from far remote Countreys repaired thither, and were assembled in one Council, and in one City; so that this Council was like a spiritual garland composed of the choicest flowers, or chiefest learned men of several Nations.

Chap. VII.

Of this general Council, to which Bishops out of all parts of the world repaired.

FOr out of all the Churches of *Europe*, *Africk* and *Asia*, he assembled the chief and most learned men there together. So that the Temple of *Nice* (which was the place appointed for the Synod) received both *Syrians* and *Cilicians*, *Phœnicians*, *Arabians* and *Palestinians*; *Ægyptians*, *Thebans*, *Africans*, and others that came from *Mesopotamia*. The Bishop of *Persia* also was present at this Council, to which there came learned men from *Scythia*, *Pontus*, *Galatia*,

Galatia, Pamphilia, Cappadocia, Macedon, Achaia, Epirata, and other farther remote Countreys. Out of *Spain* there came *Osius* a famous Bishop of *Corduba*, and many others. And though the Bishop of *Rome*, being very aged, could not be present at this general Council, yet he sent his Legats in his stead. Thus *Constantine* was the first Emperor that called a general Council, and this he did, that he might shew his religious gratitude to his Saviour, he offered up his victorious name in the midst of this Assembly, which represented the Apostolical Synod.

Chap. VIII.

How according to those words in the Acts of the Apostles, *divers Nations came unto this Council.*

For it is said in the sacred Scriptures, that in those times godly men came together out of all Nations that are under Heaven. So that there were both *Parthians, Medes, Elamites, Mesopotamians, Jews* and *Cappadocians, Pontinians* and *Asians, Phrygians* and *Pamphilians, Ægyptians, Libians, Cyreneans*, strangers from *Rome, Jews*, Proselytes, *Cretians* and *Arabians*. But they that repaired thither, were not of the Ministry, as these were.

Chap. IX.

Of the virtues and age of two hundred and fifty Bishops there assembled.

In this Assembly there were two hundred and fifty Bishops, besides a great many Priests, Deacons and other followers which went with them. And of these Bishops and Ministers, some were famous for their doctrine, some for their gravity of life and constancy, and others both for doctrine and life, equally participating of those spiritual indowments. Some again were honoured for their experience and age; and some young Divines were respected for their sharpness of wit and ingenuity. And all of them had their Diet allowed them every day at the Emperors charges.

Chap. X.

A Council held in the Emperors Palace, where Constantine *sate with the Bishops.*

The day appointed for the holding this Council, and the deciding of controversies in Religion, all the Bishops and learned men met together in the Hall of the Emperors Palace, where seats being set on both sides, they took their places according to their degree and dignity. And when all the Clergy were thus orderly seated, the expectation of the Emperors presence caused a general silence amongst them. At length the Emperor came, having no Guard to make way before him, but a few Christians whom he chiefly favoured. At the Emperors coming into the Synod, they all stood up. And so having invested himself with rich purple robes, imbroidered with gold and precious stones, came like a bright Angel thorow the midst of them, and ascended to his royal Throne. So glorious was his outward presence: But his mind was more richly adorned with the fear of God, true piety and godliness, which his humble countenance, his modest aspect, and his slow gate did declare. Besides, he was of a most comly presence, both for the beauty of his aspect, and the strong proportion of his body, which was joined with a modest and curteous sweetnes of disposition. And as soon as he came to the highest part of the Synod, he stood a while in the middle of the Assembly, and when a golden chair was brought him, he would not sit down, before he had given a sign unto the Bishops to sit down also.

Chap. XI.

A silence in the Council, after the Bishop Eusebius *had made a brief speech.*

The Bishop that had the chief place on the right hand, rose up and made a brief speech to the Emperor, and recited his hymn of Thanksgiving unto God. After he sate down again, they looked earnestly upon the Emperor, and were silent. Whereupon the Emperor looking on them with a chearfull countenance, collected himself, and began with a soft and gentle voice to speak unto them in this manner.

Chap.

Chap. XII.

Conſtantines *ſpeech in the Council concerning Peace and Concord.*

IT was my deſire (dear Friends) that you ſhould meet together in a general Council, and now you being aſſembled here, I ought to give thanks unto God, that he hath favoured me ſo much, that I ſhould behold ſuch an unanimous Synod. Let not therefore any private envy deprive us of that good, which may ariſe from this Council. And ſeeing God hath made the Chriſtians victorious over the Tyrants, let not the Devils tares of diſſention ſpring up amongſt you, to the diſturbance of the Church; for ſeditions in the Church are of worſe conſequene than war, for the one kils the body, but the other deſtroys the ſoul. So that having by Gods aſſiſtance gotten the victory over my enemies, and intending to give thanks unto God, and rejoyce with my people whom I have reſtored to their liberty, as ſoon as I heard of your diſſentions I was much troubled in mind, and being deſirous to find a remedy for this malady, and to compoſe your differences, I have called you to this Council. And albeit I rejoyce to ſee you here aſſembled together; yet I ſhould be much more pleaſed to ſee a unity in affection, and concord amongſt you, which you being men devoted to Gods worſhip, ought to deſire, and to encourage others by your example, to imbrace peace and concord. I intreat you therefore, beloved Miniſters of God, and ſervants of our Lord and Saviour Jeſus Chriſt, to take away the cauſes of your diſſention and diſagreement, to cut off the heads of this *Hydra* of hereſie, and to eſtabliſh peace amongſt you: For ſo you ſhall both pleaſe God, and me your fellow-ſervant in the Lord.

Chap. XIII.

How he perſwaded the Biſhops to concord and agreement, and how the Council agreed in one determinate opinion concerning the Celebration of the Feaſt of Eaſter.

Conſtantine having ſpoke thus in Latine, his Intepreter imparted the ſame ſpeech to all the Council in ſeveral languages. Whereupon ſome began to accuſe thoſe that ſate next, and others began to defend themſelves, and lay the blame on their adverſaries. So that many queſtions being propounded on either ſide, and the beginning of their diſputations growing hot and turbulent; the Emperor with much patience attended unto their agreements, approved of ſome, moderated others, carrying himſelf in an indifferent manner, and reaſoned and argued curteouſly with them, giving them his own opinion in Greek, wherein he was not unskilfull. His Speech was ſweet and eloquent, perſwding ſome, pacifying others, praiſing others that had ſpoken elegantly, and indeavouring to bring them all to concord and agreement, ſo that at length he brought them all to ſuch a unity in opinion, in all points of controverſie, that they did not only agree in matter of faith, but alſo about one certain time, for the celebration of the Feaſt of *Eaſter*. And to that which they had decreed by common conſent, they all ſet their hands, and they were engroſt as determinate Canons.

Chap. XI, Ya

How Conſtantine *in the twentieth year of his reign made a feaſt for the Biſhops, which he graced with his own preſence.*

AFter theſe matters were thus happily concluded, the Emperor affirming now that he had obtained a ſecond victory againſt the enemy of the Church, he made a great feaſt to the honour and glory of God. He had now reigned twenty years compleat, at what time there were many particular National Councils. Having thus eſtabliſhed a peace amongſt the Clergy, the Emperor made a royal Feaſt of joy and exaltation, and invited the Biſhops thereunto, who came to honour this Feſtival, which was held with great ſolemnity. For the Guard ſtood with their drawn ſwords at the Court-gate, thorow whom the Biſhops and Clergy-men paſſed without fear, and ſo went forward into the Palace. Some of them ſate with the Emperor himſelf, and ſome ſate on either hand at ſide-tables, therein ſtriving to reſtore Chriſts Kingdom, ſo far did he ſtretch conceit, that exceedeth common belief or capacity.

Chap.

Chap. XV.

He giveth Preſents to the Biſhops preſent, and ſendeth Letters to thoſe that were abſent.

When the Banquet was ended with great ceremony and magnificence, that he might expreſs his royal liberality, he gave Gifts and Preſents unto every one of their Biſhops according to their dignity and degree. And by his Letters certified thoſe that were abſent concerning this Council; which we will here inſert, and engrave on this Hiſtorical Pillar: the Letters were to this effect.

Chap. XVI.

Conſtantines *Letters to the Churches, concerning the Council of* Nice.

Conſtantine *to the Churches, Health.*

Having ſetled the Commonwealth by Gods gracious aſſiſtance in a proſperous and flouriſhing eſtate, I purpoſed chiefly to eſtabliſh in the univerſal Church one faith, and a charitable and loving agreement in matters of religion. But becauſe this could not be compaſſed, unleſs the moſt of the Biſhops were aſſembled together, to diſcuſs and diſpute of controverted points, I called a Synod or Council, and did not refuſe to aſſiſt their conſultations with my preſence, wherein matters were ſo accurately handled, that their agreement in points of religion was no doubt acceptable and wel-pleaſing unto God; ſo that hereafter there ſhould be no diſcord or controverſie in matters of faith.

Chap. XVII.

The Conſent of the Synod concerning the Celebration of Eaſter, *againſt the opinion of the* Jews.

A Controverſie ariſing concerning the feaſt of *Eaſter*, it was held fit by common conſent, that all men ſhould celebrate it on one and the ſame day. For what could be more glorious or excellent, than that this feaſt which we celebrate in an aſſured hope of our reſurrection, ſhould by all generally be obſerved in one manner, and at one time? And not to keep it according to the cuſtom of the *Jews*, who having defiled their hands with innocent bloud, are blinded with an erroneous belief. Let us not therefore follow the *Jews*, but walk in that courſe of life which our Saviour hath taught us. Let us agree in maintaining the truth of his Doctrine, and forſake the traditions of the *Jews*, although they boaſt of their own doctrine. For after they had put our Saviour to death, they grew infatuated in their underſtandings, and are carried away by the violence of their own blindneſſe and unbelief: ſo that we cannot agree with them about the exquiſite time of the celebration of this feaſt, ſeeing they keep their Paſchal feaſt twice a year. Why therefore ſhould we imitate their error? ſince this feaſt is to be celebrated but once a year. And although I had not proceeded in theſe matters; yet you ought diligently to have deſired and wiſhed, that the integrity of Chriſtian profeſſion might not be corrupted with their errors, and therefore it is unfit that there ſhould be any controverſie concerning the ſolemnizing of ſo great a Chriſtian Feſtival. For our Saviour Chriſt hath commanded us to keep this feaſt in memory of our ſalvation and his holy Paſſion, and hath ordained that there ſhould be one Catholick Church, whoſe members although they are diſperſed in divers places, yet they are all united together by one ſpirit. Let your holy wiſdoms therefore conſider how perilous and unfit a matter it is, that on the ſame day ſome ſhould faſt, and others celebrate a feaſt. Wherefore one feaſt of *Eaſter*, according to Chriſts ordinance ought to be inſtituted and appointed.

Chap. XVIII.

An Exhortation to follow the Catholick and univerſal conſent of the Whole World.

And ſeeing in the eſtabliſhment of this matter, we are not to have any agreement with the *Jews*, who put to death our Lord and Saviour, and that we ought to celebrate this Feaſt in the ſame manner as the univerſal Church ſpread over the whole world hath done, therefore this preſent Council hath agreed thereunto. And I perſwade my ſelf that your wiſdoms will eaſily aſſent thereunto, and approve of that, which the City of *Rome*, *Italy*, *Africk*, *Ægypt*, *Spain*, *France*, *Brittany*, *Lybia*, *Greece*, *Aſia*, *Pontus*, and laſtly, *Cilicia*, do all generally

generally consent unto: considering that the greatest part of the Church is in these places aforesaid, and because an establishment of matters according to reason ought to be desired, though contrary to the opinion of the *Jews*. Briefly to sum up all, it hath been generally adjudged fit, that the holy feast of *Easter* should be celebrated on one and the same day, so that there should be no controversie concerning so sacred and solemn a matter. Therefore you may willingly imbrace this Decree, as Gods ordinance sent down from Heaven. For whatsoever the Bishops have decreed in this holy Council, is to be observed as agreeable to the will and pleasure of God: wherefore when you have published to all our beloved brethren the matters handled in this Council, and the Decrees and Canons therein established concerning the observation of this holy Feast, you your selves ought to approve thereof, and to be conformable thereunto: that so soon as I shall discern your orderly and right dispensation of all matters, which I have long desired, that I may keep this feast with you on one and the same day, and may for your sakes rejoyce: which I shall do when I understand that by your actions you have by Gods assistance put discord to silence, so that peace and concord being established, our faith may universally flourish. God (dear brethren) preserve you.

Chap. XIX.

An Exhortation to all to obey the Decrees of the Senate.

THe Emperor sent a strict Edict with this Epistle into all the Provinces: whereby they might clearly understand his gracious and pious integrity towards God.

Chap. XX.

He admonisheth the Bishops at their departure, to preserve peace and concord.

AT last when the Council was to be dismissed, he made a speech unto them concerning their orderly dispensation and government. They being all one day assembled together, he earnestly admonished them, to take care to preserve mutal peace and concord among themselvs, and to avoid contentious wranglings: and that they should not envy one another for natural gifts or wisdom, but esteem their abilities as a common good, neither should they that were endowed with such gifts, carry themselvs insolently towards the rest; since none but God can discern and judge who are best. And besides they ought with all lenity and gentleness, to submit unto and pardon others weaknesses, since absolute perfection is rare and unusual, and therefore they should passe over and pardon light offences, and remit errors proceeding from humane frailty: and to live in concord and unity, lest the Word of God and Christian religion should be scandalized, and ill spoken of by their dissentions, which they might easily shun if they would esteem and approve of our consultations. Besides, all men do not seek to benefit themselves or others by the Scripture. For some do fall on their pleasure for a time, some do insinuate into the favour and knowledg of great men, some love for friendship sake, or worse worldly respects, but few love true religion, or are friends unto the truth. Wherefore it is necessary that we should be spiritual Physicians to heal and help one another in wants, necessities or infirmities, to the honour and advancement of Religion. The Emperor having thus admonished them, desired their prayers to God in his behalf, and so concluded. Having thus instructed them, he dismist them, who with much joy returned back. And thus they who had been long divided in opinion, were united again into one body, so that the Emperor confirmed their agreement and union.

Chap. XXI.

How he sent Letters to those that came not to the Council, and gave Money to the people.

MOreover, the Emperor being glad of the prosperous successe of matters, sent Letters to those that were not present in the Council, and commanded that a great deal of Money should be given and distributed amongst the people, both in Countrey and City, to honour his royal festival which he celebrated in memory of the twentieth year of his reign, than present.

Chap.

Chap. XXII.

His Letters to the Ægyptians exhorting them to concord.

PEace being thus generally eſtabliſhed, the Ægyptians only did nouriſh ſeditious contentions, which although they were very troubleſome to the Emperour, yet they could not move him to anger; for he reverencing them as Fathers and Prophets of God, offered the ſecond time to arbitrate and decide their controverſies, and ſent them gifts, ſignifying his royall pleaſure unto them by Letters, and confirmed the Decrees of the Councell with his own Seal: admoniſhing them to preſerve concord, and not to diſturb the Church by their diſagreements, as they would anſwer it at the day of judgement. So much the Emperour ſignified unto them by his letters.

Chap. XXIII.

How he afterwards writ pious and godly Letters to the people and the Biſhops.

HE writ much more to this purpoſe, and ſent many Letters to the Biſhops of the Church, and ſometimes by his Letters and Proclamations communicated his minde to the common people, whom in a bleſſed manner, he ſtiled his brethren and fellow-ſervants. But it will be convenient to treat of theſe things at leaſure by themſelves, leſt we ſhould hinder the progreſſe of our Hiſtory.

Chap. XXIV.

How he commanded that a Temple ſhould be built, in the very place where our Saviours Sepulchre was.

THeſe things being thus compoſed, this divine Emperor went about another famous work in the Land of *Paleſtine*, or the *Holy Land*, in honour of the holy place of our Saviours buriall and reſurrection, which he thought worthy of adoration and reverence. And out of holy zeal he commanded that a Church ſhould be built in that very place, as a ſecond monument acceptable to our Saviour.

Chap. XXV.

How the Heathen endeavoured to deface Chriſts Sepulchre, and built there a Chappel to Venus.

FOr the Heathens and Infidels endeavoured to extinguiſh the memory of this divine monument of Chriſts buriall and reſurrection. Where the bright Angell that deſcended from heaven, rolled away the ſtone, not only from the Sepulchre, but alſo from them, that their hearts might be ſoftned to beleeve, when he told the women that he was not dead, but that he lived and was riſen. The wicked Infidels ſought to deface this Sepulchre, thinking thereby to obſcure the truth of his reſurrection, ſo that they caſt earth and rubbidge into it to fill it up, and to hide the Sepulchre: And laſtly, they built over it a Chappell to *Venus*, and offered their deteſtable ſacrifices unto her on their impure Altars, thinking thereby to extinguiſh the memory of Chriſts Sepulchre. For theſe wretches could not underſtand that the Sun might ſooner be obſcured, then Chriſts precious Paſſion, and renowned victory over death, could be concealed. For this myſtery of our ſalvation, which illuminateth the underſtanding, hath inlightned the whole world. Yet the truth a long time was ſomewhat eclipſed and overſhadowed by their wicked endeavours. For none of the former Emperours could ſuppreſſe their intentions, but only *Conſtantine*, who being beloved of God, and zealous of his divine favour, moved by the inſpiration of his holy Spirit, would not ſuffer thoſe wicked Infidels to hide or deface Chriſts holy Sepulchre, but in deſpight of them, he commanded that the place ſhould be cleanſed and kept in memory, which he eſteemed a work acceptable to God. So that he commanded that their idolatrous Chappels ſhould be pulled down to the ground, with their divelliſh Idols. And afterward the Emperour commanded, that the wood, ſtone and rubbidge, ſhould be carried far from thence, which was accordingly performed.

Chap.

Chap. XXVI.

How Constantine *commanded that the rubbidge of* Venus *Chappel should be carried away.*

NEither did the Emperour think this enough, but again by the instinct of the divine Spirit, he commanded that the foundation of the Chappell should be digged deep, and the earth which was defiled with their impure sacrifices, should with the rest of the rubbidge be carried forth.

Chap. XXVII.

How Christs Sepulchre was cleared from rubbidge, and found out.

WHich was presently effected: for as soon as the upper foundation of earth was carried forth: Christs holy and sacred Sepulchre appeared again, and the Monument of his resurrection did as it were rise again out of the ruines wherein it had been buried, and did testifie Christs miraculous resurrection, unto all those that came to behold and see it.

Chap. XXVIII.

He sends Letters to the Presidents of the East, and to the Bishop Macarius *concerning the building of a Temple.*

THese matters being thus dispatched, the Emperor enacted and commanded that a Church should be erected and built near about the place where Christs Sepulchre was, and also provided mony for the magnificent building of so pious a structure which he had long intended. Therefore he commanded the Presidents and Governours of the East that they should provide all things necessary for the furtherance of so great and magnificent a work. And moreover, to the Bishop of *Jerusalem* he sent Letters declaring his Christian and pious intent; in manner following.

Chap. XXIX.

Constantines *Epistle to* Macarius *concerning the building of our Saviours Church.*

The High and Mighty Constantine *to* Macarius, *Health.*

SUch and so great was our Saviours miraculous love towards us, that no words can sufficiently expresse it. For it is most wonderfull, that his Sepulchre, the famous Monument of his death and passion, and resurrection, which had been buried in the earth so many years, should be now manifested to Gods servants, after they have overcome their enemies, and were brought into a glorious liberty, humane wisdom may admire, but not expresse the wonder. For miracles are as much above humane reason, as heaven is above earth. Wherefore this is it which I purpose to say, that as true faith doth daily confirm it self by new miracles, so they should beget in us a reverent and holy esteem of the Christian faith. Moreover, I would perswade you to that which is clear and evident, namely that we ought especially to take care, that this place which we purged and cleansed from superstitious Idols, and which God and good men from the Primitive times accounted sacred and holy, and which was afterward so esteemed for the attestation and confirmation which it gave to our belief in Christs passion, should be honoured by erecting and building of a Church in the same place.

Chap. XXX.

That he intended that the Walls and marble Pillars of this Temple should exceed other Churches.

IT is meet therefore that your wisdom should so dispose of this work, and providently provide all things necessary thereunto, that the beauty of this Temple may excell all other Churches, and the severall parts of it may exceed the chief Churches in other Cities. Know therefore that we commit the care of erecting, building, and curiously adorning the walls thereof, to our friend *Dracilianus*, and the President of your Province. For out of gracious bounty we have commanded them, that they should have recourse to your wisdom, to know what Artificers and workmen shall be necessary to the building thereof, and accordingly shall straight-

ſtraightway provide them and ſend them thither. And when you have caſt and contrived what marble Pillars, or other marble work will be neceſſary, either to adorn it, or make it more durable, look that you certifie us by your Letters, that when we underſtand by your Letters what ſhall be neceſſary, we may provide accordingly. For this which is the ſpecialleſt place of all the world, ought to be adorned with all kinds of coſt and curioſity.

Chap. XXXI.

How Macarius *ſhould certifie* Conſtantine *concerning the building of the Roof, and the Overſeers concerning the number of the Workmen, and the materials neceſſary thereunto.*

I Would have you certifie me whether the roof of the Sanctuary ſhould be arched or built in ſome other form. But if it be built arch-wiſe, it may conveniently be gilded. It remains therefore, that your Holineſs ſhould ſpeedily ſignifie unto thoſe whom we have appointed to be Overſeers of the work, both what Artificers and Labourers will be neceſſary, and what charge it will require. And alſo to certifie us, not only concerning the pillars, and the other marble work, but alſo concerning the rafters and wood-work of the roof, if you think fit that it ſhould be built in that form. *God keep and preſerve you dear Brother.*

Chap. XXXII.

How our Saviours Church being built, was perhaps that new Jeruſalem, *of which the Prophets many ages before foretold.*

THe Emperor having thus written, matters went forward very proſperouſly. And near about Chriſts Sepulchre a new *Jeruſalem* was built, over againſt the old, which was ſo old, which was ſo famous, and which after the death of our Saviour, was waſted, and puniſhed for the wickedneſs of the *Jews* her inhabitants. The Emperor therefore cauſed a coſtly and magnificent Monument of Chriſts victory over death to be erected and built over againſt the old *Jeruſalem*, which is perhaps that new *Jeruſalem*, of which the ancient Oracles of the Prophets did foretell.

Chap. XXXIII.

The deſcription of the beautifying of the holy Sepulchre.

AND firſt of all the holy Sepulchre, that divine Monument, where the bright Angel ſent from heaven, declared to us the hope of our reſurrection, manifeſted by the reſurrection of our Saviour: firſt of all I ſay the Emperor began to beautifie it in magnificent manner, as the Maſter-piece of the whole work, and to adorn it with fair Pillars, and other kind of workmanſhip.

Chap. XXXIV.

The deſcription of the foundation of the Temple, and the Porch.

AFterward he betook himſelf to the building of the Temple, which was yet uncovered, and was fairly paved with free-ſtone, and had a ſtately Porch with long Walks and Cloiſters on three ſides thereof, which did much grace the building.

Chap. XXXV.

The deſcription of the curious workmanſhip and gilding of the wals.

THis royal Sanctuary was joyned to the Eaſt ſide of the Sepulchre, it was a famous work, built very high and ſpacious both in length and breadth. The inſide was cruſted over with marble-coloured morter, and the outſide of the wals was adorned with ſmooth poliſhed ſtones, which was as fair and beautifull as any Marble. The outward part of the roof of the Temple was covered with lead, as a defence againſt tempeſtuous weather. The inward part was beautified with carved work, and rafters which held the whole fabrick together, and being richly gilded, did with their reflexed ſplendor and ſhining, enlighten the whole Church.

Chap. XXXVI.

The two Porches on either ſide, and the three Gates on the Eaſt ſide deſcribed.

IT had two Porches and two Cloiſters on either ſide, which were as long as the Temple, the roof whereof was curiouſly wrought and gilded: one was built at the front or upper end of the lower Temple on great Pillars, the other was more inward, raiſed upon wood-works, wrought and carved. And it had three Gates orderly placed on the Eaſt ſide, to give free ingreſs to all comers.

Chap. XXXVII.

The deſcription of the Hemiſpharical round houſe erected on twelve Pillars, with ſilver Pilaſters or Heads.

THere was alſo in the higher part of the Quire a circular arched building, repreſenting the Hemiſphere of the heavens, ſupported with twelve Pillars, equall to the number of the Apoſtles, which Pillars had golden Pilaſters curiouſly wrought, which the Emperor erected as a Monument of his piety to God.

Chap. XXXVIII.

The deſcription of the Court-Yards, Porches and Gates.

THen at the firſt entrance there was a fair Court-Yard, with a Porch, and other Gates belonging to the Church-yard, with a Cloiſter to go thorow the Yard, curiouſly built, to delight ſtrangers as they came towards the Temple, and to draw on their expectation which ſhould afterward receive full ſatisfaction in the beholding the glory of the Temple.

Chap. XXXIX.

Of the Ornaments of the Temple.

THis Temple the Emperor built as a Monument of the reſurrection of our Lord and Saviour; and to make it more royal and magnificent, he beautified it with gold, ſilver and pretious ſtones, curiouſly inlaid in the work, the curioſity whereof would be too tedious to deſcribe.

Chap. XL.

Of the building of the Churches at Bethlem, *and at the Mount of Olives.*

AT the ſame time having found out two other Caves, he adorned and beautified them with regal magnificency. The firſt was the Cave wherein our Saviour was born, the other was the place of his Aſcenſion on the top of the Mount of Olives, which he alſo magnificently beautified. Which he did to preſerve the bleſſed memory of his Mother the Virgin *Mary*.

Chap. XLI.

The Empreſs Helena, Conſtantines *Mother coming to* Bethlehem *for devotion-ſake, cauſed theſe Churches to be built.*

FOr ſhe intending to offer the incenſe of her zealous prayers to God, for the moſt famous Emperor her Son, and her children, and all the reſt of her royal Progeny, even in her old age ſhe undertook a pious and holy journey to the Holy Land, and the Eaſtern Countries. And after ſhewed due adoration and reverence to the place of our Saviours birth and converſation, according to the words of the Prophet. We will worſhip in the place where his feet have ſtood; She cauſed two Churches to be built there, to further the devotion of poſterity.

Chap. XLII.

More concerning the Churches built at Bethlem, *and on the Mount of Olives.*

FOr ſhe dedicated two Temples to the honour of God: the one on the mountain where he aſcended, the other over the Cave where he was born. For God for us was born

on

on earth, and the place of his Nativity was by the *Hebrews* called *Bethlehem*, and therefore the moſt holy Empreſs thought to adorn the place of his birth in honour of the Virgin *Mary*. And afterward the Emperor beautified the ſame with an addition of more coſtly ornaments, to encreaſe his Mothers bounty, enriching it by the acceſſion of many royal donations, as gilding, Arras and the like. And moreover, in honour of our Saviours aſcenſion into heaven, ſhe cauſed a Church to be built on the top of the Mount of *Olives*. And ſhe built a Temple over the Cave, wherein Chriſt did inſtruct his Diſciples in the rudiments and principles of divine and heavenly myſteries, which the Emperor alſo adorned. And theſe two memorable Temples, the moſt gracious *Helena*, the Emperors Mother, did found and build over two obſcure Caves to the honour of our Lord and Saviour, and her Son the Emperor by his royal power and authority furthered her in ſo pious a work. And not long after, God rewarded her according to her good works. For being grown aged, having lived alwayes in great happineſs and proſperity, having been fruitfull in good works, according to our Saviours command, and having been alwayes free from troubles, and enjoyed a long time of felicity, her life was crowned with an happy *Exit* or death, as a reward of all her good works.

Chap. XLIII.

Of Hellens *magnanimity and bounty.*

MOreover, ſhe expreſſed much royal magnificence in her journey, beſtowing many gifts on the people, and others that were privately admitted to her preſence, and many donations to military men. Beſides her innumerable alms which ſhe gave to the poor, naked and ſuccourleſs, vouchſafing out of her gracious and holy charity to relieve ſome with money, to cloath others, to free others from impriſonment, from digging mettal, and from other oppreſſions, and to repeal ſome from baniſhment.

Chap. XLIV.

Hellens *munificence and bounty towards Churches.*

ALthough theſe actions of piety did ennoble her, yet ſhe did not neglect to perform other pious duties to God. For ſhe would often enter into the Church of God, enriching and beautifying them with many endowments, extending alſo her royal bounty to Churches in ſmall Towns and Cities, ſhewing her ſelf gracious towards men, and diligent in performing her duty to God.

Chap. XLV.

Hellena *when ſhe was fourſcore year old, made her will and dyed.*

AT laſt having lived as long as nature deſired, ſhe was called to a better life, and being fourſcore year old, her line of life was ready to be terminated with the full point of death: and therefore ſhe purpoſed to make her will in the preſence of the Emperor her Son, the moſt Potent Prince of the world, and his royal Progeny, and give them her poſſeſſion and treaſure. Being ſo reſolved, the Emperor ſtanding by to aſſiſt her, held her hand while ſhe writ and ſigned unto her Will, and ſo ſhe ſeemed to dye in ſuch a happy manner, that the judicious did not eſteem it a death, but a changing of a frail mutable life, for an eternal and celeſtial life of glory. And her ſoul being freed from the impriſonment of her body, was made an Angel, and received by her Saviour.

Chap. XLVI.

How Conſtantine *buried his Mother moſt magnificently, and how he honoured her after her death.*

MOreover, her Funeral was moſt magnificent: for her body was carried by the chiefeſt of his Noblemen, to the Imperial City, and there laid in a royal Sepulchre. And thus the Emperors Mother ended her life, who deſerved immortal memory, not only for her own pious and gracious life, but for that ſhe was the Mother of the moſt famous Emperor *Conſtantine*, who as he was moſt noble in all his other actions, ſo alſo in honouring his Mother, whom

whom he both brought first to the knowledg of Christian Religion, and adorning her with royal Titles, commanding all men, and especially the military Orders, to call her most gracious Empress, and stamped her figure or impress upon his coyn and money. And gave her free power to command what summes she pleased out of his royal Exchequer, and give away what she thought fit, thereby to increase her power and dignity. So that his munificent love to his Mother, doth advance his glory, who by shewing so much affectionate duty to his Mother, did thereby obey the divine will of God, who commandeth us to honour our Parents.

Chap. XLVII.

How Constantine *having erected Churches at* Constantinople, *abolished the adoration and worship of Images.*

THe Emperor having performed these aforesaid pious works in *Palestina*, or the Holy Land, so also he founded and erected fair Churches in all the Provinces, fairer than those had been formerly built. And purposing to beautifie *Constantinople*, because it was from him so denominated, as it were the City of *Constantine*, he adorned it with many Temples and Churches, and consecrated them to divers Martyrs, which were built partly in the City, and others in the Suburbs, to the honour of the Martyrs, and consecrated the whole City to the honour of God. Lastly, being moved by divine inspiration, he purged the City which was called after his name, of all superstitious idolatry, that the Images of the heathen gods should not be worshipped in their Temples, nor their Altars defiled with impure burnt sacrifices, nor demoniacall feasts celebrated, but that all superstitious ceremonies should be abolished.

Chap. XLVIII.

Of the sign and figure of the Cross drawn in the Palace, and of Daniel *in the Lions Den.*

THere are also the Arms and Crest of our Saviour, which was the Cross, standing on a Conduite in the Market place. And the story of *Daniel* in the Lions Den figured in brass. And moreover, such was the Emperors divine zeal and affection to piety, that in the very entrance to his Palace, he caused a rich Cross to be erected of gold and pretious stones, as a defensive and divine charm against the machinations and evil purposes of his enemies.

Chap. XLIX.

How he built Churches in Nicomedia, *and in other Cities.*

AND thus he adorned his own City: and moreover, he built at his own charge a fair Church in the City of *Bithynia*: and there he dedicated to our Saviour the trophies of his victories, which he had gotten over Gods enemies. And he adorned the faireſt Cities in other countries, with magnificent and beautifull Temples: as may yet be seen in *Antioch*, the chief City of the East, where (it being the Metropolis of those parts) he built and dedicated a most spacious and fair Church to the honour of God: with cloisters round about it, and raised the Quire or inward part of the Sanctuary, in the figure of an octangular or eight cornerd throne, with many private Oratories belonging to it, and necessary arched vaults under ground, which were gilded and beautified with brass work.

Chap. L.

How he built a Church at the Oak of Mambre.

SUch were the Temples that the Emperor built. But hearing that our Saviour who sometime conversed in the world; did heretofore appear to certain holy men of *Palestina*, near the Oak of *Mambre*, he commanded that a Temple should be built there to the honour of God. And the Emperor signified his royal pleasure by Letters to the Governours of Provinces, willing and requiring them to see his command performed. He sent also an accurate Epistle to us who writ this History. A copy whereof I thought good here to insert, that the Emperors zealous diligence in so good a work may be more clearly understood. Moreover, concerning that which he had formerly heard, he writ to know our opinions in this manner following.

CHAP.

CHAP. LI.

Conſtantines *Letters to* Macarius *concerning* Mambre, *where it is thought our Saviour appeared to* Abraham.

The Victorious and Mighty Conſtantine *to* Macarius *and other Biſhops of* Paleſtine.

I Account it a great happineſs, and a reward of my care towards you, that I can give you intelligence of the madneſs of wicked men, which hath hitherto been obſcured: that errours crept in by neglect, may at laſt be diligently corrected. For it is a great impiety that ſacred holy places ſhould be wickedly prophaned. But what is it dear brethren, which having eſcaped your knowledg, I being carefull to advance the worſhip of God, have obſerved, and cannot omit in ſilence: So it is that the place called the *Oak* of *Mambre*, where *Abraham* had a houſe, is much prophaned and defiled by thoſe that are addicted to Idolatrous Paganiſm. For heatheniſh Idols, which ought to be quite aboliſhed, are there erected, and an Altar placed near unto them, whereon impure offerings are continually ſacrificed. Which being a diſgrace to our Imperial government, and an indignity to the holineſs of the place, I thought good to certifie your gravity, that we have ſignified by Letters to the illuſtrious Earl *Acatius*, our truſty friend, that he ſhould without delay burn the heatheniſh Idols, which were found there, and pull down the Altars. Moreover, we have commanded that puniſhment ſhall be inflicted on ſuch, who after our royal pleaſure is made known and publiſhed, ſhall dare to commit any wicked or prophane act in this place: which place we intended to adorn, by erecting there a fair Temple, that holy men may there preſerve religious duties. But if any thing be committed contrary to the Tenor of this our command, it is fit that you ſhould certifie us by your Letters, that ſo the delinquent may receive due puniſhment according to our command. For you know that God firſt appeared there unto *Abraham*, and conferred with him, and that the Law was there firſt kept and obſerved. And there our Saviour with the two Angels ſhewed himſelf and appeared to *Abraham*. There God began to permit men to behold him. There he foretold *Abraham* concerning his Seed, and ſtraightway performed his promiſe. There he told them that he ſhould be the Father of many Nations. And therefore it ſeemeth fit in my judgment, that you ſhould carefully and diligently provide, that this place ſhould be kept from any prophanation, and only dedicated to holy uſes, and to the honour of God and our Saviour: which you ought diligently to provide for, and obſerve: not doubting but your Grace will chearfully perform thoſe things which tend to the Religious worſhip of God. *Dear Brethren the Lord preſerve you.*

CHAP. LII.

Idolatrous Temples with their Images are pulled down.

THe Emperor endeavoured and laboured to effect theſe things to the glory of God, which not only advanced Chriſts honour, but alſo ſuppreſſed the ſuperſtitious errours of the Heathen. So that ſome of the Chappels by his command were unſlated, and the gates pulled down. Otherswere quite demoliſhed, and the tiles and timber carried away. And ſome brazen Images (which the heathens had a long time ignorantly adored) were erected in the Market place of *Conſtantinople*, as approbious ſpectacles. Here *Pythius* was placed, that *Sminthius*, in the Cirque the Delphian *Tripods*, and the Heliconian Muſes in the Palace. So that *Conſtantinople* (as I ſaid) was full of brazen Images, which the Pagans had erected in honour of their falſe gods. But made thoſe Images the objects of contempt and deriſion, which were erected to honour their gods, and to which men out of erroneous ignorance, did offer infinite Hecatombs and burnt ſacrifices, and now at laſt diſcerned their blind folly. But he took another courſe with the golden Images. For when he underſtood that the multitude, like children, ſtood in fear of theſe golden and ſilver Images, he thought to aboliſh them, and take away theſe ſtumbling blocks of error, and to lay open hereafter, as it were a royal highway to heaven. Having thus reſolved, he did not think fit to effect his deſires by any hoſtile violence, but he made choice of ſome truſty and approved men for this buſineſs, and ſent them with authority unto all Nations. And they being moved by the Emperors ſanctimonious holineſs, and their own piety towards God, went amongſt divers people, ſuppreſſing their inveterate and

anciently received errors, first commanding the Priests of the Idols to bring forth their gods, out of the dark Caves, into the light, and afterward having defaced their outward beauty, he shewed them their inward deformity: and so having broken them in pieces, he melted them, and kept the mettal, and gave the heathens the superfluous rubbidge, to let them see of what matter their gods were made. Moreover, this following act of his did parallel the former. After he had thus defaced these dead Images, composed of pretious and rich materials, he attempted to demolish the brazen Statues erected to perpetuate the memory of men, and carried away their fabulous gods.

Chap. LIII.

How he demolished and pulled down the devils Temple built by the Aphacians, *a people of* Phœnicia.

MOreover, the Emperor did diligently endeavour a totall suppression of error. For as an Eagle mounted high in the ayr, is sharp-sighted in discerning any thing a far off on the ground: so he living in his Palace, which he built at *Constantinople*, understood that the Devil had closely hid his nets in *Phœnicia* to take the souls of men, namely, a Wood and Chappell dedicated to *Venus*, not in any City or street, but out of the highway, and seated in a remote bushy place, on the top of mount *Lebanon*. And it was a certain school of wickedness to those that were addicted to lust, and had wasted their bodies with effeminated pleasures. For men using one another like women, and thereby contracting diseases, did sacrifice to this Devil *Venus*. And besides, it was a wicked meeting place for women, where they secretly untyed their marriage vows, and committed adultery, and besides many other wicked acts were committed in this impure and filthy Chappel. Neither did any one take notice of their wickedness, because no honest man durst come thither. But these wicked acts could not be hid from the Emperor, whose royal providence having found it out, thought it unfit that the Sun should behold such a sinfull Conventicle; so that he sent a band of souldiers to suppress their lascivious impurity. And the Emperor threatning those that lived in luxurious wantonness, made them afterward learn to grow more continent. And in like manner the superstitious *Gentiles*, who were wise in their own opinion, began to mark and perceive their own folly.

Chap. LIV.

The demolishment of Æsculapius *Temple.*

FOr when the error of the wisest of the *Cilicians*, in worshipping the Devil, had spread it self abroad, having drawn many to admire and reverence him as their Protector and Physitian, because he sometimes appeared unto them in dreams and visions, and sometimes restored the sick to health, which was the craft of the Impostor, who by this means did withdraw the minds of men from the knowledg of their true Saviour. But the Emperor who had resolved alwayes to stand in defence of the honour of God and his Saviour, commanded that the Temple should be plucked down to the ground. And so this Chappel, so often mentioned by Philosophers, where the Devil had a long time deluded men, was upon the Emperors signification of his royal pleasure, by a band of souldiers pulled down and quite demolished. And that god which pretended that he could help others of their miseries and maladies, had no more power to defend himself, than (as it is in the fable) when he was thunder strucken. But that which our Emperor did herein perform to the glory of God, is not to be fabulized; for in honour of our Saviour, he caused it to be utterly defaced, and raced down, so that no memory or ruines might remain of this wicked Temple.

Chap. LV.

How the heathens were perswaded to forsake their Idols, and converted to the knowledge of God.

SO that of those, who had formerly addicted themselves to superstition, when they saw their errors more unvailed and clearly refuted, and when they beheld the ruines of their Temples and Images; some of them began to embrace the knowledge of the true God, others began

began to diſreliſh the hereditary ignorance of their anceſtors, and began to ſcorn thoſe Images which they formerly eſteemed to be gods. And when they ſaw of what rotten baſe ſtuff their outwardly fair Images were compoſed, and how their beggarly veſtments were patched and peiced, they diſcerned the vain impoſture of Idols, and the madneſs of their predeceſſors in adoring them, eſpecially when they perceived, that there was no devil, god or prophet, as they were formerly perſwaded, that did inhabit and dwell in thoſe Temples and Images. So that they whom the Emperor had ſent about this buſineſs, had eaſie acceſs unto thoſe obſcure Caves and Temples. And ſouldiers entred into thoſe devilliſh holy places, which were prohibited to be trod upon, ſo that the blindneſs of mind which had a long time poſſeſſed the *Gentiles*, was manifeſtly diſcovered unto them by their labour and induſtry. So that they clearly diſcerned their error.

Chap. LVI.

How Conſtantine *at* Heliopolis *demoliſht the Image of* Venus, *and built there a Chappel or Church.*

And as the Emperors pious actions ought in generall to be commended to poſterity, ſo alſo theſe particular acts which he performed in ſeverall Nations, as alſo that which he did at *Heliopolis* in *Phanicia*. In which City ſome adoring their own obſcene and luſtfull pleaſure for a goddeſs, under colour of Religion they gave liberty and opportunity to wives and maids to put their deſires in act, without any regard of ſhame or honeſty. But now the Emperor promulgated and enacted a new law for the preſervation of modeſt chaſtity, ſtrictly prohibiting the commiſſion of any accuſtomed wickedneſs which hath been formerly uſed. And he publiſhed certain documents of inſtruction, as if he had been ordained by Gods appointment to inſtruct men in the laws of temperance and virtue. Wherefore he vouchſafed to ſend Letters unto them, admoniſhing them to embrace the knowledg of God. And his pious deeds did ſtrengthen and confirm his words, for he founded there a fair Temple; ſo that their City which was blinded with ſuperſtition, was become the Church of God, and filled with Prieſts and Deacons, and they had a Biſhop to govern them. Moreover, the Emperor carefully endeavouring to convert many to the knowledg of Gods Word, did give continual alms, and relief unto the poor, and thereby converted them to Chriſtianiſm, uſing the words of S^t *Paul*, Let Chriſt be declared either by occaſion or by preaching.

Chap. LVII.

Of a ſedition which aroſe at Antioch *concerning* Euſtatius.

But now when the Church had attained to a proſperous and flouriſhing eſtate through all Nations, the Devil began to envy the felicity and proſperity thereof, and thinking by ſtirring up ſeditions amongſt us, to alienate the Emperors favour from us, he rent and vexed the Church of *Antioch* with ſuch tragicall ſchiſms, as had almoſt ruinated the City. For the people were divided into two factions, ſo that the common people, the Magiſtrates and the ſouldiers, brake forth into ſuch hoſtile terms, that if Gods providence, and the fear of the Emperor had not aſſwaged the violent multitude, and his gentle ſpeeches and perſwaſions like lenitive Phyſick had allaid and coold the hot diſtemper of their rage, they had certainly killed and maſſacred one another. Whereupon he ſent an honourable and truſty Embaſſador unto them, to treat with the people, and pacifie their fury: Adviſing them by his Letters to preſerve and maintain peace and concord amongſt themſelves, and approve themſelves dutifull ſubjects. Moreover, he perſwaded and intreated them to refer unto him the hearing and determining of their controverſies: which learned and profitable Letters, if they might not ſeem to diſcredit the parties ingaged in this faction, I had inſerted into this preſent Hiſtory. Wherefore I have omitted them, that their wickedneſs might not be remembred to their ſhame; and I will only ſet down a copy of thoſe Letters, which the Emperor himſelf, who was alwayes deſirous to eſtabliſh peace and concord amongſt men, did write, in which he admoniſhed thoſe of *Antioch* that they ſhould not ſeek to the Biſhop of another Church, but according to the cuſtome and manner of the Church, ſhould chooſe him for their Biſhop, whom God had appointed them out of his gracious Providence. And ſo he writ to the Biſhop and people of *Antioch*, theſe two ſeverall Letters following.

CHAP.

Chap. LVIII.

Constantines *Letters to the people of* Antioch, *that they should not desire to withdraw* Eusebius *from* Cæsarea, *but should chuse another Bishop.*

The High and Mighty and Victorious Constantine *to the people of* Antioch, *Health.*

AS your concord was very gratefull and acceptable to all judicious men, so especially to me, who moved partly by the divine Law, and by your godly life, and love towards me, have alway shewed my good will towards you brethren. And seeing this is certain that honest actions are truly profitable, and that a man should use an upright integrity of mind in whatsoever he doth, what can be more agreeable unto you, than unity and concord? Wonder not if I speak the truth, which commonly procureth hatred, but from you it deserveth favour rather than hatred. And what is better than that you brethren should live happily and peaceably together, and embrace concord, who do expect to gain heaven by living in an affectionate and religious brotherhood, and are made fellow-souldiers and Citizens of the holy Church? seeing the divine Laws do command you to moderate your will and affections; and we earnestly desire so to confirm your judgements by reason, that you be able to judge truly and sincerely of all matters. But perhaps some do admire whether my speech is directed. Wherefore I will make a declaration of my mind. I confess that I read certain Letters wherein I understood by your approbation and commendation of *Eusebius* Bishop of *Cæsarea*, (whom I also do much favour for his learning and modesty) that you do much affect him, and would willingly elect him to be Bishop of your City. What trouble do you think I sustained, how carefull was I to satisfie your desire, that in earnest seeking and providing a good man to be your Bishop? I call faith and charity to witness, by the rules and lines whereof our Saviour hath pourtraied the *Idea* of a holy and perfect life, and being so powerfull, that true faith imposes a necessity on the conscience of doing good works. And I will account that he hath gotten the victory in this controversie, who doth readily imbrace peace and concord, seeing all men delight in peace, that is not prejudicial to themselves. Therefore I desire you brethren, that seeing some of the brethren are grown factious & contumelious, in seeking to obtain their own private ends and desires, therefore let us hereafter follow and embrace peace and unity, which wipe off the stain of the Christian faith. For although I praise the man whom you do so much honour and affect; yet the Canons of the Church, which ought to remain firm and inviolable, should not be infringed or violated, for the satisfaction of particular opinions and desires. For in the doubtfull election of this man, by comparing him with others, all men should freely deliver their opinions: because Ecclesiasticall honour, should be obtained and confer'd without trouble or discord, therefore the generall suffrage of all men should be equally weighed and consideted. Neither is it any reason that your purpose to elect *Eusebius*, should be a prejudice to the other; seeing none, whether superiour or inferiour, that do observe the orders and discipline of a religious life, according to the rule of the divine Law, ought not to have unequall estimation. Moreover, if we will ingeniously confess the truth, I must grant, and you must acknowledg, that you endeavour rather by force to get *Eusebius* from *Cæsarea*, rather than out of any desire of his own, which is rather violence, than a lawfull election. And whether the people do so conceive or not, I dare freely and boldly affirm, that this election will not only occasion a great tumult amongst you, but will administer matter of contention, while one layeth the blame and fault on another. For you do herein resemble sheep, who stragling from their accustomed Shepheard, and so wanting their usual food, do stray abroad into the corn. Wherefore it behoveth you brethren, diligently to consider, that you be not deceived or led away with opinion, for it is a matter of great consequence, and worthy of consideration. First, because it will be an occasion of discord. And also because that he that is erected to a Bishoprick, by the general suffrage and consent of wise men assembled to deliberate thereof, he ought by Gods Laws to enjoy it, and receive the fruit thereof, seeing he was by your free consent and approbation formerly elected. And moreover, that according to your former conversation, that you should diligently endeavour with upright and uncorrupted minds to search out a man fit to supply that place, without raising any seditions or turbulent commotion. For tumultuary actions are alwayes unjust, and when men

men contend together, the colluſion of opinions doth ſtrike forth ſparks of envy, whence proceedeth a great flame of diſcord. But to end my ſpeech, as I deſire to pleaſe God, and as I live, I do love you, and I deſire to bring you to the Haven of peace, and to ſettle your minds in an unanimous concord, that your ſails being filled with the gentle and ſoft gale of Brotherly love, you may ſteer a celeſtial courſe here on earth, untill you arrive at Heaven the land of eternity. That your love and amity may be more firm, after your former diſcord. For now I hope you have emptied your minds of the ſtinking dregs of ſedition. Wherefore do you proceed to ſettle matters in ſuch a manner, that you inconſiderately introduce no unprofitable innovations in the Church. *God preſerve you dear Brethren.*

The Emperors Letters to us concerning our refuſing of the Biſhop of *Antioch.*

CHAP. LIX.

Conſtantines *Letters to* Euſebius, *praiſing him for refuſing the Biſhoprick of* Antioch.

The High and Mighty, and Victorious Conſtantine *to* Euſebius, *Health.*

I Have diligently read your Epiſtle, whereby I underſtand that you have ſtrictly obſerved the Canon of the Church. For it is religious piety, to obſerve thoſe things which are pleaſing to God, and agreeable to Apoſtolical doctrine. You have to gratulate your own happineſs, that you are choſen by general conſent to be the univerſal Biſhop, and moreover it is an acceſſion and addition to your felicity, that they deſire you ſhould be reſident with them. Moreover, you have done wiſely, in that you have obſerved the commandment of our Lord, and the Apoſtolical Canon of the Church, by refuſing the Biſhoprick of the Church of *Antioch*, deſiring to continue in that Epiſcopall Seat, wherein you are placed by Gods providence: I have writ Letters concerning this matter, both to the people and the Miniſters of the Church, who have again declared their opinions unto me by writings. Which Letters when your Holineſs hath read, you will eaſily underſtand, that I have written unto them in a juſt cauſe, who had need of your counſel and wiſdom, in determining and deciding this matter concerning the Church of *Antioch. God preſerve you dear Brother.*

CHAP. LX.

Conſtantine *writeth to the Synod, that they ſhould not withdraw* Euſebius *from* Cæſaria.

The High and Mighty, and Victorious Conſtantine, *to* Theodotus, Theodorus, Narciſſus, Aetius, Alpheus, *and the other Biſhops at* Antioch, *Health.*

I Have read your Holineſs Letters, and therein approve of *Euſebius* his opinion and reſolution, and I underſtood the reſt of your affairs partly by your Letters, and partly by Letters from illuſtrious Earls, *Acatius* and *Strategius.* And after ſome conſideration, I wrote a Letter to the people of *Antioch*, declaring unto them what was moſt acceptable to God, and agreeable to the Canons of the Church. A copy whereof I have ſent you with theſe Letters, that you may underſtand what I, moved with the conſideration of right and equity, have written to the people of *Antioch.* And in regard your Letters did ſignifie your deſire joyned with the peoples generall conſent, that *Euſebius* the holy Biſhop of the Church of *Caſaria*, ſhould be Biſhop of the Church of *Antioch*, and ſhould take the charge thereof, I thought it meet to declare unto you the Contents of *Euſebius* Letters, who ſeemed very carefull to obſerve the Decree of the Church, and to deliver my opinion therein. And becauſe *Euphronius* a Prieſt of *Caſaria*, and *Georgius* a Prieſt of the *Arethuſians*, whom *Alexander* advanced to the order of Prieſthood at *Alexandria*, men of faithfull integrity, came unto me, I thought good to ſignifie unto your wiſdoms, not only that theſe men do make ſute for the Biſhoprick, but that there are others whom you your ſelves think worthy to be elected to a Biſhoprick, that ſo you may decree and reſolve of that which is agreeable to the Apoſtolical Canons. Which men being propounded unto your choice, your wiſdoms may moderate and govern your election, according to the Eccleſiaſtical Canon, and Apoſtolical Doctrine, and agreeable to Eccleſiaſtical Conſtitution. *God preſerve you my dear Brethren.*

The Emperor having given this charge to the Biſhops of Churches, he admoniſhed that they ſhould do all things according to the preſcript of Gods Word.

CHAP.

Chap. LXI.

How he endeavoured to extirpate and root out heresie.

After he had by suppressing discord setled the Church of God in a peaceable estate, he thought to suppress another sort of men, who were the bane and poison of humane society. And these were certain hypocrites who like Caterpillars and Locusts under a counterfeit shew of Religion, did devour and root up Cities. Of whom our Saviour propheſied, calling them false Prophets, and ravening Wolves, when he saith, *Matth. 7. Beware of false prophets, who coming unto you in sheeps clothing, but within are ravening wolves; you shall know them by their fruits.* The Emperor therefore by an Edict sent to the Governors of Provinces, endeavoured to suppress such kind of men. And moreover, he endeavoured with wholesome admonitions to exhort them to timely repentance. Promising that upon their change and conversion, they might be received into the Church, if they would be conformable thereunto. Mark therefore how he dealt with them in these Letters following.

Chap. LXII.

Constantines *Edict against hereticks.*

The High and Mighty, and Victorious Constantine *to the heretieks.*

KNow therefore by this Law which I have established, ye *Moravians*, *Valentinians*, *Marcionists*, *Paulians* and *Cataphrygians*, and all of you who desire that these sects and heresies should increase and spread abroad, which you have followed and maintained. Know (I say) that your doctrine is both vain and false. O ye enemies of truth and eternal life, ye authors and councellors of death, whose tenents and opinions are contrary to truth, consonant to wickedness, and full of vanity and fabulous fictions. Whereby you do spread abroad lies, oppress the innocent, and hide from the faithfull the light of truth. For you wandring after a false *Idea* and shape of piety, you poison others with your contagion, and you lay heavy burthens on the conscience, and strive almost to take the daylight from man. But why should I insist on particulars, seeing brevity of time, and my own affairs do not permit me to describe your wickedness in such colours as it deserves? For your wickedness is so great and immense, abounding with all kind of cruelty, that it requires a large description and explication. Besides it is better to hide such actions from the knowledg of men, lest the explanation thereof might disgrace the Christian faith and Religion. What then? shall we suffer this evill contagion to spread further, seeing the whole and sound are daily infected with this pestilent disease? why should not we rather with all celerity root out such wickedness, by taking notice of, and inflicting publick punishments on the offenders and delinquents?

Chap. LXIII.

Of the demolishing of those places, where the hereticks did keep their conventicles.

And that your pestilentiall and infectious errors may spread no further, we enact and command by this Law, that none of you shall dare hereafter to meet at conventicles: and therefore we command, that all those places where you were wont to keep those meetings, shall be demolished; provided also, that you shall not keep any factious and superstitious meetings, neither in publick places, nor in private houses, nor remote places. But rather, if any of you have a care of the true and sincere Religion, let them return to the Catholick Church, and be partakers of the holiness thereof, whereby they may come to the knowledg of the truth, and that upon fraudulent and perverse craftiness, namely, your wicked and wretched seditions and heresies, may not disturb the prosperity of our times. For it is agreeable to that prosperous and flourishing estate, which we by Gods providence enjoy, that they who live in such an age of knowledg and hope, should be converted from all wandering blindness of error to the right way, from darkness to light, from ignorance to truth, and lastly from death to salvation. And that our carefull providence for curing these errors may be more powerfull and effectuall, we have commanded as aforesaid, that all your superstitious places of meeting, I say, all your hereticall temples (if I may so call them) shall be without all delay or contradiction

tradiction pulled down, and confiscated to the Catholick Church, and other places shall be converted to the use of the Common-wealth, that so hereafter you may have no places of meetings or conventicles. It is therefore commanded and enacted, that there shall be no wicked meetings or assemblies, after this day in any place, either publick or private.

CHAP. LXIV.

How many hereticks, after their wicked books were found, returned to the Catholick Church.

AND thus the Emperors Edict discovered the dens and uniform cages of these hereticks, and also threatned their Lords with punishment. But of those that had been led into errour, and seduced by them, some terrified with the Emperors comminations and threatnings, began cunningly to creep again into the Church, in a dissembling crafty manner, to yield to the times: and because the Law commanded that their books should be searched out, they were found out that had been the authors of those seditious heresies, and the rest of the hereticks that dissembled their profession, were discovered by these Books. Others were truly converted to the right knowledg of God. So that the Governors of Churches endeavouring to distinguish them, the false and unsound converts, but those whose conversion was unfained and approved by trial and continuance of time, they received into the Congregation. By this means, such as maintained doctrines and opinions contrary to the Church, were suppressed. And the better sort of hereticks, who had only by joyning with the schismaticks, separated themselves from the congregation of the Church, without any delay were received again into the Church. So that these returning as it were from some Colony, were received again into their own Country, and acknowledged their Mother Church. And having long gone astray from her, they returned unto her again with great joy and gladness, so that all the members of the Church were united in one body, and strongly knit together in a firm concord: and then the Catholick Church began to flourish, when all schisms and heresies were suppressed. The effecting whereof the Church ascribed to Gods gracious providence, who favoured this Emperor more than all his Predecessors, and made him the happy instrument to advance his glory.

THE FOURTH BOOK OF *Eusebius Pamphilus* Bishop of *Cæsarea* in *Palestina*, Of the Life of the most holy Emperor CONSTANTINE.

CHAP. I.

How he honoured many with divers gifts and dignities.

THE Emperor having performed these great and worthy actions to Gods glory and the edification of his Church, directing all his Councils to the advancing of Christian Religion, yet he did not neglect forreign affairs, but shewed himself very frequently bountifull to all Nations, shewing his paternall and fatherly love and affection to them all, and also he bestowed honours on his familiar friends, which out of his royal bounty he confer'd on them. Neither did the Emperor deny any just and reasonable suitors or petitioners, or delay their request: besides, he honoured many with authority, and dignified others by making them Senators and Consuls; and moreover, he made many Captains, and advanced divers to sundry degrees of honours. And that more might receive the seals of virtue and honour, he invented new dignities.

CHAP.

Chap. II.

His remission of the fourth part of Tributes.

MOreover, what care he took for the ease and happiness of the common people, may evidently appear by this one act of his, for the generall good of the Common-wealth. For when annual tributes and rents were paid him out of every ones Land, he remitted unto those that held such Lands, the fourth part of such rents: so that by this yearly abatement, every fourth year they paid no rent at all: and this his royal bounty was established and confirmed unto them and their heirs and successors for ever.

Chap. III.

The mitigation of heavy Tributes.

AND because some complained of the measuring of their fields and lands which the former Emperors caused to be surveyed, and thereby improved and rackt their rents: he sent Commissioners to examine the matter, and relieve the Plaintiffs.

Chap. IV.

How he relieved those who were cast in sutes of Law.

THe Emperor himself heard all pecuniary matters, and being unwilling that such as were cast in their sutes should be utterly undone, he freely bestowed on them both lands and money. So that he that was overthrown in his sute, and he that prevailed, might both joyfully depart from his presence. For he thought it unfit, that any one admitted to his Imperiall presence, should depart discontented, and so by this his gracious liberality, both parties were pleased. So that all did admire the Emperors magnificence and royal bounty.

Chap. V.

How the Scythians *were subjected and overcome by the Sign of the Cross.*

WHat should I mention other less necessary matters? he subjected many barbarous Nations to the *Roman* Empire, and how he subjugated the *Scythians* and *Sauromatians*, who had not leave to obey *Rome*, and enforced them to acknowledg the *Romans* for their Lords. For whereas the former Emperors paid tributes to the *Scythians*, and the *Romans* paid the *Barbarians* annual tributes: the Emperor could not indure to be tyed to these conditions, so dishonourable to him that had been victorious over all Nations, nor to pay those tributes which his Predecessors had done, being confident in the help and assistance of his Saviour, he marched against them with his triumphant colours, and straight overcame them all, and having so by force suppresst the rebellious, he dealt with the rest by Embassages, and so wrought upon their minds, that he reduced them from barbarism to civility. And so at last the *Scythians* became obedient to the *Romans*.

Chap. VI.

How the Sauromatians *were subjected by the commotion and rising of Servants against their Masters.*

MOreover, the Emperor by Gods assistance subjected the *Sauromatians*: who being puffed up with barbarous pride he vanquished and overcame by this means. When the *Sauromatians* invaded by the *Scythians*, were compelled to let their servants bear arms, to encounter with them: their servants having gotten the victory, did use those arms wherewith they had overcome their enemies, against their Masters, and drove them out of their houses. The Masters fled to *Constantine* for some redress. He being used to succour the oppressed, received them, and made Souldiers of those that were fit, and gave lands to the rest to till and supply them with necessaries of life, that they esteemed themselves fortunate in falling into this calamity, having changed their barbarism for *Roman* liberty. And thus God subjected all the barbarous Nations to the Emperor.

CHAP.

Chap. VII.

How the Barbarians *ſent divers Embaſſadors, whom* Conſtantine *honoured with gifts.*

HEnce it came to paſſe that Embaſſadors came frequently from all Nations, and preſented the Emperor with precious gifts. So that divers great perſonages in ſeveral habits, ſtood in their ranks and orders, as Suitors at the Court-gate, who were of a barbarous and terrible aſpect, and of a great ſtature, for ſome were ſwarthy, ſome white, ſome brown. For the *Blemyan* and *Indian* Embaſſadors,

Æthiopumque ſimul, quorum jacet extima tellus,

And the *Æthiopian*, whoſe Land
On the outſide of the world doth ſtand.

were here aſſembled. And all of them brought rich and glorious gifts to the Emperor: ſome brought golden Crowns; others Diadems of precious ſtones; others brought Robes wrought with golden flowers after their barbarous faſhion, others Horſes, others Bucklers, long Spears, Arrows and Bows, which gifts they tendred to the Emperor, and thereby offered (if he ſo pleaſed) to ſerve him in all his wars. Which when the Emperor had received, he gave every one of them ſuch great gifts, according to their place and degree, ſo that he made them all rich at one time. Moreover he ſo dignified the better ſort of them with *Roman* honours, that ſome of them imbraced *Roman* civility, and never returned to their own Countries.

Chap. VIII.

How he writ to the King of Perſia, *who had ſent Embaſſadors unto him, in the behalf of the Chriſtians in* Perſia.

MOreover, when the King of *Perſia* ſent Embaſſadors unto *Conſtantine*, to preſent him with gifts, to renew their league and friendſhip, The Emperor deſiring to continue all Princely correſpondence with him, requited the honour he had done him, by ſending him far richer gifts. And underſtanding that there were many Chriſtian Churches in *Perſia*, and many people that belonged to Chriſts flock, he was very glad to hear; for as he was carefull of the Church in general, ſo alſo he was ſollicitous for their good.

Chap. IX.

Conſtantines *Epiſtle to* Sapor *King of* Perſia, *confeſſing his religion, and faith in God and Chriſt.*

A Copy of the Epiſtle to the King of Perſia.

I Keeping the divine faith, do enjoy the light of truth, and by the light of this truth I underſtand divine faith. And thereby I diſcern the Divinity of Chriſtian Religion, which guideth and bringeth me to the knowledge of God. By whoſe gracious aſſiſtance in my war, I have from the fartheſt parts of the Eaſt, raiſed the whole world to a true hope and belief: ſo that all Nations formerly oppreſſed by tyranny, and almoſt extinguiſhed with continual calamities, are by my labour and indeavour reduced to a happier eſtate. I confeſſe that I do honour the true God, and do contemplate, and with the pure eye of faith behold him, whoſe Throne is in the higheſt Heavens.

Chap. X.

Againſt Idols, and of the glorifying of God.

BEfore him I proſtrate my ſelf, to him I direct my prayers, abhorring all bloudy ſacrifices, or offering of ſweet odours, proceeding from a terreſtrial earthly flame; with which erroneous worſhip the Nations polluted themſelves. For God that created the univerſal world, and out of the treaſury of his bounty brought forth all things neceſſary for mans uſe, reſpects not theſe promiſcuous ſacrifices, he requireth only a pure mind, free from all ſpot and ſtain, and by the piety and purity of the mind and affections, he values our actions. For he is pleaſed with works of charity and mercy, loving the meek and gentle, ſcorning the froward and perverſe, loving the faithfull, reſtraining the unfaithfull, overthrowing

proud dominions: depreſſing the proud and arrogant, and caſting them out of their throne, rewarding the humble, and thoſe that ſuffer injuries, oppreſſion and troubles. Alſo he delighteth to enrich and defend thoſe Kingdoms and Empires, where juſtice is adminiſtred, and bleſſeth both the King and the Land with peace and proſperity.

Chap. XI.

Againſt Tyrants and Perſecutors, and of the taking of Valerianus.

NEither do I erre (Brother) in confeſſing that this God alone is the Creator and Protector of all things: whom many Emperors blinded with errour did refuſe to acknowledge. But their deaths were fatal, and their calamities exemplary to deter others from the like ſtubborneſſe and wickedneſſe. We may reckon *Valerianus* in this number, whom I conquered, ſo that being ſtruck down from the Imperial ſeat, with the Thunderbolt of Gods wrath, he fled to you, and was there taken priſoner. And it was my fortune to behold in my own time exemplary puniſhments inflicted on theſe ſacrilegious men.

Chap. XII.

That he beheld the misfortune of the Perſecutors: and that now his mind is ſetled, having reduced the Chriſtians to peace and concord.

FOr I have marked the fatal ends of ſome, who did formerly perſecute Gods people. Wherfore I give thanks to the immortal God, that all Chriſtians do now live in peace and happineſs, ſo that I am perſwaded all matters are ſetled in a ſafe and good eſtate, ſeeing God is pleaſed to unite all men together in one bond of Religion, he ſeemeth thereby to approve of the Chriſtian Religion, and of divine concord. And now underſtanding that there are many Chriſtians (whom my preſent ſpeech concerneth) reſiding in *Perſia*, I am very glad thereof.

Chap. XIII.

Exhortations to the King of Perſia, *to entertain the Chriſtians.*

GOd hath therefore been gracious unto you both, and you are both happy in your mutual ſociety. For no doubt God will bleſſe and favour you both. So that I commend them to your care, and deliver them into your royal hands. Love and receive them according to your accuſtomed curteſie and clemency. For by dealing faithfully with them you ſhall do me and your ſelf a benefit.

Chap. XIV.

Conſtantines *daily Prayers for the Peace of Chriſtendom.*

AND thus the world being under the Government of one Emperor, who was a faithfull ſervant to God, and imbraced his Laws and Commandments: when the *Roman* Empire was not troubled with any civil diſcords, all men lived in peace and quietneſſe. But the Emperor eſteeming the prayers of godly men for the preſervation and proſperity of the Commonwealth were very powerfull and effectual, he did not only proſtrate himſelf before God in private prayers, but alſo commanded and deſired the prayers of the Church.

Chap. XV.

That he cauſed himſelf to be drawn in Picture, and engraven on his Coyn, in the form and poſture of Prayer.

THe ſtrength of his faith may appear by his cauſing his Image to be engraven on his gold coin, in the form of prayer, with his hands joyned together, and looking up toward Heaven: and his coin ſtamped with this impreſs, was currant through all the *Roman* Empire. And over divers Gates of his Palace he was drawn in an upright figure, praying and lifting up his eyes and hands to Heaven.

Chap.

Chap. XVI.

How he commanded that his Picture ſhould not be ſet in Idolatrous Temples.

HAving thus cauſed his Picture to be drawn in a poſture of praying to God, he made a Law that his Effigies or Picture ſhould not be placed in idolatrous Temples: that ſo his Picture might be diſgraced by their idolatrous worſhip and adoration.

Chap. XVII.

Prayers and the Scriptures are read in his Palace.

YEt you may perceive clearer beams of divine grace proceeding from him, if you mark how he made his Court a Church. For having aſſembled the people together, he would take the ſacred Scriptures, and deliver divine contemplations out of it, or elſe he would read common Prayers to the whole Congregation.

Chap. XVIII.

How he commanded that the Lords Day ſhould be carefully kept and obſerved.

HE appointed that the Lords Day ſhould be conſecrated to prayer, which is the chief and firſt day of the week. And he choſe grave religious men to be Deacons and Chaplains in his Court. And he had a ſtrong guard about his perſon, who as they were faithfull to their Prince, ſo by his example they learn'd to be religious towards God, and to obſerve the Lords Day, by devoting it to prayer. And this gracious Prince perſwaded others to this pious duty, ſtill praying, that by degrees he might bring all men to the knowledge of God. Wherefore he commanded, that thorow all the *Roman* Empire, they ſhould forbear to labour, or do any work upon the Lords Day, and that they ſhould reverence the days immediately precedent before the Sabbath, in regard of our Saviours memorable and divine actions performed on thoſe dayes.

Chap. XIX.

How he commanded that the Hea heniſh *military Legions ſhould pray on the Lords Day.*

AND when he had inſtructed the whole Army to reverence and obſerve the holy happy Day, which we call Sunday: he gave liberty and vacancy to thoſe by a divine inſtinct who had imbraced the faith, that they might freely frequent the Church of God, and there without any moleſtation offer up their prayers to God. But others that had not yet taſted the ſweetneſſe of divine knowledge, he commanded that on the Lords Day they ſhould go into the fields appertaining to the ſuburbs of the City, where they ſhould meet and joyn together in prayer to God. For he ſaid, that they ought not to uſe their ſpears only, or put their confidence in weapons or ſtrength of body, but to acknowledge God to be the giver, as of all other things, ſo of victory, to whom with hearts and hands lifted up to Heaven, we ought to render due praiſe and prayer, to beſeech him that is the giver of victories, to keep, protect and defend us. Alſo he preſcribed to all his ſouldiers, a certain form of Prayer, commanding them all to pray thus in Latine; the form whereof in Engliſh follows:

Chap. XX.

The form of Prayer which Conſtantine *preſcribed to the Legions.*

WE acknowledge thee the only God, we confeſs thee to be our King, we call upon thee for thy aid and aſſiſtance: by thee we have obtained victories: by thee we have overcome our enemies, from thee we enjoy our preſent happineſſe and felicity, and hope thou wilt bleſſe us with the continuance thereof: we do all humbly beſeech thee, and deſire thee to preſerve our moſt gracious and victorious Emperor *Conſtantine*, with all his Royal Progeny. This form of Praier he commanded his ſouldiers to uſe on Sundays, and in their daily prayers.

Chap. XXI.

The Legions Armour is marked with the sign of our Saviours Crosse.

MOreover, he caused also the sign of the Cross to be engraven upon their armour, and to be carried before his Army, and that they should follow the colours of the Cross, and not any golden standard, as they had formerly done, but he every day retired himself into some secret part of his Palace, that he by a holy kind of solitude might confer with God: where kneeling down, with a low voice, and humble and dejected countenance, he besought God to furnish him with gifts suitable to so high a calling.

Chap. XXII.

Of the religious Celebration of the Feast of Easter.

BUt festival times, and especially at *Easter*, he performed these exercises, and other pious duties, with more strength of zealous devotion: that he might be exemplary to others in the celebration thereof. So that the vigils of this Feast were made as light as day, by hanging forth great waxen lights thorow the whole City, and Lamps mystical, expressing the light of salvation, which was then ready to shine forth. But as soon as it was morning, he imitating our Saviours bounty, extended his royal liberality and bounty to all the people, of whatsoever degree, and gave them great gifts. And thus he like a Priest offered the Sacrifice of prayers to God, and alms and charitable donations to his Subjects.

Chap. XXIII.

How he prohibited the adoration of Images, and how he honoured Holidayes kept in memory of the Martyrs, and other Festivals.

IDolatry was suppressed thorow all the *Roman* Empire and the Legions, and all kind of sacrificing to Idols abolished. And besides the Emperor sent an Edict to all Governors of Provinces, that they should forthwith observe the Lords Day. That they should honour holydayes consecrated to the memory of the Martyrs, and solemnly observe and celebrate the Feasts of the Church, all which was performed according to the Emperors command.

Chap. XXIV.

How he profest himself to be a Bishop or Overseer of the Church.

WHereby it came to passe, that having invited the Bishops to a Banquet, he stiled himself a Bishop in these words: You are, sayes he, Bishops within the Church, and I am ordained by Gods grace a Bishop within the Church. Neither was he less carefull of the good of his Empire in action, than in profession, endeavouring to exhort them in piety and godlinesse.

Chap. XXV.

How he prohibited wicked Sacrifices to Idols, and the single combats of Sword-players, and the intemperatenesse of the Inhabitants of Nilus.

AND for the propagation and advancement of Religion in the Commonwealth, he prohibited by many Laws and Edicts, all sacrificing to Idols, or enquiring of Oracles: and moreover, that they should not dedicate Statues, nor offer private Sacrifices, nor pollute their City with the cruel and wicked slaughter of Sword-players. And in regard the *Ægyptians* and *Alexandrians* did after their Countrey manner worship a certain River: he made a Law to restrain them, by putting them to death when they were deprehended in the fact, commanding also that no man should converse with them, and so as it were buried them alive. But when the superstitious thought that the River *Nilus* hereafter would not as it was wont, overflow the fields: God favouring the Emperors Law, made the River swell to a greater inundation than they expected. For when those wicked customs

that

that had corrupted the City were taken away, the River flowed with a greater ſtrength than before, and ſwelling with an abundant plenty of water, overflowed the fields round about, ſhewing that it was the mighty work of God, and that he was well-pleaſed with the ſuppreſſion of thoſe wicked men, who formerly worſhipped the River. But in regard the Emperors actions in this kind performed in divers Provinces are ſo infinite, it would require much time and leiſure to inſiſt on them in particular.

Chap. XXVI.

How he corrected the Law concerning thoſe that were childleſſe; and alſo mended the forms of Wills and Teſtaments.

MOreover, he made the old Laws more conformable to equity, and changed them to new Laws. From thoſe that had no children, the ancient Laws concerning iſſue took away all right of ſucceſſion or inheritance. Which was a hard and ſevere Law, puniſhing the childleſſe, as if they had committed ſome offence. But he diſanulling the former Laws, enacted a Law, that the inheritance ſhould deſcend and fall to the kinred: ſhewing great moderation and equity in correcting this Law; for in regard ſome were childleſſe through their own wickedneſſe and laſciviouſneſs, others through an unfruitfulneſs in nature, others were iſſueleſs, not becauſe they deſired no ſucceſſion or off-ſpring, but becauſe they loved Philoſophy more than women; and moreover in regard many women had reſolved to keep their Virgin chaſtity inviolate, and to dedicate both their ſouls and bodies to Religion, and to the ſervice of God: he thought that they rather deſerved admiration and approbation than puniſhment: for an inclination of the will to a chaſt and holy kind of life is to be cheriſhed, but to live ſo in act, even to the end of life, is a divine gift, and far above nature. And beſides natural barrenneſſe deſerveth rather pity than puniſhment. Whereupon the Emperor mended this Law, and made it conformable to equity. And beſides, whereas the ancient Laws commanded, that men, ready to depart this life, ſhould make their laſt Will and Teſtament, in ſuch a ſet form of words, as were preſcribed by the aforeſaid Laws, whereby the Teſtators will and intent was oftentimes deceived and wronged: the Emperor wiſely conſidering thereof, did abrogate this afore-ſaid Law, and ordained that every mans Will ſhould be written in his own words, ſpoken at the time of his death, or elſe if he pleaſed he might make an unwritten Will, or a Will paroll by word of mouth, before faithfull and approved witneſſes.

Chap. XXVII.

How he enacted a Law that no Chriſtian ſhould ſerve any Jew; and ordained, that the determinations and poſitive opinions of the Synod ſhould be confirmed and ratified; and be as a rule for the deciding other matters.

MOreover, he enacted a Law, that no Chriſtian ſhould ſerve a *Jew*, eſteeming it a wicked matter, that they who had ſlain the Prophets, and cruelly put to death our Lord and Saviour Jeſus Chriſt, that they ſhould hold and keep in ſubjection thoſe that were redeemed with the bloud of our Lord and Saviour. Or if any one lived already in that ſervile condition, he ſhould be enfranchized, and the *Jew* fined. Moreover, he confirmed with his royal Authority, the Canons and Determinations of the Biſhops, which they had decreed in their publick Conſiſtories, that ſo the Princes of other Nations might not abrogate their Decrees. For the judgements of the Prieſthood in Eccleſiaſtical matters, is to be preferred before the opinion of a ſecular Judge. Moreover, he enacted many other wiſe Laws, which would be too tedious to inſert: what ſhould I mention his holy converſation of life, even from morning to night? or how he familiarized himſelf with good men, not diſdaining the meaneſt ſort, but extending his bounty to all?

Chap. XXVIII.

Of his gifts bestowed upon the Church, and of his munificent bounty to Virgins, and the poor.

MOreover, he wonderfully endowed and enriched the Churches of God: giving some of them lands, and others corn, for the relieving and maintenance of poor people, Orphans and women. He was carefull also to cloathe the naked. And he chiefly favoured those that studied Divinity and heavenly knowledge. So that he much respected the holy society of the vowed Virgins, for he believed that the Spirit of God to whom they had devoted themselves, dwelt in their minds.

Chap. XXIX.

Constantines *Prayers and Speeches.*

SO that his mind being sometimes filled with divine inspirations, he would meditate all night without sleeping: and when he had leisure he would write prayers, and discourse often with those that were familiar with him. For he thought it his duty to govern his Empire by the reins of reason, and that reason might govern him in governing the Empire. So that great multitudes of people resorted to him to hear him discourse of Philosophy. And if he chanced in his discourse to have occasion to speak of Divinity, he would stand up, and with a modest countenance and grave voice, and with great wisdom and moderation, he endeavoured to instruct them in heavenly knowledge. And when the people applauded him with gratefull acclamations, he would advise them to look up to Heaven, and reverence and praise God the King of Kings. But when he would speak distributively of any matter, first, he refuted objections, used for the defending of plurality of gods, proving that Heathenish superstition was the cause thereof, and that there was but one true God, to whom he commended the protection of his Empire. Of whose providence he disputed generally and particularly: and afterward descending to the Incarnation of our Saviour, he shewed that it was most necessary for the salvation of mankind. Afterward he would dispute of the Tribunal of God, which kind of discourse did strike a terror into the minds of his audience, when he severely reprehended thieves and robbers, false dealers, and greedy covetous men: and sometimes he would so chastize his familiar friends with his admonitions, that they being strucken with his words, and the guiltinesse of their own conscience, did witnesse their shame, by the dejectednesse of their countenance, when he plainly told them that they should give an account to God of all their actions, affirming that he himself must be accountable to God for the government of his Empire, and that all men at length must give an account to God of their life. These truths he confirmed, and prest and taught. And moreover, he faithfully believed and followed that which he delivered to others: but his dull audience slowly intelligible of such divine mysteries, although they applauded him with outward acclamations, yet inwardly they contemned them, being blinded with their insatiable covetousnesse. And it is reported that he said thus to a covetous man: When, O good man, will thy thirst of covetousnesse be satisfied?

Chap. XXX.

How he described to a covetous man the measure of his grave, to his shame and reproof.

AND having drawn forth with his Spear which was in his hand, the measure of a mans stature on the ground. If thou hadst (said he) at home all the wealth and treasure of the world, yet you must leave them, and possess no more than this figure here on the earth, representing the grave, if thou obtainest that. Such contentious speeches, and in actions the Emperor did frequently use: so that for their weight and worth they were like divine Oracles.

Chap. XXXI.

How he was derided for his great humanity and courtesie.

But the Emperor taking pleasure in humanity and mercy, and the Governors of Provinces not punishing any offenders, it made his Government to be reprehended, whether justly or not, let others judge: I must relate truths as an Historian, not censure them.

Chap. XXXII.

Of Constantines *Oration which he writ to the Saints.*

So that the Emperor writ certain Orations in Latine, which his Interpreters translated into Greek, of which after I have finished this present work, I will adjoyn that Oration which he himself entituled, *An Oration to the company of Saints:* and which he dedicated to the Church of God, left my testimony of him might seem flattery and ostentation, rather than deserved praise.

Chap. XXXIII.

How he stood and heard Eusebius *his Oration concerning our Saviours Burial and Sepulchre.*

Neither can I overpass in silence, that which to our admiration he performed in our presence. For being intreated to hear an Oration concerning the Sepulture and Sepulchre of our Saviour, he graced us with a willing attention, and stood up with the rest of the audience that he might hear the better, and being desired to rest himself, and sit down on his royal Throne, he would not hear of it, but weighed that which was spoken, and approved of the truth of divine matters. But now the time being past, and my Oration long, when I hastened to an abrupt conclusion, he stood up and advised me to proceed in my speech. But afterwards his Majesty being desired to sit down, he answered with a severe and austère countenance: It is unfit to hearken negligently to disputations, or speeches of divine matters. And that he esteemed it a pious and profitable duty, for the audience to stand and hear Divinity Disputations. But at length the Oration being ended, we returned home to exercise our accustomed devotions.

Chap. XXXIV.

How he writ to Eusebius *concerning the Paschal Feast, and providing Church-books.*

Moreover out of his care of the Church, he writ an Epistle to us to provide Church-books, as also concerning the holy Feast of *Easter*. For we having discovered the mysterious institution of this Feast, in a book dedicated unto him, his Letters do declare his worthy acceptation and royal compensation, and rewarding of me for this gift.

Chap. XXXV.

Constantines *Epistle to* Eusebius, *wherein he praiseth his Oration concerning the Paschal Feast of* Easter.

The High and Mighty and Victorious Constantine, *to* Eusebius, *Health.*

It is a hard work, and far above the power of Oratory, to speak of the mysteries of Christ, and the institution and original of the Paschal Feast, in words suitable to the dignity of the subject. For although those that have been inspired with divine knowledge, could not sufficiently declare the depth and height of divine mysteries: yet I admired your good will towards me, and your laborious study, when I read your book, which being full of divine knowledge, I commanded to be published. Therefore let my willing acceptance of this your gift, be encouragement to you to make us happy, by communicating your divine knowledge unto us, by frequent writing. But as the Proverb sayes, Admonish one that runs

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to proceed in the race, in regard you have taken such pains to have your labours faithfully translated out of Greek into our Latine, altough indeed no language can expresse such divine matters. His Epistle concerning this matter was to this effect: But that which he writ to us concerning providing of Church-books, was as followeth.

Chap. XXXVI.

Constantines *Epistle to* Eusebius, *concerning the providing of Church-books.*

The High and Mighty and Victorious Constantine, *to* Eusebius, *Health.*

SEeing by Gods divine Providence a great multitude of people in this City, denominated after my name *Constantinople*, have devoted themselves to the true Church: it is fit as their number increaseth, so more Churches should be erected. Understand therfore that we thought it necessary to signifie unto your wisdom, that you should provide fifty Church-books: containing those parts of Scripture, which you think to be most usefull and profitable to the Church, and most portable, being fairly and legibly written in smooth Parchment. And we out of gracious clemency have sent Letters to the Governor of your Province, to furnish you with all things necessary for the charge thereof, you ought onely to take care the Books be written with all speed and celerity. And give you power and authority by these our present Letters, to take up two Waggons for the carriage of the books. And moreover, when the Books are fairly written, I would have them brought unto me by a Minister delegated to that purpose out of your Church, whom as soon as he comes we will reward. God keep and preserve you dear Brother.

Chap. XXXVII.

How these Books were provided.

THe Emperors command was speedily performed, so that we sent him fifty Books curiously written on Parchment, as may appear by the Emperors Letter of Answer, wherein he signified his joy and gladnesse, when he heard that the City *Constantia* was converted from Idolatrous superstition to the true Religion.

Chap. XXXVIII.

How Gaza *formerly a Mart-Town, having received the Christian Religion, was made a City, and called* Constantia.

IT came to passe that *Constantia* in *Palestine*, being converted to the Christian faith, obtained favour of God, and honour of the Emperor. And being changed in matter of Religion, the Emperor changed the name of it, and called it after his sisters name *Constantia*. And in like manner he innovated the names of other places.

Chap. XXXIX.

How Constantia *was re-edified in* Phœnicia, *and Idols taken away in all other Cities, and Churches erected.*

AND moreover the Citizens of *Constantia* in *Phœnicia*, did cast their Images into the fire, and imbraced the knowledg of God. And in other Provinces men voluntarily receiving the Christian Religion, did leave off sacrificing to Idols, as an idle vanity, and voluntarily pull'd down their prophane Chappels and Temples, and built on the same foundation Christian Churches, forsaking their former errors. But they who daily converst with him, may better than us describe the Emperors particular actions. We having delivered to posterity that which lay within the compasse of our knowledge, we will now proceed to the last act of his life.

Chap. XL.

How at three ſeveral ten years of his Reign, he had three ſons inſtalled with the title of Cæſar, *and how he conſecrated the Martyrs Church at* Jeruſalem.

THe Emperor in thirty years of his reign, had three ſons at divers times created *Cæſars*. The eldeſt who bore his Fathers name, obtained the honour in the tenth year of his Fathers reign. The ſecond ſon who was called after his Uncles name *Conſtantius*, was inſtalled with publick ſolemnity in the twentieth year of his Fathers reign. The third called *Conſtans*, as a preſage of his future conſtancy, was honoured with this title in the thirtieth year of his Fathers reign. Having thus every tenth year adorned one of his three ſons with the royal Diadem: he thought good in the thirtieth year of his age to give thanks unto the King of Kings, for his former proſperity and proſperous Progeny, by conſecrating to the ſervice of God the Martyrs Church built at *Jeruſalem*.

Chap. XLI.

How he called a Synod at Tyre, *in regard of certain controverſies ſprung up in* Ægypt.

BUt the common enemy of virtue and Religion, the Devil, interpoſed ſome dark clouds of faction to obſcure the light of the Goſpel, and cauſed ſchiſmatical controverſies to ſpring up in the Churches of *Ægypt*. But the Emperor being ſollicitous and carefull of the advancement of Gods glory, gathered together a great Aſſembly of Biſhops, as a ſpiritual Army againſt the Devil, commanding them firſt that they ſhould ſpeedily determine and end theſe controverſies, and that afterward they ſhould conſecrate the aforeſaid Martyrs Church, and that they ſhould ſuppreſſe all factious ſchiſms in the Metropolis of *Phœnicia*. For thoſe that were of divers opinions ought not to be aſſembled in one Congregation: becauſe the divine Scripture ſaith, that thoſe who are at diſcord ſhould not offer their gifts before they are mutually reconciled. The Emperor taking pleaſure in theſe godly and gracious intentions, writ Letters unto the Biſhops, to put his purpoſe in act, and that with one unanimous conſent they ſhould endeavour the ſuppreſſion of hereſie. The Letters were to this effect.

Chap. XLII.

Conſtantines *Letters to the Synod of* Tyre.

The High and Mighty and Victorious Constantine, *to the holy Synod aſſembled at* Tyre.

IT were very convenient and commodious for theſe times, that there ſhould be no contentions in the Catholick Church, and that there ſhould be no diſſention or diſcord amongſt Chriſtians. But in regard ſome contentious ſpirits, diſgracing their profeſſion, have endeavoured to trouble the Church with private opinions, therefore I exhort you to that which you are willing to perform of your own accord, that without all delay, and with as much ſpeed as you can, that you call a Synod for the relieving the religious, and the reducing of the refractory brethren, that theſe ſeparatiſts may be reduced to an unity in opinion, as alſo that errours crept into the Church may be rectified, that the Provinces may live in peace and concord, which the arrogant pride and idle folly of ſome men hath diſturbed. For I ſuppoſe that this will be acceptable to God, moſt delectable and pleaſant to us, and much honour and glory will redound unto you by the conſent of all judicious men, if you ſhall eſtabliſh a ſetled peace and concord. Do not therefore delay it, but cheerfully endeavour to end and determine theſe controverſies, that you may retain the ancient Chriſtian faith, which our Saviour chiefly requireth in the Church, making unity a badge of the true Church. And will perform our parts in furthering your deſign. For I have took care for the effecting thoſe things ſignified unto me by your Letters, and according to your deſire have written to thoſe Biſhops, that they ſhould joyn with you, and ſtrive with all carefull diligence to further your endeavours. I have ſent alſo the Conſul *Dionyſius*, both to inform the Synod what they are to do, and to ſee order kept in the Aſſembly. But if there be any one, as I ſuppoſe there will

will not, who in contempt of our command refuseth to come unto the Synod, we have given power to our Delegate out of our Royal Authority to banish him, for it becometh no private man to resist the Emperors command for the establishing of the ancient true Religion. Concerning other matters your holinesses may correct and rectifie all errors without hatred or favour, according to the Ecclesiastical and Apostolical Canons; that you may free the Church from all disturbance, and me from care, and you by setling matters in quietnesse, may gain much honour and glory. *God preserve and protect you, beloved Brethren.*

Chap. XLIII.

How the Bishops came out of all Provinces to the Dedication of the Temple of Jerusalem.

IN the mean time when they intended to obey the Emperors aforesaid command, there came another speedy messenger from him, who delivered Letters from the Emperor to the Synod, commanding them to come away with all speed and celerity to *Jerusalem*. So that when all the Bishops of *Phanicia* came thither, the Temple was filled with the Bishops who were come to *Jerusalem* out of all the Provinces. For the *Macedons* sent their Metropolitan Bishop, the *Pannonians* and *Mysians* sent the flower of their Clergy. There was a *Persian* Bishop most learned and most ready in the sacred Scriptures. The *Bithynians* and *Thracians* also honoured this Synod with their presence, and also the *Cilicians*. There were also the most learned men of *Cappadocia*. And moreover, the Bishops of *Syria*, *Mesopotamia*, *Phanicia*, *Arabia*, *Palestine*, *Ægypt*, *Africk* and *Thebes* were assembled at this Synod, and many others came with them. And there were certain officers chose out of the Emperors Court, to supply them with necessaries, and to provide all things fit for this solemnity at the Emperors charge.

Chap. XLIV.

How he entertained them by his Substitute Marianus: *and of his liberality to the poor, and his gifts bestowed on the Church.*

THe aforesaid office and charge was given to *Marianus*, whom the Emperor much respected, both for his fidelity and wisdom, for his ready knowledge in the Scriptures, and was famous for his perseverance in the profession of the true Religion, in the times of tyranny and persecution, who shewed much diligence in performing the Emperors command, and entertained this learned Assembly with banquets and other honourable Ceremonies. And he bestowed money and cloathing to cover the naked, and relieved an infinite number of miserable poor people. And gave many magnificent and royal gifts, for the adorning of the Temple. And in this manner he discharged his office.

Chap. XLV.

The Prayers which the Bishops made at their assembling, and Eusebius *his Prayers, the Author of this History.*

IN the mean time the Bishops thus assembled began to use frequent prayer and disputations. Some of them did extoll the Emperors love and affection to his Saviour: others praised the magnificence of the Martyrs Church: others feasted their ears and understanding with a divine banquet of spiritual Manna, gathered out of the holy Scriptures. Some expounded the Scriptures, illustrating and explaining the dark and difficult places, the rest offered bloudlesse mystical sacrifices, and made prayers and supplications to God for the peace and happinesse of the Church, and for the Emperor and his royal Progeny. And here also we our selves, on whom many too honourable imploiments for my ability were imposed; did make in this famous Assembly, divers publick Orations: sometimes magnificently setting forth the Emperors actions: sometimes expounding the Prophets, and raising emergent doctrines. Such was the solemnity of the Consecration and Dedication of the Martyrs Church, which was performed with great joy and celebrity in the thirtieth year of the Emperors reign.

Chap.

CHAP. XLVI.

Euſebius *his Oration concerning the Martyrs Church built by* Conſtantine, *and of the thirtieth year of* Conſtantines *reign, which Oration he afterward ſpoke, and delivered in the Emperors preſence.*

MOreover in a particular volume which we dedicated to the Emperor, we deſcribed our Saviours Temple, our Saviours Cave and the Emperors bounty, with the gifts of Gold, Silver and precious ſtones, which have been beſtowed thereon, which we will publiſh when we have finiſhed this preſent work; joyning thereunto an Oration in praiſe of the thirtieth year of his reign, which coming afterward to *Conſtantinople*, we ſpoke in the Emperors preſence, it being the ſecond time that I had opportunity to glorify God in the Emperors Palace, which Oration when this gracious Emperor heard, he ſeemed to be overjoyed; ſo he envited all the Biſhops to a banquet, and entertained them in moſt royal and magnificent manner.

CHAP. XLVII.

That the Council of Nice *was held in the twentieth year of his reign, and the Dedication of the Church at* Jeruſalem, *in the thirtieth year.*

THis was the ſecond great Aſſembly which the Emperor called at *Jeruſalem*, after the famous Council of *Nice*. But the triumphant Convention of *Nice* was aſſembled in the twentieth year of the Emperors reign in *Nicea*, ſo called from the Greek word νικὰ, becauſe it was a victorious Synod, where truth obtained the victory. But this Aſſembly at *Jeruſalem* was called in the thirtieth year of his reign, in which the Emperor conſecrating the Martyrs Church built near unto our Saviours Monuments, he offered it as a gift to God the authour and beſtower of all good gifts.

CHAP. XLVIII.

How Conſtantine *would not hear his own immoderate praiſe.*

THeſe matters being finiſhed and ended, when every one ſpoke of the Emperors virtues, one of the Prieſthood out of flattery told him, that he was a bleſſed man, and worthy to be Emperor over the whole world in this life, and hereafter to reign with the Son of God in eternal glory. But he letting the party underſtand that he did not delight in the muſick of his own praiſe, admoniſhed him that he ſhould not dare hereafter to uſe any ſuch ſpeeches: but rather to pray earneſtly unto God that he might live and die Gods faithfull ſervant.

CHAP. XLIX.

The Marriage of Conſtantius Cæſar, Conſtantines *Son.*

IN the thirtieth year of his reign, having long before married his eldeſt Son, he celebrated his ſecond Sons Nuptials, with great Feſtivals, and led his Son by the hand to the Church, and afterward made him a royal wedding banquet, and gave many donatives and gifts to all his ſubjects in general.

CHAP. L.

The Indians *Embaſſages and Gifts.*

AT the ſame time there came Embaſſadors from the *Eaſt-Indies*, who brought gifts to the Emperor, namely, all kinds of precious ſtones and pearl, and ſtrange living creatures far different from ours, which they brought to the Emperor, to ſignifie there by that his Empire did extend even to the fartheſt bounds of the Ocean, and the *Indian* Princes did declare by ſending him Pictures and Statues for preſents, that they did acknowledge him to be the King and Emperor of the world.

CHAP.

Chap. LI.

How he divided his Empire amongst his three Sons, and instructed them in those Arts which do adorn Imperial Majesty.

AS soon as he had established his Dominions even to the farthest parts of the world, he divided his whole Empire amongst his three Sons, which the good Father left as an inheritance to his dear children, giving his ancient Dominions to his eldest Son, the Eastern parts to his second Son, and the interjacent Countries to his third Son. And being desirous that they should be prosperous in the managing of their fortunes: he sowed in their minds the seeds of virtues, both by his own divine precepts, and by the diligence of Tutors, which he provided to instruct them in virtue, and he got the most skilfull in other Disciplines to train them up to military affairs, to instruct them in matters of policy and in the Laws. They had all the complements of Regality allowed them, as their several guards, their Captains and Bands of souldiers, which their Father appointed them, out of those whose service he had approved, and whose fidelity to them he had experienced.

Chap. LII.

How he confirmed and established his Sons in the knowledge of the true Religion.

THese young *Cæsars* had a Council appointed them for the dispatch of publick affairs. But when they came to ripeness of years, their Fathers instruction and example, did both excite them to imitate his virtues and religious piety, and when they were absent from him, he sent his royal Letters unto them, containing many wholsome precepts: advising them especially that they should prefer the knowledge of God and his holy worship before wealth and Kingdoms. And sometimes he would give them absolute power to experience themselves in managing some particular affairs for the good of the Commonwealth: but he especially admonished them to have a care of the Church of God, and openly to professe themselves Christians. Such were the Instructions which their Father gave them. But they being of an acute and ripe judgment and understanding, being now confident on themselves and not relying on their Fathers admonitions, will far exceed their Fathers exhortations, having their minds devoted to piety, and observing the performance of religious duties in their Palaces. Moreover, their Father carefully provided that his Sons should have religious Officers about them, and that the Magistrates to whom the charge of the Commonwealth should be committed, should be religious men. So that he fortified and strengthned them with faithfull men, as the Keys and Fortresses of a Commonwealth, and after *Constantine* had orderly disposed of these mattters, and setled other affairs, God took up an opportunity to reward him with more magnificent gifts, by taking him out of this life to glory.

Chap. LIII.

That when he had reigned two and thirty years, and was above threescore years of age, his body was free from all diseases and infirmities.

HE reigned two and thirty years besides some odde moneths and dayes, and lived twice as long; all which time his body continued strong and lusty, not troubled with any disease, pain or infirmity: he was of a comely presence and aspect, and was stout and hardy to endure exercise, riding, travel and wars, so that his portly presence did oftentimes terrifie and subdue the enemy without any effusion of bloud or slaughter.

Chap. LIV.

Of those that abused his courteous lenity to covetous and hypocritical purposes.

IN like manner his mind had attained to the height of all perfection: being adorned with all kinds of virtue, and especially courteous lenity, which many reprehended, because wicked men abused it to licentiousnesse, ascribing their offences to the Emperors too much clemency

clemency and lenity. And truly we our ſelves have found, that two inſufferable vices flouriſhed in thoſe times, firſt corruption amongſt certain diſſolute, wicked, and inſatiable men, and the cloſe hypocriſie of others, who did creep into the Church under a certain feigned ſhew and pretence of Chriſtian Religion. So that the Emperors gentleneſs, goodneſs, ſincere faithfullneſs, truth and conſtanty, encouraged them, that he would eaſily believe their feigned profeſſion of Religion to be reall, who indeed deſired but to be accounted Chriſtians, and eſpecially becauſe they falſly counterfeited that they were his moſt affectionate Subjects, and he was blamed for his eaſie belief of them, envy ſeeking to make his own goodneſs culpable: But they were afterward puniſhed with heavy judgments.

Chap. LV.

How Conſtantine *writ Prayers even in the laſt dayes of his life.*

THe Emperors underſtanding and reaſon continued ſtill ſo ſtrong and perfect, that according to his uſuall cuſtome, he would even in his old age, write Prayers and Orations, and converſe and diſcourſe often with his friends, and inſtruct thoſe about him in Chriſtian doctrine. He daily alſo made Laws, ſometimes concerning cruell matters, ſometimes military affairs, comprehending and underſtanding all notions belonging, and neceſſary in this life. And this truly is worthy of eternall memory, that a little before his death, he made a funeral-Oration, in that place where he was uſed to ſpeak; in which Oration he diſputed of the immortality of the ſoul, and of thoſe that had lived here a godly and holy life, and of the rewards which God had laid up for good and godly men; and on the contrary, he copiouſly ſhewed that the wicked ſhould come to confuſion and deſtruction. He having earneſtly, gravely confirmed and proved theſe doctrines, it did ſo touch his houſhold ſervants, that one of them being asked what he thought of the Emperors ſpeech? he anſwered, though unwillingly, that he thought he ſpoke the truth, and began to praiſe the Emperors ſpeech againſt the plurality of the Heathen gods. Having thus diſcovered to his familiar friends a little before his death, he thought by ſuch communication to prepare himſelf for a better life, and make his paſſage unto it more quiet and eaſie.

Chap. LVI.

How he raiſed an Army againſt the Perſians, *and joyned the Biſhops unto him, and how he built a Tabernacle or Tent in the figure of a Church.*

THis alſo is memorable, that at this very time, having heard of the riſing of the Eaſtern *Barbarians*, intending as he ſaid to make this his laſt victory, he raiſed an Army with all expedition againſt the *Perſians*. For being thus reſolved, he muſtered up his military Bands, and communicated this his intended warlike deſign to his Biſhops, thinking it fit to have ſome of them alwayes about him, and they again willingly promiſed to follow him, to the wars, and fight againſt his enemies by the ſpirituall warfare of ſupplications and prayers to God for him. He being wonderfully delighted with this free expreſſion of their love and good will towards him, ſo that in this expedition he ſeemed to follow them: and commanded that a Tabernacle or Tent ſhould be built in the faſhion of a Church, wherein he and his Biſhops might pray unto God, the giver of victories.

Chap. LVII.

How he received the Perſian *Embaſſadors, at that time when the Paſchal feaſt was celebrated, and how he watched and prayed all night.*

IN the mean time the *Perſians*, when they underſtood that the Emperor intended to make war againſt them, they out of fear ſent Embaſſadors unto him to deſire peace, and he again (being alwayes deſirous of peace) did moſt courteouſly receive the Embaſſadors, and embrace them. And at that time the Paſchall feaſt being celebrated, the Emperor with the reſt watched and prayed all night.

Chap. LVIII.

Of the building of the Apostles Church in Constantinople.

WHen all these matters were finished, he began to build the Apostles Church in *Constantinople*, and to consecrate it to their everlasting memory.

Chap. LIX.

A description of the Church.

AND when he had built it very high, and beautified it with all kind of stones and plaisterwork, from the foundation to the roof, which he framed of rafters curiously gilt and wrought, and above all, it was covered with brass, to keep off rain and tempestuous storms, which also was gilded, so that the reflective beams of the Sun beating on it, made it shine and glister, so that it was beheld afar off. The inward part of the roof was arched, and covered with a kind of Network made of Gold and Brass. And in this manner this Church by the Emperors great care and cost was beautified. And moreover, it had a fair open Churchyard round about it. On four sides whereof there were Gates with Porches, and near unto them a royall Palace, with Baths, Walks, and other Houses belonging to those that kept the Church. And all this the Emperor dedicated to the memory of our Saviours Apostles. And also he builded this Temple to another purpose, which was then usual.

Chap. LX.

How he built a Monument and Tomb for himself in this Church.

AND here against the day of his death he provided himself a place of burial, for he believing that he should be called after his death an Apostle of Jesus Christ, he thought also that he should partake of the benefit of those prayers, which were made to the Apostles. So that he built his Tomb in the midst of twelve pillars, in honour and memory of the twelve Apostles, which stood on each side of his Tomb, six on a side, wisely as I said, conceiving that the tabernacle of his body might there decently and worthily rest. And having long before considered this, he dedicated this Church to the Apostles, thinking thereby to immortalize his own name; neither did God frustrate his desire and expectation, for after he had celebrated the next paschall Feast following, and he himself and his people with great joy and solemnity had kept this day of salvation; the celebration of this day concluded his own dayes: so that God was pleased at this holy time to translate him to a better life.

Chap. LXI.

How he fell sick at Helenopolis, *and how he prayed and confessed his sins.*

FOr when he felt his body first distempered, and his sickness begin to increase, he went unto the warm baths in the City, and afterward to *Helenopolis*, where he stayed a long time in the Martyrs Church, and prayed, and made publick supplications unto God. But when he thought that he was near his death, he thought good to take this opportunity for confessing those sins of his, which being mortall might be remitted, and also he resolved to be baptized again: whereupon he kneeled down on the ground in the Martyrs Church, confessing his sins, and desiring pardon for them of God. After he was by prayer thought worthy to have imposition of hands, he departed thence, and came to the Suburbs of the City of *Nicomedia*, and having assembled the Bishops together, he spake thus unto them.

Chap. LXII.

Constantine *perswadeth and desireth the Bishops to grant him baptism.*

BRethren, the salvation which I have earnestly desired of God these many years, I do now this day expect. It is time therefore that we should be sealed and signed with the badge of immortality. And though I purposed to receive it in the River *Jordan*, in which our

our Saviour for our example was baptized: yet God knowing what is fitteſt for me, hath appointed that I ſhall receive it in this place, therefore let me not be delayed. And if he in whoſe power life and death are, will permit me to live any longer amongſt you, and to joyn my prayers in the Church, with the prayers of the Congregation of Gods people, I will live in ſuch a regular manner, as may become the ſervant of God. And ſo much he ſpake. And ſo after the ſervice of Baptiſme was read, they baptized him with all the Ceremonies belonging to this myſterious Sacrament. So that *Conſtantine* was the firſt of all the Emperors that was regenerated by the new birth of Baptiſm, and that was ſigned with the ſign of the Croſs, ſo that his ſpirit rejoyced, and being thus regenerated, his mind was ſo illuminated, and by the raptures of faith ſo tranſported, that he admired in himſelf the wonderfull work of God. After this ſacred ceremony was performed, being cloathed now in Robes of light, inſtead of his Robes of regality, he went home, and reſted himſelf upon his royal Bed, putting off his royal Robes, which he would not any more endure to touch. And after with a clear diſtinct voice he gave thanks unto God, and pray'd thus.

CHAP. LXIII.

How after he was Baptized he praiſed God.

NOw I know that I am happy, that I ſhall enjoy an immortal life, and the preſence of God. The privation and loſs of this happineſs is the greateſt miſery. But when the Centurions and Captains admitted to his preſence did implore and mourn for his approaching death, becauſe they ſhould loſe ſo good and gracious a Prince, wiſhing that he might live longer with them; he anſwered them, that he now only began to live, and that he now only began to be ſenſible of happineſs, and therefore he deſired to haſten rather, than to ſlack or ſtay his paſſage to God. Afterward he made his laſt Will and Teſtament, and hereby gave honourable annuall penſions to the Citizens of *Rome*. He left unto his children the inheritance of his Empire for their patrimony, and diſpoſed of other matters in expreſs words as he thought convenient.

CHAP. LXIV.

How Conſtantine *died at the Feaſt of Pentecoſt, or Whitſontide, about Noontide.*

THoſe things were performed in the time of the celebration of the holy Feaſt of Pentecoſt, beginning on the ſeventh Sunday after Eaſter, in a holy remembrance of the confirmation of the Scriptures, by the aſcending of Chriſt into heaven, and the deſcending of the holy Ghoſt upon men. On the laſt day of this Feſtivall, the Emperor having thus diſpoſed of all matters, died about Noontide, leaving his mortall part to the earth; but his intelligible and divine part went to God. And ſo *Conſtantine* concluded his life. But let us proceed further.

CHAP. LXV.

How the Legions and Captains mourned.

HIs Guard and other Officers that were near him, tore their garments, caſt themſelves down on the ground, beat their heads againſt the pavement, and cried out in a mournfull lamentable manner, calling him their gracious Lord, Prince, Emperor, and they mourned for him as a dutifull loving child would do for his Father: the Centurions and Captains bewailed the loſs of their General and Patron: and all the Army mourned like a ſcattered flock of ſheep, that had loſt their Shepheard: the people ran about the City, declaring their inward ſorrow, by outward expreſſion of weeping and lamentation: others walked with dejected countenances, every one grieved for the loſs of ſuch a gracious Emperor, and lamented as if they had loſt the comfort of their lives.

CHAP. LXVI.

How he was carried from Nicomedia, *to his Palace at* Conſtantinople.

HEre the Souldiers did lay his body in a Golden Sear-cloath, and having covered it with a rich Purple Hearſe-cloath, they brought him to *Conſtantinople*. And having ſet

it down in one of the chief rooms of the Emperors moſt magnificent Palace, they ſet waxen Tapers in golden Candleſticks round about the Hearſe, which made a brave gliſtering ſhew; the like whereof had never been ſeen. For in the midſt of the royal Palace, the Emperors body apparrelled with his Imperial robes; and his Crown on his head, lay on a high golden Bed, and many were appointed day and night to watch about the Hearſe.

Chap. LXVII.

How after his death the Nobility and others honoured him, as if he had been living.

NOw the Nobility and Commanders of the Army, who did reverence the Emperor in his life time; to preſerve their former cuſtom, would come in at certain ſet times, and make low and humble obeiſance to the Emperor as he lay on the Hearſe, as if he had been alive. Alſo the Senate and other Magiſtrates would ſhew the like reverence unto his Hearſe, which an infinite number of people came to behold and ſee, in regard of the magnificence thereof. And in this pomp he was kept many dayes, by the appointment of the Army, untill his Sons could come to honour their Father, by carrying his Hearſe. This bleſſed Emperor only reigned after he was deed, ſeeing he had all acuſtomable honours done to him, as if he had been living. For in regard that he alone of all the Emperors, did in his life time in a holy religious manner reverence God and his Son Chriſt Jeſus, God did remunerate and reward him with this honour, that he ſhould reign in heaven in glory, and on earth in the memory of his ſubjects: that ſo God might declare unto us, that religious and good Kings can never wax old, dye, nor their reign over the affections of their ſubjects can never end. And ſo much hitherto.

Chap. LXVIII.

How the Army decreed that his Sons ſhould be called Auguſti.

AFterward they ſent to the *Caſars* certain Captains ſelected and choſen out of the Army, whoſe fidelity to the Emperor hath been formerly approved, to let them underſtand of the preſent eſtate of matters. Which having done, as ſoon as the Legions abroad in other Countries heard of the Emperors death, they all with one conſent agreed, that they would, as if the Emperor were now living, acknowledg no other Princes of the *Romane* Empire, but his Sons. And not long after, they would not only have them called *Caſars*, but *Auguſti*, which is a title of Imperial dignity, ſolely belonging to Emperors. And this decree of the Army was preſently divulged abroad; and having communicated their intent by letters, all the Legions did conſent thereunto.

Chap. LXIX.

The ſorrow and mourning in Rome *for the death of* Conſtantine, *and what Statues were erected in honour of him after his death.*

AS ſoon as the Imperial City with the Senate and people of *Rome*, heard of the Emperors death, the ſad repore thereof made them to lament and mourn, in an immoderate manner. For they ſhut up their Baths, and prohibited all publick Plaies and Spectacles, and all other recreations wherewith in quiet happy times they did uſe to refreſh their minds. For now thoſe that were moſt happy, put on a habit and countenance of ſorrow, praiſing the Emperor, and his godly and gracious reign. Neither was their ſorrow expreſſed only by words, but actions, for they reverenced his Picture as if he had been living. For having drawn the heavens in proper lively colours, they drew his Picture above the clouds, where he ſeemed to live and converſe with the bleſſed company of Saints and Angels. Moreover, as is aforeſaid, they called his children *Auguſti*, and they earneſtly deſired, that they might have the honour of the Emperors Funeral, and that his body might reſt and be buried in their Imperial City.

CHAP.

Chap. LXX.

How his Son Constantine *brought his hearse to* Constantinople.

And thus the Legions honoured this religious Emperor. But his younger Son *Constantius* coming to his Fathers Funeral, caused the hearse to be carried to *Constantinople*. The Cohorts of Souldiers went before in troops, and an infinite number of people followed, and on both sides the hearse there went troops of Pikemen, and armed Souldiers. But as soon as they came to the Church of our Saviours Apostles, they set down the hearse. And thus the young Emperor *Constantius* did grace his Fathers Funeral with all Princely and royal solemnity.

Chap. LXXI.

Of some ceremonious funeral solemnities performed in the Martyrs Church, after the decease of Constantine.

But when *Constantius* was departed with the Cohorts of Souldiers, the Priests and a great number of pious and religious people, made prayers and supplications unto God, and spoke in praise of the Emperor. And moreover, the Priests and people with tears and lamentations prayed unto God for the Emperors soul, which prayers though they were not much available, yet God so blessed and favoured his servant *Constantine*, that his Sons succeeded him in his Empire, and as he desired he had his Tomb in the Apostles Church, and enjoyed the benefit of the Masses and Prayers read therein, and besides he reigned in his surviving Sons, who were all three stiled high and mighty Emperors.

Chap. LXXII.

Of the Phœnix.

Yet not like unto that *Ægyptian* Bird, which (as they say) by natures providence being but one alone, doth burn her self in an heap of sweet spices, and that another doth rise out of her ashes, like her self: but as one grain of wheat through Gods blessing doth bring forth an ear, containing many grains of wheat, so this thrice happy Emperor had multiplyed himself in his royal Progeny, leaving three Sons to succeed him, so that his Images and Pictures were honoured as well as his children, and the name of *Constantine* still lived.

Chap. LXXIII.

How on their coyn they engraved Constantine, *as it were ascending into heaven.*

And on the one side of their coyn they engraved the effigies of this blessed man, with a skarf bound about his head, on the other side sitting and driving a Chariot, and a hand reached down from Heaven to receive and take him up.

Chap. LXXIV.

That as he honoured God, so God also honoured him.

Thus God made him an example of glory, as he was of professing the Christian Religion, that he might declare what difference there is between serving him, and his Son Christ, and following contrary Sects and Heresies, who by making head against the Church, made him their enemy, as their fatall deaths did manifest, whereas *Constantines* death shewed that he had lived in the fear of God, and that he died in his favour.

Chap. LXXV.

How Constantine *excelled all the former* Roman *Emperors for religious piety and godliness.*

For he only of all the *Roman* Emperors, did with most religious zeal, honour and worship God: he alone with great liberty of speech did profess the Gospel of Jesus Christ: he alone did honour his Church more than all the rest: he alone abolished the wicked adoration of Idols, and therefore he alone both in his life, and after his death, hath been crowned with such honours, as no other hath obtained, neither among the *Grecians* or *Barbarians*, nor in former times among the *Romans*; since no age hath produced one that might be paralleld or compared to *Constantine*.

The End of *Eusebius* of the Life of *Constantine*.

THE EMPEROR Conſtantine's ORATION To the holy Congregation of the CLERGY.

CHAP. I.

The Preface entreateth of the Paſchal Feaſt, and that Gods gracious providence for the good of all men, hath been moſt oppoſed by them, to whom he hath been moſt favourable.

MOST dear Governors of Churches, and the reſt my beloved friends, and you the Congregation of the religious, who do worſhip God the object of all true Religion, both in opinion and outward profeſſion, according to the preſcript of the Oracles of the Prophets; the holy feaſt of *Eaſter* is come, which we ought holily and religiouſly to celebrate, this day being as it were the light of the day and the Sun, affording us the firſt-fruits of the reſurrection of the body and the fleſh, the pledge of promiſe, and the path leading to eternall life. O nature, the Parent of all things! When didſt thou produce any thing ſo commodious to the world? but yet what was thy work herein? For he that is the author of things as thou art, was the author of this. He hath alſo adorned thee, for the beauty of nature is a life regulated by nature. But thoſe things which are committed contrary to nature, are the cauſe that no man doth decently and religiouſly worſhip and fear God the Creator of all things, but rather imagineth, that all things are not governed by divine Providence, but by raſh and inconſiderate fortune. And although the Prophets (who ought to be beloved) have particularly foretold by divine inſpiration, that matters ſhould ſo come to paſs, yet the Devil the friend of all wickedneſs and impiety, hath reſiſted the truth, and hath endeavoured and laboured to obſcure the light thereof by envious detraction, and to poſſeſs the minds of men with the darkneſs of error. And he hath advanced his purpoſe with violence and cruelty, making the Potentates the ring-leaders and maintainers of the peoples raſh and impudent madneſs. So that this kind of life continuing many ages, thoſe who lived in theſe times endured many miſeries: but not long after, when our Saviour ſhewed himſelf unto men, a calm of juſtice ſucceeded after theſe turbulent ſtorms, and all things were fulfilled which the Prophets had foretold. But after he had aſcended again to his Fathers Throne, and had illuminated the earth with the beams of his divine wiſedom and knowledge, he conſtituted and eſtabliſhed an everlaſting Church here on earth, wherein he ordained thoſe things which are agreeable and pleaſing unto God his Father and himſelf. But how did the wicked Heathen oppoſe themſelves

themſelves againſt it, rejecting Chriſts benefits, and endeavouring the ruine of the Church: yet their impious ſeditions, their wars, diſſentions, delicacy of life and covetouſneſs, did overthrow their own ſuperſtitions, and their wickedneſs, according to the nature thereof, fild them with deceitfull hope and fear. But let virtue win the victory of vice, and throw down wickedneſs to the ground, that her power may be demoliſhed. And ſo let us proceed to ſpeak of divine matters.

Chap. II.

He ſpeaketh to the Clergy and his audience, that they would correct and rectifie his ſpeech if he offended therein.

HEar me therefore thou defendour of virgin chaſtity, and thou O Church, the nurſe of this tender rude age, who haſt a care of truth and clemency, from whoſe clear fountain the River of ſalvation doth flow. And you that do ſincerely ſerve God, and are therefore beloved of him, hearken with favour and attention, and bend your minds to mark, not ſo much the elegancy of my ſpeech, as the truth of the matter, not ſo much to me ſpeaking, as to me handling a ſubject full of piety and religion. But what fruit can be reaped by that Oration, where the intention and mind of the ſpeaker is not evidently known? for it may be that I attempt to ſpeak of matters of great weight and moment, but the love of God implanted in my mind is the cauſe of my preſumptuous boldneſs, enforcing my modeſty thereunto. Wherefore you who are ſeaſoned with the knowledg of heavenly myſteries, aſſiſt me, and let your attention go along with me, that if I erre in my ſpeech, you may correct me, not weighing nor approving the learnedneſs, but the faithfull intention and ſcope of my ſpeech. And let the holy inſpiration of God the Father and his Son, be preſent with me, that I may ſpeak that which he hath put into my mind. Foraſmuch as he that thinketh by the art of Rhetorick or any other Science, to do any thing without Gods ſpecial aſſiſtance, he ſhall but ſhew his own ignorance, and produce an imperfect work. Wherefore thoſe who deſire to be ſucceſſefull in their endeavours, ought not negligently to contemn divine inſpiration. But leſt I ſhould weary your attention, I will proceed in the chief matter of this preſent ſpeech.

Chap. III.

That God was the Father of the Word, and the Creator of all creatures; and that things could not have exiſtence if they ſhould exiſt from divers cauſes.

THe Good, to which all things are referred, and which in eſſence is the eternall God, hath no originall or beginning. But God is the beginning of all things. He that was derived from him, is again united with him. And this ſeparation and conjunction was not locall but divine and intellectuall. For that which was begotten, did not proceed from any Fathers loins, as that which is begotten of naturall ſeed, but our Saviour who now ruleth the world, and all therein contained by the appointment of divine providence, came down into the world. And he is the cauſe of all things that have being and life in this world. From him proceedeth the ſoul, and all the ſenſes, and the reaſonable faculty which judgeth of ſenſuall objects. But whether tendeth our ſpeech? to wit, that it may appear, that there is one Governor of all things, and that all things are governed and ordered by his appointment, whether they be celeſtiall bodies or terreſtriall, and all the works of nature and art. But if the moderation and ruling of all things ſhould not be referred to one governor, but to many, the diſtribution of the Empire, of the Elements, and envy and ambition (which alwayes ſtrive for the victory) and are deſcribed in ancient fables, would diſturb the concordance and harmony of things, in regard that every one would govern his owh part in a ſeverall manner. And in regard the whole world continues alwayes in one and the ſame eſtate, therefore it doth exiſt by chance or fortune. If we grant there are many gods, who can exquiſitely know the Authour and Architect of the procreation of every thing? To which ſhould we offer our prayers or ſupplications firſt or laſt? Which ſhould I worſhip without offence to the reſt? Or ſuppoſe that I ſtand in neceſſity of any neceſſaries belonging to this life, ſhall I give thanks unto him that helpeth me, and accuſe him that will not

ſupply

ſupply me? Whom ſhall I beſeech, in confidence that he doth know me and my miſery, and can deliver me out of it? Suppoſe that anſwers ſhould be given us by the Oracles, yet they have no force or ability in themſelves, but do appertain unto ſome God, ſo that what ſhould become of Gods mercy, and his providence towards man? unleſs one of the gods more inclinable to clemency than the reſt, being well affected towards him, who maketh no difference between the gods, ſhould help him againſt the others will. But from hence would ariſe hatred, ſedition and diſſention, in regard they could not govern their own affairs without contention, and ambition would not permit them to be content with their own Dominions. And ſo at laſt a generall diſorder and confuſion would follow. And what afterward? It is plainly manifeſt, that the inferiour terreſtrial bodies would be deſtroyed by the diſcord and diſagreement of celeſtiall bodies. So that there ſhould be no order or viciſſitude and change of times, no fruits which ſpring and ripen in their due ſeaſons, and there ſhou'd be no day nor night. But of theſe matters enough. Let us return to ſpeak of other infallible truths which cannot be confuted.

Chap. IV.

What an error they are in who do worſhip Idols.

EVery thing that hath a beginning hath alſo an end. Their beginning, which is in time, is called their originall. But all things that have a beginning do decay and periſh, for length of time doth blot out and extinguiſh the forms of all things. And therefore how can it be that that which proceeds from a mortall originall, ſhould be immortall? Yet it is an opinion held amongſt the ignorant multitude, that the gods do marry and get children. But if thoſe who are procreated be immortall, and that new gods ſhould be alwayes procreated, their Progeny would be ſo numerous by their daily ofspring, that heaven not earth could not receive ſuch a train or ſwarm, as I may ſay, of gods. Moreover, what ſhall we ſay of thoſe men that do affirm, that Brothers and Siſters have made a celeſtiall marriage, making the gods guilty of intemperance and adultery! And that theſe men honour them with gifts and wanton wicked ſacrifices. Moreover, every excellent Statuary or Stone-carver having conceited a certain ſhape and figure in his mind, can make an artificiall work, and afterward in proceſs of time forgetting it, he reverenceth his own work, and worſhippeth it as an immortall God, when yet he confeſſeth that he himſelf who is mortall, was the Architect and maker of this Statue. Beſides, they ſhew the Tombs and Monuments of thoſe who after death became immortall, being ignorant, that whatſoever is really bleſſed and immortall, needs no mortall honour. For that which can only be conceived and comprehended by the underſtanding, hath no form whereby it may be known, nor doth admit of any Figure, Image or Effigies. Yet all theſe things are uſed in honour of the dead. For while they lived they were men, and had bodily ſhapes.

Chap. V.

That Chriſt the Son of God created all things, and gave every one of them a certain time of life.

BUt why do I defile my tongue with impure words? Since I intend my ſpeech to the praiſe and glory of the true God. Therefore I will allay the bitterneſs of this potion, with ſpeaking of Gods power, who is the fountain of all goodneſs, and whoſe praiſes we intend. For I eſteem it my duty to celebrate the Name of Chriſt, both by the regularity of my life, and by giving thanks unto him for his many and great benefits towards me. I affirm, that he created the world and mankind: whom as ſoon as he had made by his word, he put them in a bleſſed place, flouriſhing, and full of all kinds of fruits, and he made them ignorant of the knowledg of good and evill. Afterward, he gave them the earth for their habitation, as a ſeat fit for a reaſonable creature: and afterward when they were endued with reaſon and underſtanding, he revealed unto them the knowledge of good and evil. Afterward their ofspring ſo encreaſed, that they filled all the Land even to the Sea-ſhore. And when mankind was thus multiplied and encreaſed, profitable and commodious Arts and Sciences were invented. And beſides, the irrationall creatures, by the power of generation, which God gave them, did exceedingly encreaſe and multiply. He gave

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meekneſs and gentleneſs to tame creatures, that ſo they might be obedient to man; and to the wild beaſts, ſtrength, ſwiftneſs, and a naturall ſagacity and providence to preſerve themſelves from danger. More, God gave man dominion over all the tamer, and gentler kind of creatures, and put a kind of enmity between him, and the wild beaſts: Afterward he created all kinds of Birds, infinite in number, different in nature, ſhape and colour, and gave them natural and muſical notes. And ſo, having orderly ranked, and diſpoſed all creatures, contained in the world, and given every one of them a certain definite term of life, he beautified the whole world with compleat perfection.

Chap. VI.

Of Fate, Chance and Fortune, and divers opinions concerning them, proved falſe both by humane laws, and the law of nature, which do proceed, not caſually or accidentally, but orderly, and thereby declare a divine Providence.

But the moſt, and thoſe the unwiſeſt do affirm, that Nature produceth and cauſeth all things, others affirm the ſame of Fate and Fortune. But they who attribute the power thereof to Fate, they underſtand not what Fate means, they produce a name, but do not ſhew the actions and nature thereof. For what ſhall Fate be, if nature do procreate all things? Or what is nature, if the law of Fate cannot be infringed and violated? If we affirm that there is a certain fatall law, then we affirm that this law was made by him, by whom it was firſt promulgated. But if the law of Fate was ordained by God, then all things are ſubject to God, and all things from him do proceed, and that Fate is only the will of God. Moreover, how can Juſtice, Temperance, and other virtues agree with Fate, or their contraries, Injuſtice and Intemperance? But if wickedneſs and vice, proceedeth from free will not Fate, then alſo virtue, and the right regularity of life proceedeth from thence; But ſins, or good actions which proceed from a good and well-diſpoſed will, if they ſometimes come caſuall, are they to be aſcribed to Fortune or Fate? alſo how can actions of Juſtice and Equity be referred to Fate? do not all laws, exhortations to virtue, diſſwaſions from vice, praiſe and diſpraiſe, puniſhments, and all things that allure to the ſtudy of virtue, and deter from wickedneſs, rather from the rule of Juſtice, which is proper only to God, who governeth all things, than from the inconſiderate Fortune and Chance; For matters happen here according to the deſerts of our lives: ſometimes plague, peſtilence and ſedition, ſometimes dearth of Corn, and ſometimes plenty followeth, which do plainly appear to be the conſequent judgments, or bleſſings of our good or bad lives. For God is well pleaſed to ſee the wils and affections of men rightly diſpoſed, and hateth all wickedneſs, he liketh a moderation of our deſires, and hateth tranſitorineſs of mind, and beaſtly intemperance. Of which, although we have clear and evident demonſtrations in our ſight, yet as often as we aſſemble and collect our thoughts together, and do contract the beams of our underſtanding, to look narrowly into the cauſes thereof, they appear more clear and evident. Therefore it behoveth us to live modeſtly and quietly, and not to let our minds aſpire above the deſires of nature: but continually to think, that God is alwayes preſent, and marketh our actions. And thus we may ſearch whether it be true, that all things are governed by Fortune and Chance. For ſhould we believe that the orderly motion of the celeſtiall bodies, and the Stars, that the Earth, the Sea, Fire, Wind, Water, Air, the changes of times, the Viciſſitudes of Summer and Winter, were all made and ordained rather by Chance, than fabricated and faſhioned by any Architect? But ſome do madly affirm, that men did invent many of thoſe things for their own uſe and benefit. For nature having dealt abroad her riches of all kinds, with a liberall hand, this opinion may ſeem ſomewhat reaſonable in mortall terreſtriall matters. But can thoſe things which are immortall and immutable, be thought to be the inventions of men? For theſe and the like things, abſtracted from ſenſe, and apprehended only by the underſtanding, man conſiſting of concreate matter could not procreate, but the eternall and only intelligible eſſence of God. Moreover, the reaſon and wiſedom which is diſcerned in the order of things, as a work of providence, namely, that the day ſhould be enlightned with the beams of the riſing Sun, and that night ſhould follow after the Sun ſetteth, and that the ſucceeding night ſhould be ſomewhat illuminated with a multitude of Stars. What is to be ſaid of the Moon? which when it is oppoſite to the Sun, it is filled with greateſt light, and when it cometh nearer the light thereof decreaſeth. Do

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not theſe things declare the wonderfull wiſedom of God. Beſides the warmth and heat of the Sun ſhining at certain ſeaſons with beams which do ripen fruits; the wholeſome gales and blaſts of Wind, the refrigeration of cool ſhowrs, and the whole univerſall Fabrick ordered and diſpoſed in an accurate manner, the perpetuall motion of the Sphærs with the certain revolution of the Planets, what do they declare, but that God hath preſcribed the Stars their courſe which they muſt obey? Alſo the ſteep height of Mountains, the concave hollowneſs of Valleys, and the large Champion Plains, do ſet forth and exhibit a fair Picture of the divine Providence, not only pleaſant and beautifull to behold, but alſo profitable for uſe. Alſo the Sea and Rivers which are neceſſary for the importation and exportation of commodities, do not they evidently demonſtrate Gods wonderfull providence? as alſo the Mountains which contain the water which falleth down into the levell Plains, and having fertiliz'd the Earth by refreſhing and watering it, it runneth into the Sea, and from thence into the Ocean: and yet we doubt not to aſcribe theſe things to Chance and Fortune, when we cannot demonſtrate what this Fortune is: in regard it hath no eſſence that can be apprehended either by the Intellect or Senſe: but is a certain invented name blazed abroad.

Chap. VII.

That the wiſedom of the Creatour cannot be conceived by the Intellect or underſtanding: and that he is the cauſe of all things, and not raſh Fortune or Chance.

For the opinion of an automaticall exiſtence, proceeded from raſh inconſiderate men that did not conceive the reaſon for their own aſſertions, but in regard of the weakneſs of their capacity, thought thoſe things were governed without reaſon, whoſe cauſes they knew not. There are ſome ſecret qualities in nature, to aſſign the cauſes whereof, is a very abſtruſe and difficult matter, as the ſecret virtue of warm Baths. For no man can eaſily render a cauſe of their heat. It is wonderfull that the water ſhould not quench the innate heat of that ſubſtance which warmeth the water. There are ſome few like rarities in the world, by which (I am perſwaded) men may eaſily underſtand the force and efficacy of Divine Providence, who can thus reconcile contraries, to make them reſide in one Subject. Beſides, God hath afforded man many infinite gifts for his ſolace and delight, eſpecially the fruit of the Olive and the Vine, for the one hath a virtue to refreſh the mind, and to exhilerate and make it merry, the other is wholeſome for the body, and Phyſicall. Moreover, the continuall courſe of Rivers is very wonderfull, which floweth Night and Day, like the perpetuall motion of the Heavens. And the conſtant ſucceſſion is no leſs worthy of conſideration.

Chap. VIII.

That God hath given man all neceſſaries abundantly, but voluptuous ſuperfluities more ſparingly, yet ſo fitly diſpenſing both of them, that they may be the more beneficiall.

Hitherto our ſpeech hath been directed, to make it evidently appear, that nothing was made inconſiderately, but all things by the Counſel and Providence of God: who produced and created ſuch plenty of Gold, Silver, Braſs, and other Mettals, as ſhould be neceſſary for this life. But he furniſhed man with thoſe things which were more uſefull in a more plentifull manner: but for things belonging to delight and delicacy, he made them fair, but few, affording him them neither in too ſparing nor too large a manner. But if he had granted man abundance of theſe pleaſurable delicacies: thoſe who digge mettall out of the Earth, would have neglected the getting of Iron and Braſs, which are neceſſary for tillage and husbandry, for building of Houſes and Ships, becauſe they could have gotten them. Wherefore is it more difficult to digge forth Gold and Silver, than other mettals? the greatneſs of the labour might be oppoſed to the largeneſs of deſire. How many other works of divine Providence may we reckon, which may be diſcerned in thoſe things which are copiouſly, and plentifully afforded unto us, whereby men are enforced to modeſty, and other virtues, and reſtrained from ſordid baſe coveteouſneſs. To ſearch out the cauſe and reaſon whereof, it is a very hard and difficult matter. For how can the weak thoughts of man make a ſcrutiny into the hidden and eternall will of God?

CHAP.

Chap. IX.

Of Philoſophers, who while they would be ignorant of nothing, did erre in their opinions, and run into many dangerous conceits, by Platoes *Doctrine.*

WHerefore we ought to attempt thoſe things which we might perform by our own ſtrength, and which are agreeable to our own nature, for probability in controverſies, doth withdraw many from the truth of matters, which hath happened to divers Philoſophers, who have trifled in ſubtilty of diſputation, and in the ſearch of the nature of things. For how oft, when the abſtruſe diſquiſition of matters, did exceed their capacity, did they obſcure the truth thereof by divers cunning arguments? whereby enſued contrariety of opinions, and oppoſition one of another, that they might gain to themſelves an opinion of wiſdom: whence proceeded ſeditions among the people, and judgements by the Potent were paſt againſt them, for while they endeavoured to overthrow the habituated cuſtoms of their Country, they overthrew themſelves, and occaſioned their own deſtruction For *Socrates* aſſuming to himſelfa liberty of ſpeech, by his contradictory cavillations and diſputations, he was ſlain by his own Citizens. And *Pythagoras*, who ſeemed more than the reſt to affect a ſilent modeſty, was accuſed of impoſture. For thoſe things which the Prophets had foretold, he delivered to the *Italians*, as if God had particularly revealed them to him, while he was converſant in *Egypt*. And *Plato* himſelf who was of a more mild and gentle diſpoſition than the reſt, who firſt raiſed mens minds above ſenſuall objects; and did bend his mind to apprehend intellectuall matters, which were alwayes conſtant, and taught men how to advance their minds to the conſideration of higher matters, he placed the firſt God, and that rightly, above the eſſence of nature, and made two diſtinct eſſences in number, but equall in perfection, and that the eſſence of the ſecond God, did proceed from the eſſence of the firſt, who was the chief Creatour, and moderatour of all things. But to the other who was ſecond unto him, he referred the cauſes of all things. Let there be one therefore as right reaſon requireth, who governeth all things by his Providence: and let there be God the Word, who diſpenſeth and ordereth all things; for the Word it ſelf being God, is alſo the Sonne of God: what name can any one attribute unto him without error, but the name of the Son? For he that is the Father of all, is alſo the Father of his own Word. And hitherto *Platoes* opinion was right and wiſe. But in that which follows, he erred from the truth, while he induced a multitude of gods, and attributed unto them ſeverall forms, whereby the ignorant did fall into greater errors, who becauſe they did not diſcern the Providence of God, they worſhipped the images of men and of other creatures. And thus his moſt praiſe-worthy naturall contemplations were corrupted. Yet *Plato* reproving himſelf, ſeemeth to correct his own ſpeech, when he evidently demonſtrateth that the Spirit of God is a Mind capable of reaſon, and doth dechotomize and divide all things into two kinds, the one comprehended only by the underſtanding, the other by the ſenſe being corporall: the former is the object of the intellect, the other of opinion. Therefore the intellect, being capable of the holy Spirit, and being ſeparated from all concretion of matter, doth obtain eternall everlaſting life: but the ſenſible part is uncapable of eternall life, being ſubject to diſſolution and corruption, as well as it was cosgmentated, and generated. Thoſe things which he delivers afterward are admirable: namely, that fair heavenly Manſions are reſerved for their ſouls, who have walked in an upright integrity of life, where as ſoon as they are freed from the Priſon of the body, they ſhall live in eternall bleſſedneſs. And this contemplation of his, was not only admirable but alſo profitable. For who that gives credence thereunto and expecteth this felicity, will not ſtrive to live well, to uſe Juſtice and Temperance, and diligently ſhun all wickedneſs? And moreover, he adds at laſt, that the minds and conſciences of the wicked are toſt on the waves of *Acheron* and *Phlegeton*, like the wares and freight of a Shipwrackt veſſel.

Chap. X.

Of thoſe who have not only deſpiſed the Scriptures, but alſo the opinions of Philoſophers.

BUt ſome men are ſo blinded in underſtanding, that when they read theſe things, they neither care nor fear: but do rather contemn and deride them, as if they heard ſome fained fable. They praiſe the vanity and elegancy of their ſpeech, but they hate the ſeverity of

of their doctrine, and they believe poeticall fictions, filling ſo all *Greece* and other Countries with fabulous ſtories. But as concerning the Poets, they affirm, that men who are the Sons of the gods, do judg departed ſouls, they praiſe their judgments and Tribunals, they ſet Judges over the dead, and they ſing of the wars of the gods : they tell of certain military Laws obſerved amongſt them, and of their fates : and they affirm that ſome of the gods are of a harſh nature, others careleſs of the good of mankind, ſome hard and froward, and they bring in ſome lamenting the death of their own children, ſo that they cannot ſufficiently defend themſelves nor others; alſo they bring them in troubled, with humane paſſions and perturbations, and they ſing of their wars, their wounds, their joy and their mourning. And they will needs have their aſſertions credited and believed. But if, as they ſay, they do Poetize, and exerciſe Poetry, by divine inſpiration, they ought to be believed and obeyed, eſpecially in theſe things of which they diſcern by divine inſpiration. They mention alſo the calamities of the gods, and the devils, wherein they aim at divers truths, in divers matters. But ſome will ſay, that Poets may fain. For it is the property of Poetry, to delight the minds of the audience with ſweet inventions : but of truth to ſpeak that which is true. And alſo it is the property of Poetry to mingle truth with fictions. But there are many cauſes to induce thoſe who fain lies, either for gain ſake, or they hide the truth for fear of puniſhment by the law, for ſome wicked deed, of which themſelves are conſcious. For in my opinion, he that intendeth to ſpeak nothing but the truth concerning nature, may both avoid lying and evill doing. But if any one be conſcious and guilty to himſelf, of his own unworthy wicked life, let him return into the way, and look up unto God, that the eyes of his mind being enlightned, he may reclaim himſelf, from that wicked and depraved courſe of life, which he hath long followed. And it is to be deſired that thoſe that are aged, would yet ſeek to obtain wiſedom. But no humane doctrine proceeding from mans invention, hath been ever profitable for us. But the true doctrine for inſtruction and government of manners, which wiſe men do follow is the gift of God. I have an invincible Buckler wherein I uſe to defend my ſelf from the devils poiſoned darts, namely, the knowledg of thoſe things which are acceptable and pleaſing unto God. And I have choſen thoſe things to be the ſubject of my preſent ſpeech, that I might extoll and praiſe the Father of all things, by his gracious aſſiſtance of my pious intention. And now O Chriſt, the Saviour of the world, beautifie my ſpeech which intreateth of thy power, and direct me to ſet forth thy praiſe, in a grave and ſerious manner, and let no man expect to hear words poliſhed and ſet together with artificiall elegancy. For I know that a pleaſant fluent kind of ſpeech, is but troubleſome to wiſe and underſtanding judgements; when the ſpeakers do rather ſtrive to gain applauſe, than to diſpute wiſely of matters propounded. Some mad wicked men do ſay, that Chriſt was a malefactour, and condemned by ſentence of judgement; and that he who gave life to others, was put to death. Neither is it a wonder that they ſhould ſpeak thus much, who being grown impudent, fear nothing, when wickedneſs is encreaſed with graceleſſeneſs. Moreover, it is an extream folly in them, to perſwade themſelves, that the immortall God ſuffered a violent death by mans compulſion, and not of his own voluntary good will and pleaſure, and his mercy to mankind, never imagining, that the invincible magnanimity and patience of God, could not be changed by any reproaches, neither could any contumelies alter his determinate Counſel, ſo that his divine fortitude conquered the inhumane cruelty of his enemies. For God in his mercy had reſolved to extinguiſh injuſtice, and advance equity and modeſty. Wherefore Chriſt inſtructed men in the doctrine of life : that thoſe who would be good and happy men, might behold and admire his providence in his office of diſpenſation and adminiſtration, which was a moſt admirable happineſs, that God ſhould teach men to adminiſter juſtice, and to make them like himſelf, by his doctrine and inſtruction, that all men might attain to goodneſs in this life, and happineſs and felicity hereafter. This was the chief victory, the true Empire, the greateſt work, and moſt agreeable to life, that all people might live moderately and modeſtly. To thee therefore O God, the Saviour of all men, we offer theſe praiſes, as Trophies of thy victory. But thou O moſt wicked and execrable blaſphemy (which art grounded on lies) and ſtrengthned by rumours and reports, thou doſt entice young men into errour, and doſt flatter the ignorant with fair perſwaſions, and doſt withdraw them from the worſhip of the true God : and doſt make and erect images, and doſt adore and pray unto them, that ſo being deceived through errour, they may receive the reward of their own ignorance. For they dare vaunt Chriſt who is

God,

God, and the Son of God, and the Author of all goodneſſe. Doth not this God deſerve to be reverenced by the wiſeſt Nations, who being poſſeſt of all power and virtue, and being conſtant to his own will and purpoſe, continueth in his merciſull reſolution to effect the Salvation of mankind. Depart therefore ye wicked (for without ſenſe of your ſin, you may offer ſacrifice, and celebrate banquets and drunken feaſts) depart I ſay, and follow religion with a pretended ſhew, give your ſelves to pleaſure, and to ſatisfie your voluptuous and intemperate deſires, offer private ſacrifices, and laſtly ſerve your own luſts. For there is no goodneſs in your minds, not ſo much as the firſt precept of thee our great and good God, who hath preſcribed rules of life unto mankind, and hath given power unto his Son, to govern and regulate their lives, that thoſe who live rightly and moderately, according as his Son hath appointed and decreed, ſhall enjoy another happy and bleſſed life.

Chap. XI.

Of the Lords Incarnation and coming in the fleſh, firſt, what it was, and for what cauſe it was.

But I intended to proſecute the eternal Decree and purpoſe of God, concerning the reſtauration of mans corrupted life, not ignorantly as many do, neither truſting to opinion or conjecture. And to return to my purpoſe, ſome perhaps will ſay, whence is the appellation, and name of the Son? what was his manner of begetting? For there is but only one God of a pure eſſence free from commixtion or compoſition. But it is to be underſtood that there is a twofold manner of begetting, one by the common way of our birth: the other from the eternal will and wiſdom of God, which he affordeth only to his Elect. For wiſdom ſeeks to know the cauſes of the diſpenſation of univerſals. Seeing therefore nothing is without a cauſe, it is neceſſary that the cauſe muſt precede the thing cauſed. And ſeeing the world and all things contained therein, have an exiſtence and preſervation: it muſt needs be, that he that preſerveth them, did neceſſarily exiſt before them, ſo that Chriſt is the author of preſervation, and his preſervation is the cauſe of the exiſtence of things. For as the Father is the cauſe of the Son, ſo the Son is begotten of that cauſe, who had exiſtence before all things as we have demonſtrated. But how did he deſcend to men on earth? this was out of his own determinate will, becauſe (as the Prophets had foretold) he had a general care of all men. For needs muſt the workman have a care of his work. But when he came into the world, by aſſuming a bodily preſence, and was to ſtay and converſe ſome time on earth (for ſo the work of mans ſalvation required) he found a way of birth, different from the common birth of men. For there was a conception without a marriage, a birth of a chaſte Virgin, while a Virgin was the mother of God, by the power of the holy Ghoſt, in the fulneſſe of time: the divine eſſence which was only before intelligible, was now comprehenſible to ſenſe: and incorporeal Divinity was now united under a material body. He was like the Dove which flew out of *Noahs* Ark, and reſted at length on a Virgins boſom. After his birth the wonderfull wiſdom and Providence of God protected him, even from his Cradle or Cratch. The River *Jordan* was honoured with his Baptiſm, he had the royal unction beſides, by his Doctrine and Divine Power he wrought miracles, and healed incurable diſeaſes. He was ready to grant whatſoever men beſought of him, and he beſtowed all his life in doing good to mankind. He delivered alſo a Doctrine, whereby he inſtructed his Diſciples not in humane knowledg, but in heavenly wiſdom: whereby they might learn not civil virtues, but the way which leadeth to the Kingdom of Heaven, and that they ſhould by attentive contemplation ſtrive to obtain the knowledge of everlaſting and eternal matters, and ſhould daily ſerve their Father in Heaven. Afterward he wrought many good and gracious miracles, reſtoring the blind to ſight, the weak and ſick to health, and the dead to life, and his ſatisfying of a great multitude in the wilderneſs with a little food.

Chap. XII.

Of thoſe who underſtood not this myſtery, and how they were wilfully ignorant thereof; and what rewards remain for thoſe who did acknowledge it, eſpecially thoſe who for the profeſſion thereof died Martyrs.

We give thee all poſſible thanks, O Chriſt, our God and Saviour, the wiſdome of the Father, who both deliveredſt us out of miſery, and didſt inſtruct us with thy

holy Doctrine, neither do I ſpeak it to declare thy praiſe, but our thankfulneſſe. For who can ſufficiently praiſe thy Majeſty? For thou didſt create all things which are out of nothing, thou gaveſt them light, and didſt ſeparate the elements out of the confuſed Chaos, and didſt aſſign them ſeveral places, by order and meaſure, and out of thy ſingular grace and mercy thou didſt provide that men ſhould ſtrive to attain everlaſting happineſſe, that there is a kind of ſpiritual trading, and merchandizing by good works, when men do wiſely and charitably, out of their abundance, relieve many others: that living temperately, honeſtly and charitably, they receive an eternal reward, that they ſhould be merciſull and compaſſionate, that they ſhould faithfully expect their promiſed reward, that they ſhould imbrace modeſty, and all kind of virtues, both mortal and ſpiritual, which are attributed and inherent in Chriſt. For there was no fit Phyſician that could heal the maladies and injuſtice of thoſe times, but the divine Providence did help thoſe diſtempers, not ſecretly but by open cure. Alſo he knew, that ſome would wiſely diſcern of matters, by comparing them to their own abilities, others more irrational would diſcern only things, that appeared in a neare diſtance to the ſenſe. Neither let the good or bad doubt, but that God in Chriſt made Heaven: and the cure of ſin viſible unto their ſight, when he raiſed again the dead to life, and ſenſe to the ſenſleſſe. He made alſo the liquid Sea, ſolid as a pavement to walk on, he changed the Tempeſt into a Calm; and laſtly, when he had wrought many wonderfull miracles, and had recalled men from infidelity to a conſtant faith, he aſcended into Heaven: all which were works of a divine power. Moreover the time of his Paſſion afforded many wonders, when the Sun was darkned, and darkneſſe obſcured the light of the day. For the people in all places did greatly fear, leſt the end and conſummation of all things were come, and all things ſhould return unto that firſt Chaos, which was before the Creation of the world. And they ſtood wondering what wickedneſſe committed by man againſt God had occaſioned it, until God contemning the contumely of the wicked in crucifying his Son, did again enlighten all the Heavens with a multitude of ſtars, and made it as light and reſplendent as before. So that the face and aſpect of the world, which ſeemed before ſad and mournfull, began to grow clear and chearfull. But ſome who delight to ſpeak blaſphemy may ſay, that God might have given man integrity, uprightneſſe and freedom of will. Yet what better way was there to rectifie the evilneſſe of mans mind, then that God ſhould come in perſon, and invite him to goodneſſe. Did not he in the ſight of all men, teach the way of living honeſtly and uprightly? But if the precepts of God when he was preſent could not avail, how could his precepts in his abſence, which only ſtrike the ears of men, be powerfull to touch the heart? What hindred his holy doctrine? Even the froward perverſeneſſe of men. For when we hate wholſom and profitable precepts, then paſſion blindeth judgement. Nay they contemned his precepts, and unwillingly hearkened unto his Doctrine, whereas if they had not careleſly deſpiſed it, they had received for their attentive hearing him, worthy rewards, both in this preſent life, and in that to come, which is the true life. For the reward of obeying God is immortal and eternal life, which they may challenge that know God, and do imitate him in their life and converſation, and do propoſe him as an example to guide thoſe that run in the race of this life. But the Doctrine is committed to the learned and wiſe, that others ſhould ſtudiouſly and diligently obſerve thoſe precepts, which they deliver, but a pure ſoul is the receptacle of Gods divine precepts, whence through the immutable power of a ſincere faith proceedeth the contempt of death. A ſoul thus fortified doth ſtoutly oppoſe it ſelf againſt the ſtorms of this age, and being armed with divine ſtrength, undergoeth this conflict, and ſuffereth martyrdom: and having magnanimouſly overcome the fears of death, ſhe receiveth a Crown of glory from him, who himſelf ſuffered martyrdom, neither doth this honour make her inſolent. For ſhe knoweth that God giveth the ſtrength both to keep his Commandments chearfully, and to obſerve them carefully. For fame here, and eternal glory hereafter do differ. And therefore inaſmuch as the Martyrs did lead a godly and modeſt life, and were mindfull of the obſervation of Gods Commandments, therefore they expreſſed much gracious and generous magnanimity in their deaths. Afterwards Hymns and Pſalms were ſung to the praiſe and glory of God the Creator of all things, while men offered this bloudleſſe and peaceable ſacrifice of Thankſgiving. Neither did they need fire, ſweet Frankincenſe, and other Odours, but only the light of ſpiritual grace to illuminate their underſtandings while they prayed. Their Feaſts were inſtituted for the charitable relief of the poor, and to make collections for the relief of Captives

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and baniſhed men: which if any one doth eſteem abſurd, he doth believe that which the divine and holy Scripture requireth of us.

Chap. XIII.

That there is a neceſſary difference in the heterogenous parts of the created univerſe.

But ſome in accuſing God do follow vain trifles, ſeeking what ſhould be the cauſe, that he did not frame the natures of men one and the ſame, but created divers and various faculties thereof, repugnant and contrary to nature, whence proceedeth the diſparity, unlikeneſſe of our diſpoſitions and will. It had been better in regard of yeelding obedience to Gods Commandments, for the accurate comprehenſion of his eſſence, and for the confirmation of every ones faith, if all men had been endued with the ſame manners and courſe of life. But yet it is ridiculous to think that all men might have been alike in manners and diſpoſition. For they do not conſider, that the world, and the things therein, are of a divers conſtitution: For there is great difference between thoſe things which belong to nature, and thoſe things which appertain to manners, neither are the affections of the body the ſame with the affections of the mind. So man is not altogether void of divine goodneſſe, neither is the nature of every one capable thereof, but thoſe who ſearch into the divine nature, and have devoted themſelves to a divine life, and the contemplation of divine matters.

Chap. XIV.

That created nature differeth much from the uncreated: and that man cometh neareſt thereunto, if he live a virtuous life.

But it is extream madneſs to compare thoſe things which are created with thoſe which are eternal. For they have neither beginning nor end, but the other as they were created, and began to exiſt in time, muſt alſo neceſſarily have an end. But how can the things created compare with their Creator? And although it be a madness to compare them with him, yet his commandment for their creation, doth ſomewhat agree unto his eſſence. For neither the Heavens are to be compared with him, nor the world which is ſubject to the ſenſes, can be compared with him who is only apprehended by the Intellect and underſtanding: for Images are not to be compared to their Patterns, to whoſe reſemblance they were faſhioned. Doth not this confuſion ſeem ridiculous, when the Divine Majeſty is obſcured and darkned, by comparing it either with men or beaſts? For it is a mad deſire of men, who think to make their Dominions on earth equal to Gods. For if we be inflamed with the love of divine happineſſe, we muſt live according to Gods Commandments, for having followed that manner of life, which his divine Law preſcribeth; after death we ſhall live eternally, in immortal manſions in Heaven. This is only the virtue in man, which is anſwerable to the virtue of God, namely to worſhip him purely and ſincerely, to obey him diligently, and to contemplate and meditate on thoſe things which are pleaſing unto God. Neither let our minds grovel on the earth and earthly objects, but mount themſelves to the high contemplation of divine matters. For ſuch a life giveth us victory here over our ſpiritual enemies, and is to be preferred before riches or wealth. And this is the reaſon that there is ſo great difference in the dignity and the diſſimilitude and unlikenes of things which the wiſe do thankfully obey, but the ſtupid and ungrateſull are deſervedly puniſhed for their arrogancy.

Chap. XV.

What precepts our Saviour delivered, and what Miracles he wrought, and what benefits they received from him, who ſubmitted themſelves to his Government.

Moreover, we certainly know that the Sonne of God became a Maſter to inſtruct the wiſe in the doctrine of Salvation, and invite all men to virtue, neither can we forget or be ignorant, that he for our good, and the ſalvation of mankind was ſometime converſant on earth, and that he called unto him honeſt, induſtrious men, and inſtructed them in modeſty of life, and he taught them faith and juſtice which are repugnant to the envy of their adverſary the Devil, who deſireth to enſnare and deceive the ignorant. So that he beheld the ſick with compaſſion, and cured their diſeaſes: he comforted the poor, approving

a moderation of diſcreet wiſdome, he adviſed them ſtoutly and patiently to bear all kind of contumelies, ignominies and contempt, teaching them that it was his Fathers command, that they ſhould with a couragious mind, bear all kinds of misfortunes and adverſities, ſhewing that a conſtancy of mind joyned with wiſdom was the greateſt ſtrength: which is nothing elſe but the knowledge of truth and of goodneſſe, which accuſtometh men that have great ſtore of juſtly gotten riches, to beſtow their goods in a liberal manner, for the relief of the poor. He alſo forbiddeth Lordſhip and Dominion, and ſheweth that as he came to help the meek and humble, ſo he will forſake thoſe that do forſake them, and do not relieve them. And having thus tried the faith of the people which ſerved him, he made his Diſciples contemn the world, and put their truſt and confidence in him, and he reprehended one of his Diſciples, namely *Peter*, when he grew wrathfull and angry. For he ſetting upon one of the Officers, determined to ſpend his own life in the defence of our Saviour, but our Saviour commanded him to be quiet, and to lay by his ſword, and ſharply chid him, becauſe he did diſtruſt his own defending of himſelf: and made a Law, that he that laid violent hands on another, or invaded him, or that he that did another injury, or began to uſe the ſword, ſhould periſh by the ſword. This is heavenly and divine wiſdom, that we ſhould rather ſuffer injury than do any, and when neceſſity requireth, we ſhould rather receive loſſe, than do another any wrong. For ſeeing it is a great fault to do any injury; not he that ſuffers it, but he that doth the injury ſhall receive the greateſt puniſhment. But he that ſerveth God ſhall neither do nor receive any injury, if ſo be he truſt in God, who is alwayes preſent to defend and protect his ſervants. Let no man therefore prefer uncertainties before certainties. But how could he that had paſſed through ſo many troubles and dangers, doubt of Gods preſent aſſiſtance, when God alwayes freed and delivered him out of his troubles. And how could he doubt alſo, who led the people through the red Sea, which by Gods command divided it ſelf in two, and ſuffered them to paſſe through it? This in my opinion is the firm Baſis of faith: and the foundation of confidence, when we underſtand that theſe admirable and incredible matters, were performed by Gods eſpecial providence and command. For from hence it proceedeth, that when any one falleth into adverſity, his hope which he repoſeth in God, remaineth firm and immutable, neither doth he repent him of this his faith and confidence. And when ſuch a habit is implanted in the mind, the Spirit of God dwelleth in him. And this man cannot be overcome, for the ſoul that hath imbraced and received God, who cannot be overcome, cannot alſo be overcome though beſieged on every ſide with dangers and troubles. Moreover we have learned this by experience, even by Gods own victory, whoſe providence is above all his works, who being unjuſtly, contumeliouſly reproached by wicked men, ſuffered no loſſe by his ſuffering, but obtained an everlaſting Crown of Glory, as a Trophy of his victory over their deſpightfull wickedneſſe, and having vanquiſhed and ſubdued the cruelty of his wicked enemies, he finiſhed the work of his providence and love toward the Juſt, in effecting their ſalvatiop.

Chap. XVI.

The coming of Chriſt was foretold by the Prophets, for the ſuppreſſing of Idols, and Cities that did adore Idols.

But his paſſion was foretold before by the Prophets, and his corporeal birth was foretold: the time of his Incarnation was foretold: and how Juſtice and honeſty of manners ſhould vanquiſh and overthrow injuſtice and all wickedneſs, and that the world ſhould be made capable of wiſdom and modeſty, and that our Saviours Goſpel ſhould be propagated and planted in all mens minds, that ſincere piety and godlineſſe ſhould be ſtrengthened and increaſed, and that vain ſuperſtition ſhould be quite ſuppreſſed. For the performance whereof not only beaſts, but alſo men were ſacrificed, and wicked Altars deviſed: and that by the Laws of the *Aſſyrians* and *Ægyptians*, who did offer juſt and pious men in ſtead of ſacrifices to their Idols made of Braſſe or other metal. And therefore they were rewarded according to the deſerts of their Religion, as the Prophet *Iſaiah* teſtifieth, *Memphis* and *Babylon ſhall be waſted, and the inhabitants with their gods ſhall abandon it, and leave it as a ſolitary deſert.* Neither do I ſpeak theſe things by report, for I was preſent and beheld them with mine eyes, and I beheld the miſerable fortune of thoſe Cities. Moreover, *Moſes* by Gods

Gods commandment did overthrow *Pharaohs* powerfull and potent Dominions, and ſubdued him being puffed up with inſolency, and overthrew his ſtrong and victorious Army, not by throwing of darts or any outward ſtrength, but only by ſupplication and prayer unto God.

Chap. XVII.

Of Moſes *Wiſdom, Which the wiſe men of others Nations both admired and imitated: and of* Daniel *and the three children.*

NO people was, nor had been now more happy than they, if they had not rejected the Spirit of God. But what can I ſpeak of *Moſes*, that may equalize his deſert? Who reduced the tumultuous people unto order? Who by his mild and gentle perſwaſions pacified their minds? Who freed them out of bondage, and changed their ſorrow into joy; and ſo advanced their minds, that on the contrary through their happineſſe and proſperity they grew inſolent and proud? Who alſo ſo far excelled his Predeceſſors in wiſdom, that the chiefeſt wiſe men and Philoſophers among the Heathens, did emulate and imitate his wiſdom. For *Pythagoras* having imitated his wiſdom, was ſo famous for his modeſty, that *Plato* propoſed his continency to himſelf, as an example for his imitation. Moreover *Daniel* was a Prophet, who performed his office with much magnanimity and courage, his manners and life were excellent, what labours and afflictions did he endure, by the command of the tyrant *Nebuchadnezzar*, who then ruled and reigned over the *Syrian* Empire: whoſe time being extinct, the Empire was tranſlated to the *Perſians*. The wealth and Idolatry of that tyrant is ſtill famous. Moreover alſo the magnificent richneſſe of his Idol-gods, his high built Temples, and his deteſtable and cruel Laws. All which *Daniel* contemning, through his entire and inviolable piety towards the true God, propheſied that the tyrants Idolatry ſhould be cauſe of his enſuing miſery. But he could not perſwade the tyrrnt to a bet:er mind, who was confident in his riches, ſo that he ſhewed his cruelty, by commanding that this juſt man ſhould be thrown unto wild beaſts to be torn to pieces by them. What ſhall I ſpeak of the generous conſtancy of the three children in undergoing martyrdom, which Poſterity hath imitated to the glory of the Chriſtian faith? For they remained unſinged or toucht in the fiery Furnace, ſo that the flame could not ſeize on their innocent bodies. But *Daniel* after the *Aſſyrian* Empire was extinct, came by divine providence to *Cambyſes* King of *Perſia*. But thither alſo they purſued him, and the Magicians ſought his deſtruction. And alſo many perilous dangers happened unto him, out of all which Chriſts divine providence did deliver him, ſo that for his approved virtue, he was advanced to great dignity. For becauſe he prayed thrice every day, and wrought many wonders, the Magicians accuſed him for his frequent praying. And firſt the enimy of his virtues made them inform the Prince, that he was a dangerous man (for great virtues are ſuſpected) and afterward they began to perſwade him, that he that had done ſo much good to the Commonwealth of *Perſia*, ſhould be condemned to be caſt unto Lions, ſo to be devoured of them. But *Daniels* condemnation to death advanced his perpetual fame and glory, for being ſhut up amongſt the Lions, he found them more mild and gentle than they who had there ſhut him up. For albeit they were naturally fierce and ravenous, yet by Prayers which was his only defence, he made them tame and gentle. Of which when *Cambyſes* was certified (for ſuch a divine and miraculous matter could not be concealed) at the relation thereof, he was amazed with admiration, and it repented him that he had been ſo eaſily incenſed againſt him, by the envious calumnies of the Magicians, yet being deſirous to behold this ſpectacle himſelf, when he ſaw *Daniel* with his hands erected to Heaven, praying unto Chriſt, and the Lions proſtrate before him, as it were in reverence and adoration of him, he ſtraight condemned the Magicians, who had perſwaded him hereunto, to the ſame puniſhment, and commanded them to be caſt into the Den of Lions. And the cruel beaſts which before had fawned on *Daniel*, tore the Magicians in pieces, and as their nature is, devoured them.

Chap. XVIII.

Of Sibylla Erythræa, *who in an Acroſtick of Prophetick Verſes, that is, in the firſt letters of every Verſe, expreſſeth Chriſts Paſſion, the Acroſtick is:*

JESUS CHRISTUS DEI FILIUS SERVATOR CRUX.

HEre we muſt needs mention a certain teſtimony of Chriſts Divinity, fetched from thoſe who were aliens and ſtrangers from the faith. For thoſe who do contumeliouſly detract from him, if they will give credence to their own teſtimonies, they may ſufficiently underſtand thereby, that he is God, and the Son of God. For *Sibylla Erythræa*, who affirmeth, that ſhe lived in the ſixt age after the floud, being a Prieſt of *Apolloes*, and wearing a wreath of Bays, like that god whom ſhe reverenced, and obſerving the *Tripos*, round about which a Serpent was wrapped and rowled, ſhe anſwered thoſe that came to enquire any thing of her, that through her Parents ignorance ſhe was devoted to this office and religion, which contained nothing that was honeſt in it, but do raviſh violate the modeſty of mens minds, in like manner as Hiſtorians do report of *Daphne:* this *Sibylla* I ſay, being at a certain time ſhut within her cave, wherein ſhe uſed to practiſe her abſurd and idle ſuperſtitions, by the power of the divine inſpiration, ſhe propheſied of future matters, that were to come concerning God, and by the firſt letters (which is called an Acroſtick) ſhe declared the Hiſtory of the coming of Jeſus, the Acroſtick is, *Jeſus Chriſtus Dei Filius Servator Crux.* Her Verſes we have ſubſcribed and inſerted underneath.

I n that time when that the great Judge ſhall come
E arth ſhall ſweat, the eternal King from's throne
S hall judge the world, and all that in in it be
V nrighteous men, and righteous ſhall God ſee,
S eated on high, with Saints and holy men

C ompaſſed, which in the laſt age have been;
H ence ſhall the earth grow deſolate again
R egardleſſe Statues, and gold be held vain
I n greedy flames ſhall burn, earth, Seas and Skies
S tand up again dead bodies ſhall, and riſe.
T hat the black mind and holy may be known
V ocally all ſhall ſpeak what they have done.
S ecreteſt thoughts of mens breſts ſhall appear,

D iſturbed faces with much grief and fear
E ven darkneſſe ſhall involve the Stars and Sun,
I nconſtant Phœbe ſlide, the skie fall down.

F rom lowly ſtate, the humble he ſhall place
I n honour, and all humane pride deface.
L arge Plains themſelves ſhall to the Mountains raiſe,
I n the deep Seas no ſhips ſhall cut their wayes,
V nuſual heat ſhall dry up and confound
S prings and their Rivers, the ſad Trump ſhall ſonnd.

S ounding with a ſhrill voice moſt full of dread
E ver-gaping Hell ſhall be diſcovered.
R eigning Saints ſhall ſit 'bout Gods Tribunal round.
V nquenched flames ſhall fall down on the ground,
A nd ſhall conſume and burn all mortal kind.
T he holy Croſſe ſhall ſtrengthen the good mind.
O ne life of happineſſe the good ſhall live,
R egardleſs worldlings ſhall then mourn and grieve.

C leanſing the faithfull in twelve Fountains, he
R eign ſhall for ever unto Eternity.
V ery God that he is, and our Saviour too
X hriſt that did ſuffer for us, theſe verſes ſhew.

And

And theſe things came into the Virgins mind by inſpiration, and by way of propheſie. And therefore I eſteem her happy, whom our Saviour did chuſe to be a Propheteſſe, to divine and fore-tell of his divine providence towards us.

Chap. XIX.

That the Propheſie of Chriſt, was aſcribed to ſome of the Eccleſiaſticks, but is indeed the Prophecy of Sibylla Erythræa, *whoſe books* Cicero *before Chriſts coming tranſlated into Latine;* Virgil *alſo maketh mention of him, and of a Virgin birth: celebrating the Myſtery under enigmatical dark words, for fear of the Princes.*

But there are many that give no credence thereunto, although they confeſſe that *Sibylla Erythræa*, was a Propheteſs: Yea, they ſuſpect that ſome of our Religion, not ignorant in Poetry, did make theſe verſes, and that they are falſly inſcribed, and reckoned among the Oracles of *Sibylla*: ſeeing they contain very profitable ſentences both to reſtrain the licentiouſneſſe of immoderate pleaſure, and ſo perſwade to a modeſt continency of life. But the truth of this matter doth manifeſtly appear, for our men have with great ſtudy, ſo accurately compared the times, that none can ſuſpect, that this Poem was made and came forth after Chriſts coming; and therefore they are convinced of falſhood, who blaze abroad that theſe verſes were not made by this *Sibylla*. For it is manifeſt that *Cicero* having read this Poem did tranſlate into Latine, and joyned it to his works, who was afterward put to death by the Emperor *Antonius*, and *Antonius* was overcome by *Auguſtus*, who reigned ſix and fifty years: *Tiberius* ſucceeded *Auguſtus*, in whoſe reign our Saviour came into the world, and the myſtery of religion began to flouriſh, and the people were changed. Of which I ſuppoſe the chief of the *Italian* Poets hath thus ſung.

Chap. XX.

Other verſes of Virgils *concerning Chriſt: in which under certain vails (as Poets uſe) this knotty Myſtery is ſhewed.*

Jam nova progenies Cælo demittitur alto.

Now a new progeny is ſent down from Heaven high.

Virgils interpretation of the *Sibylline* Oracles.

And again in another book of his *Bucolicks*.

Sicelides Muſæ paulo majora canamus.

Yea Muſes, with a lofty wing
Let us of higher matters ſing.

And what can be more plain than that? where he addeth,

Ultima Cumæi *venit jam carminis ætas.*

This is the laſt age wherein
Cumæa ſhall her verſes ſing.

For he maketh *Cumæa* to be one of the *Sibyls*. Neither was he content herewith, but he proceedeth farther, ſo that we muſt needs uſe his teſtimony. He ſaith thus:

Magnus ab integro ſeclorum naſcitur ordo:
Jam redit & virgo, redeunt Saturnia regna.

The integrity of times ſhall now renew again,
And a Virgin ſhall bring back old Saturns reign.

What then? what is this Virgin? Is it not ſhe which conceived by the holy Ghoſt, and afterward ſhe might remain a Virgin, and beſides the Lord himſelf may be meant by this Virgin. And that the world by his coming ſhould be eaſed of her afflictions and oppreſſions, to which purpoſe the Poet addeth:

Tu modo naſcenti puero, quo ferrea primum
Deſinet, ac toto ſurget gens aurea mundo,
Caſta fave Lucina.

Hoc

Hoc duce, ſi qua manent ſceleris veſtigia noſtri
Irrita perpetuâ ſolvent formidine terras.

The birth of that moſt happy child, in whom
The Iron age ſhall end, and the golden age back come
Chaſt *Lucina* favour.
He ſhall the powers of wickedneſſe deſtroy
And free the world from fear and all annoy.

We may clearly therefore nnderſtand, that thoſe who do ſearch into the depth of theſe words, ſhall find that they do allegorically ſhadow forth Chriſts Divinity: and the Poet leſt the Emperor of *Rome* ſhould be offended with him, for writing that which was contrary to their Laws and Statutes, eſtabliſhed concerning their gods, did thus myſtically involve and cover the truth. For I do believe, that he did foreſee, the happy and glorious myſtery of our Saviours coming: but that he might avoid their cruelty, and ſpeak to his audience in the accuſtomed manner: and ſaith, that Altars ſhould be built, Temples prepared, and Sacrifices offered to this new Birth. Therefore he adapteth that which follows to the underſtanding of the wiſe, ſaying thus:

Ille deûm vitam accipiet, diviſque videbit
Permiſtos Heroas, & ipſe videbitur illis:
Pacatumque reget patriis virtutibus orbem.
At tibi prima puer nullo munuſcula cultu
Errantes hederas paſſim cum baccare tellus,
Miſtaque ridenti colocaſio fundet acantho.

He ſhall live with the gods, and ſee agen
The gods and Heroes, and be ſeen of them.
And with his Fathers virtues he ſhall reign
Over the world, which ſhall peace obtain.
The gratefull Earth, ſweet child ſhall be moſt willing
To bring forth gifts for thee without all tilling.
The winding Ivy and the Ladies gloves.
And alſo Saffron that the medow loves.
And is called medow Saffron, and with thoſe,
That ſmiling flower, that's call'd our Ladies Roſe.

This learned, perceiving the cruelty of thoſe times ſaith,

Ipſa lacte domum referent diſtenta capella
Ubera, nec magnos metuent armenta Leones.

The Goats ſhall bring their Udders milk-fill'd home
And the gentle flocks great Lions ſhall not ſhun.

It is true which he ſaith, for faith doth not fear Principalities or any temporal power.

Ipſa tibi blandos fundent cunabula flores,
Occidet Serpens, & fallax herba veneni
Occidet: Aſſyrium vulgo naſcetur Amomum.

Thy Cradle faireſt flowers ſhall ſend forth ſtill
Which ſhall have power the poiſonous herbs to kill.
The Serpent he ſhall to deſtruction bring
Aſſyrian Amomum ſhall each where ſpring.

Nothing can be ſpoken more true, or more expreſſive of our Saviours virtue. For he was full of the ſweet flowers of ſpiritual graces, even from his cradle. But the Serpent, by whom our firſt Parents were deceived, enticed by his allurements to fall from their firſt integrity, and to pull upon themſelves miſery and ruine, this Serpent was vanquiſhed and his ſting taken from him. For as before our Saviours coming all men ſaving the Juſt were ignorant of the hope of Salvation: ſo when he had ſuffered, and that the body wherewith his Divinity was cloathed, had been ſeparated a while from the communion of the holy Spirit, the power of his reſurrection was revealed to men. And original ſin was partly waſhed away

and

and purged by Baptiſm. Then he commanded his ſervants to be of a good courage, and that by his reſurrection, they ſhould believe and hope their own reſurrection. So that he was the death of death, and our reſurrection was as it were ſealed and confirmed. But when he ſaith, that the *Aſſyrian* ſhall grow every where, he meaneth the *Aſſyrians*, and the multitude of the religious, who as boughs proceeding from one ſtock ſhould bloom and flouriſh. There the wiſe Poet *Virgil* ſpoke learnedly, and that which follows is ſutable unto the reſt.

At ſimul Heroum laudes, & facta parentis
Jam legere, & quæ ſit, poterit cognoſcere virtus.

He may at once know virtue, and may read
His fathers works, and what the Heroes did.

By the praiſes of the *Heroes*, he meaneth the upright works of juſt men: by the virtue of the Father, he underſtands the fabrick of the world, framed by God to laſt everlaſtingly. Perhaps alſo he meaneth thoſe Laws, which the holy Church uſeth, conforming mens lives to the Rules of Juſtice and Temperance. Moreover, it is wonderful that men, whoſe lives are in the midſt, between the objects of good and evil, and are not capable of a ſudden change, could leave their rude kind of life, for a celeſtial and divine life, which conſiſteth only in the contemplation of intelligible objects.

Molli paulatim flaveſcet campus ariſta.

The field when the ſoft Ears are ripe
Shall by degrees even wax white.

That is, the fruit of the divine Law ſhall be produced to mans uſe.

Incultiſque rubens pendebit ſentibus uva.

And the red Grape ſhall not ſcorn
To grow on the undreſt thorn.

That is, manners that were not deprived by wicked living.

Et duræ quercus ſudabunt roſcida mella.

From the hard Oak there ſhall
Sweet honey ſweat forth and fall.

He deſcribeth the ignorance of men in thoſe times, and their rude and impoliſht manners. And perhaps he ſheweth that thoſe who do hear of Gods great ſufferings, may thereby be comforted in their own ſufferings, and receive the ſweet fruit of their ſweat and patience.

Pauca tamen ſuberunt priſcæ veſtigia fraudis,
Quæ tentare Thetin *ratibus, quæ cingere muris*
Oppida, quæ jubeant telluri infindere ſulcos,
Alter erit Typhis, & altera quæ vehat Argo
Delectos Heroas: *erunt etiam altera bella,*
Atque iterum ad Trojam *magnus mittetur* Achilles.

Yet ſome few prints of wickedneſſe ſhall remain
So that Ships ſhall ſail on *Thetis* waves again,
Which ſhall make them to encompaſſe their Towns round
With wals, and to make Trenches on the ground.
Another *Typhis* and *Argos* there ſhall be
To convey the choſen *Heroes*, and beſides we
Shall have other wars again, us to deſtroy
And great *Achilles* ſhall be ſent to *Troy*.

Thus the wiſe Poet ſung moſt excellent, obſerving a due Decorum in his Poetry. For being not a Prophet thou didſt not purpoſe to propheſie, being deterred alſo by the imminent danger which they incurred, that contradicted their Countries inſtitutions. And therfore to avoid danger he openeth and declareth the truth in a cloſe manner, and blaming the Towers and wars then ſo frequent, he pointeth forth our Saviours coming to the *Trojan* war, and by *Troy* he allegorically ſignifieth the whole world. For being ſent by his own Providence, and by

his

his Fathers command to the earth, he oppoſed himſelf, and fought againſt the wickedneſſe of the world, and wicked men. But what ſaith the Poet afterward?

Hinc ubi jam firmata virum te fecerit ætas.

When thou ſhalt attain at length
To years of manhood, and firm ſtrength.

That is, when he groweth to ripeneſſe of age, having extirpated and rooted all wickedneſſe out of mans life, he ſhall fill the earth with peace.

Cedet & ipſa Mari victor, nec nautica pinus
Mutabit merces, omnis feret omnia tellus:
Non raſtros patietur humus, non Vinea falcem,
Nec varios diſcet mentiri lana colores.
Sponte ſua Jandix paſcentes veſtiet agnos:
Aggredere O magnos, aderit jam tempus, honores,
Chara Deum ſoboles, magnum Jovis *incrementum:*
Aſpice connexo nutantem pondere mundum;
Terraſque, tractuſque maris, cœlumque profundum:
Aſpice, venturo lætantur ut omnia ſæclo.
O mihi tam longe maneat pars ultima vitæ,
Spiritus & quantum ſat erit, tua dicere facta
Non me carminibus vincet nec Thracius Orpheus,
Nec Linus, *huic mater quamvis, atque huic pater adſit;*
Pan *etiam* Arcadia *mecum ſi judice certet*
Pan *etiam* Arcadia *dicet ſe judice victum,*

The Sea ſhall then be quiet, no Ship ſhall range
Abroad her wares with others to exchange;
Then every Land ſhall every thing produce,
And then to plough the earth they ſhall not uſe
Vines by the hook ſhall not be rectifi'd,
Nor wooll with divers colours ſhall be dy'd
Fair fleeces voluntary ſhall proceed
And cloathe the Lambs while they do gently feed.
Joves off-ſpring, and the Gods dear Progenie
Come to thoſe honours which attend on thee:
See how the world doth nod though poiſed even
Both Earth, the broad Sea, and the higheſt Heaven:
O might my dayes be lengthened, ſo that I
Might ſing of thy great deeds before I die.
See how all things do their joy and gladneſſe ſhew
For that Age which is ready to enſue;
The *Thracian Orpheus* ſhould not me orecome
Nor *Linus*, though his Parents heard the Son;
If *Pan*, *Arcadia* judging, ſtrive with me
Pan ſhould, *Arcadia* judging, conquered be.

Behold ſaith he the ſmiling countenance of the world, and all the elements. Some have unwiſely conjectured, that he ſpoke herein of the Original of ſome humane Birth. But how could it ſtand with reaſon that after an humane birth, the earth ſhould not ſtand in need of the Harrow and Plough, or the Vine of the Hook? Or how could his words be underſtood of an humane Birth? For nature like a Handmaid is obedient to God, but not to any humane power. Beſides the merry aſpect of the Elements, doth denote Gods deſcending, not any humane conception. And whereas the Poet doth wiſh that his life may be lengthened, it is an invocation of his divine coming. For we uſe to ask life and preſervation from God, and not from man. And *Erythræa* alſo ſpeaketh thus with God; Why doſt thou, O Lord, impoſe on me a neceſſity of propheſying, and not rather take me up from Earth into Heaven, and keep me there untill the day of thy coming? Beſides, man to that aforeſaid addeth.

Incipe

Incipe parve puer riſu cognoſcere matrem
Matri longa decem tulerint faſtidia menſes.
Incipe parve puer: cui non riſere parentes,
Nec Deus hunc menſa, Dea nec dignata cubili eſt.

Smile on thy mother child with loving cheat,
Thy mother who ten long moneths did thee bear
Begin to ſmile on her ſweet lovely boy,
Though to thy Parents thou didſt bring no joy.
No God did foſter thee at their own table,
No Goddeſſe did vouchſafe thee any cradle.

Chap. XXI.

That this could not be ſpoken of him that ſhould be only man: and that the Infidels through their ignorance of God do not underſtand their own original.

HOw was not he his Parents joy? Becauſe his Father was a divine power void of quality: and though it be without figure, yet it is diſcerned in the deſcription of other things, though it be incorporeal. Beſides the holy Ghoſt is of no marriage-bed. For what affection or deſire can he have to good, with whoſe love all things are inflamed? And what community is there between wiſdom and pleaſure. Yet ſome blaſphemouſly do ſpeak in this manner, who do induce a humane procreation of God, and do not ſtrive to cleanſe themſelves of their wickedneſs. I invoke thee, O Piety, I invoke thy help and aſſiſtance in that which I do ſpeak: who doſt preſcribe a certain ſacred chaſt Law, and ſheweſt them the moſt wiſhed hope of all good, which is the certain promiſe of immortal life and ſalvation. I adore thee, O Piety together with Clemency. We give thee immortal thanks for thy gracious help and aſſiſtance which we have formerly wanted. The raſh multitude who are ignorant of thy help, in regard of their innate hatred againſt thee, do alſo deteſt God. For they know not themſelves, nor the original of their own lives, nor that ſervice and reverence which they owe unto God. For the world and all things contained therein are in his poſſeſſion.

Chap. XXII.

He giveth thanks unto God, commemorating his victories and other proſperous Fortunes: inveighing againſt the Tyrant Maximus, *who by the cruelty of his perſecutions made the Piety of thoſe times more famous.*

I Acknowledge that my proſperous Fortune, and all good whatſoever hath proceeded from Piety. The ſucceſſefull event of my affairs may witneſſe this, and alſo my famous actions, Trophies and victories, gotten againſt my enemies. The famous City of *Rome* hath known theſe things as well as my ſelf, and hath therefore given due praiſe unto God. And the people of the City aſſent unto me in this kind, although deluded by hope they may ſeem to have choſen an unworthy Prince, who ſtraitway received juſt and due puniſhment for his wickedneſſe, which it were injuſtice not to mention, eſpecially in me who do diſcourſe (O piety) before thee, and do ſtudiouſly endeavour how I may ſpeak unto thee in chaſte and becoming language. Yet I will ſpeak perhaps, O Piety, that which ſhall not be undecent, yet expreſſing much fury and cruelty. When the Tyrants excite and ſtir up a peſtilent war againſt thy moſt holy Churches, and ſome delight therein, ſo that a pitched field was appointed: thou marching forth into the midſt of them, being fortified and ſtrengthened with faith in God, didſt oppoſe thy ſelf againſt his enemies. But the cruelty of the Tyrants and their wicked adherents, like a greedy fire devouring all things without delay, made thy glory and renown more famous and illuſtrious. So that thoſe which beheld it wondred when they ſaw the Lictors, and thoſe who tortured the godly, to grow remiſſe in inflicting puniſhment, to be grievouſly vexed, their Bands to be unlooſed, their tortures and racks ſlacked, the flames burning about them quenched, while the Saints did freely and conſtantly confeſſe the faith. What therefore did thy attempt, O Tyrant prevail? What cauſed thy rage and madneſſe? Thou wilt ſay perhaps the Honour of the gods: but what gods? I pray, Did thoſe thoughts become a divine nature? Or didſt thou think the gods like thee were angry and furious? Or if they had been ſo, thou ſhouldſt rather admire them, than obey their raſh

raſh and unwiſe counſel, who did perſwade the ſlaughter and torturing of juſt men. But thou wilt ſay thy deſign intended the preſervation of credit, and the obſervation of ancient ſtatutes. I think ſo, for thoſe ſtatutes are like thoſe that enacted them, and declare their ignorance. But perhaps thou didſt think that the ſtatutes of men faſhioned and made by an Architect or Mechanick were very powerfull, and therefore thou hadſt a care thereof, uſing great diligence, leſt the Images of theſe gods, which were fined and repaired by men, ſhould be contaminated or defiled.

Chap. XXIII.

Of the Inſtitution of a Chriſtian life: and that God delighteth in thoſe that live virtuouſly; and that they are to expect a retribution and reward.

But ſtrictly and accurately compare your religion with ours. Have you true concord? continual bounty and liberality? reprehenſion of errors, which admonitions do not tend to deſtruction, but to inſtruction: not to cruelty, but to health, and the confirmation of ſincerity of faith towards God, and of natural ſociety and love amongſt men? Alſo mercy, to the miſerable and oppreſſed: alſo a ſimple and ſincere life, not covering and hiding wickedneſs under the vail of craftineſſe. Alſo an acknowledgment of one God, and one Power is here profeſt? and all this is true Piety, this is pure and undefiled religion: this is that modeſt life, which thoſe that follow, ſhall walk as it were in the royal high-way to Heaven.

For no man dieth that liveth in this manner: but having put off the upper garment of his body, he rather runneth to be tranſlated to God, than to die. For he that ingeniouſly confeſſeth God, doth not angerly ſubmit himſelf to death, but generouſly undergoeth the neceſſity thereof, as a trial of his patience, and love towards God. Neither is it to be doubted but God doth imbrace and delight in the virtue and honeſty of men. For it would ſeem abſurd, if he that excelleth all, and is the Prince of all, and is goodneſſe it ſelf, ſhould neglect the requital of goodneſs, ſeeing poor men will ſhew their gratitude by their thankfulneſs, and remunerating of a benefit: although thoſe whom they gratifie, ſtand in no want thereof. But the goodneſſe of God accompanieth us through all our life, and is preſent with us when we do any good. And though God approving us for our fortitude and good inclination of affections, do not ſtraitway reward us with ſome benefit, yet he defers the bountifull remunerating thereof unto ſome other time, when he will take accompt of our whole life. And if we have lived rightly, we ſhall obtain the reward of eternal life: but the wicked ſhall have due puniſhment.

Chap. XXIV.

Of the inſulting of Decius, Valerianus *and* Aurelianus *againſt the Chriſtians, who died miſerably for perſecuting the Church.*

I Would ask of thee, O *Decius*, who didſt ſometime perſecute the juſt, who didſt hate the Church, who didſt inflict puniſhment on thoſe that lived piouſly and holily, what cruelty doſt thou now uſe after thy death? or rather, how cruelly art thou thy ſelf tormented? That time ſufficiently declared thy miſerable condition, when in *Scythia*, thou and thy Army being overthrown, thou didſt expoſe the famous *Roman* Empire to the contempt of the *Getes*. And thou *Valerianus*, ſhewing the like cruelty to Gods ſervants, Gods juſt and righteous judgements did overtake thee in the ſight of all men, when thou wert taken captive, and led bound in thy royal robes: and at laſt *Sapor* King of the *Perſians*, commanded that thou ſhouldeſt be fleaed and ſalted, and thus thou wert made a publick ſpectacle of misfortune. And thou alſo *Aurelianus*, the incendiary of all wickedneſſe, when thou wenteſt to make war in *Thrace*, thou wert ſlain in the middle way, and didſt fill the Cart-ruts with thy wicked bloud.

Chap. XXV.

How Diocleſian *depoſed himſelf from the Government of the Empire, and for vexing the Church was ſtruck with Thunder.*

Diocleſian alſo after his cruel and bloudy perſecution, having madly accuſed and depoſed himſelf, he betook himſelf to a retired life, and lived in a poor mean houſe. What did it therefore avail him, to ſtir up war againſt our God? So that in my opinion the reſt of his life was very miſerable, being alwayes afraid leſt he ſhould be ſtruck with Thunder.

Nicomedia

Nicomedia can witneſs as much, and thoſe who were eye witneſſes, and my ſelf amongſt the reſt, that his Palace and houſe was beat and burnt down with thunder and lightning. Which ſad events wiſe men had foretold, and did not hide their grief conceived, for the wicked outrages committed againſt the Chriſtians, but they diſcourſed freely & openly thereof amongſt themſelves. What fury is this, and what inſolency, when men dare provoke God with war, and madly inſult over Religion, and deſtroy ſuch an infinite multitude of juſt men, without any cauſe! O modeſty! thou that inſtructeſt thoſe who are ſubjects unto thee. O Providence! thou that guideſt Armies, they have wounded their own Citizens, who never ſaw the backs of their enemies in the Field. And therefore the divine providence did at laſt revenge their wickedneſs, to the detriment and loſs of the Common-wealth, and to great effuſion of bloud, as might have wrought a peace amongſt the *Barbarians*. For I ſaid before the Emperors whole Army, which was ſubject to the command of a baſe ignoble felon, that gaped after the Empire, was diſſipated and overthrown in many battels, while God delivered the City, and ſet it at liberty. Let therefore the oppreſſed and thoſe that have obtained liberty, give praiſe and thanks unto God for their deliverance, and for his providence and ſingular love towards them.

Chap. XXVI.

That God bleſſed the Emperor for his Piety: and that we ought to have recourſe unto him for aſſiſtance in all good actions, and to acknowledge the ſucceſs thereof to proceed from him, and that errors do proceed from our ſelves.

BUT when they praiſe my reign, which I began by divine appointment, do they not confirm God, to be the author of all my good and famous actions? Yes verily. For it is proper unto God, to produce the beſt effect, and for man to obey God. And moreover I believe, it is an excellent duty, for every one before he attempt any thing, ſo to prepare himſelf, that he may ſecurely compaſs his deſigns. And every one knoweth that we ought to lift our hearts and hands to God with ſincerity of affection, and that prayers and ſupplications do make all good actions proſperous and ſucceſſefull, and that it is very profitable for publick and private uſe, while men pray for themſelves and their friends. The *Gentiles* have ſeen and beheld thoſe battels and wars, wherein Gods providence hath given us the victory, and they have marked that God moved by our Prayers hath helped us. And truly there is a kind of violence in a juſt Prayer, and religious Prayers do never go unrewarded, neither do they receive any repulſe, unleſs they want faith. For God embracing the honeſt affection of man, is alwayes ready to ſhew mercy on him. Error belongs to humane frailty, but in humane errors God is blameleſs. Wherefore it is meet that all the religious, ſhould give thanks to our Saviour for their ſalvation, and for the proſperous ſtate of the Common-wealth, and frequently to beſeech Chriſt that he would be pleaſed to beſtow on us his gracious benefits. For he is the invincible defender of the juſt, their ſtrong fortreſs: he is the great judg, and laſtly, he is the doner and giver of immortality and eternal life.

Finis. Glory be to God.

A Preface to the Oration in praiſe of Conſtantine *the Great.*

THE cauſe of my coming to this place (Friends and Prieſts of God) was not to delight your minds with fabulous inventions, or to pleaſe your ears with elegancy of ſpeech, as the *Syrens* with their ſweet ſongs; nor that I might preſent unto you in golden cups, to ſpeak poetically, that is, in fair and ſhining oratoricall flowers, beautified with the neat ſtructure and compoſition of words, the flatteries of pleaſure: but partly to admoniſh you that are led by the ſpirit of wiſdom, to be the holy Miniſters of Chriſt, that in preaching, you decline and ſhun thoſe vulgar wayes of Rhetoricians, and alſo that you diligently beware, that you do not frame your ſpeech to the humour of the ignorant multitude; and partly that I might celebrate the Emperors praiſe in a new Oration. And though many other do travell with me in magnifying his virtues, and contend with me in this happy emulation, I ſhunning the common path, will follow an unuſuall way, which I muſt not enter into, with unwaſhed feet, or without reverend preparation: that others following a popular kind of ſpeech, full of childiſh conceits, delighting in the neat elegancy of an Oration, do pleaſe mens ears with

narrations of humane matters, and ſtrive only to delight them: but thoſe who profeſs a general wiſdom in the knowledg of divine and humane matters, becauſe they make a diviſion between things that are good, therefore they preſer the Emperors divine virtues, and his pious duties performed unto God, before his deſerts towards men, which they call ſecond goods, and leave them to be dilated on by a ſecond ſort of Rhetoricians. Therefore in regard the Emperors wiſdom is diſcerned in the knowledg of divine and humane matters, the object of the former whereof is God, the latter men, and their actions: let thoſe who are no Divines, ſo be it they are fitly qualified for that office, make the Emperors humane regall virtues the ſubject of their praiſes: which although they will be beautifull and profitable (for all things in the Emperor were eminently excellent) yet they are far inferior to thoſe his divine virtues, wherewith his mind was beautified. But thoſe who are the Miniſters of the Word, and ſacred profeſſors of Scripture, let them open the ſecrets of State, concerning the Emperors beginning and initiation, and that to the profeſſor of Divinity. But thoſe whoſe knowledg piety hath purged and refined, and mounted it to a higher pitch of underſtanding by ſoaring on the wings of contemplation, let them undertake to celebrate the praiſes of this moſt mighty King and Emperor, and make a ſcrutiny into his divine virtues. And let us explicate and unfold the perfect myſteries of Heaven, of the high and mighty Emperor, of his ſpiritual guard of the Clergy; who were alwayes about him, of true and perfect, and of falſe and only colourable manner of government, and laſtly, of the conſequences of both, out of the divine Oracles of the Prophets, delivered by the inſpiration of the holy Ghoſt, not from the madneſs of Divination. And ſo much being ſpoken by way of Preface, to illuſtrate the preſent matter, let us proceed to the explication of theſe divine myſteries.

EUSEBIUS PAMPHILUS
HIS
ORATION in PRAISE
OF THE
Emperor CONSTANTINE.

Which he delivered in the thirtieth year of the reign of the aforeſaid Conſtantine.

THE occaſion of this aſſembly and meeting, is to celebrate the Praiſes of the mighty Emperor, in which, we who are the Emperors Miniſters, and illuminated with the knowledg of Divinity, do exult and rejoyce. And from this great potent Emperor, we will draw our *exordium*. I call him here the great Emperor, who is great indeed, and him I underſtand (being certainly aſſured that the Emperor who is preſent, will not blame my ſpeech, but rather praiſe it, ſince it concerneth God) him I ſay I underſtand, who governeth the world, who is the chiefeſt, higheſt and greateſt of all; whoſe ſeat is in heaven, and the earth is his footſtool, whom humane conceit cannot comprehend, becauſe it cannot with the eye of contemplation behold the glorious beams of his Divinity, whom cœleſtiall Armies do encompaſs, whom powers and Angels do environ, acknowledging him to be their Lord and Emperor. Moreover, infinite multitudes of Angels, troops of Archangels, and Quires of Saints and holy Spirits, are enlightned with the beams of his divine Majeſty, who is the fountain of light. The incorporeall lights of the Angels do praiſe this Emperor with divine Hymns, and ſo do the corporeall Luminaries and Lights. He draweth over the ſpacious Heavens a blew Curtain, and thereby ſeparateth thoſe which are without, from thoſe which are within his Palace. And here the Sun, the Moon, and other cœleſtial Luminaries are rowled and carried about,

about, which ſhining in the entrance of his Palace, do honour the Creator of the Univerſe, and by his command do enlighten the dark places of the earth, with daily light. I having determined to praiſe this our great Emperor, and Chriſt together with our victorious Emperor, I think it fit to begin with the former, in regard I both know and am aſſured that he authorizeth all thoſe powers and principalities to which we are ſubject; and that the *Caſars* the Emperors Sonnes, having learned it from their Father, do acknowledge him the fountain of all goodneſſe. Whom Armies and great multitudes of people in ſeverall Countries and Cities, and the Preſidents of Provinces in their Provinciall Meetings, do holily reverence, as they have been trained up and indoctrinated, by that famous preſerver of the Common-wealth, the mighty *Conſtantine*. Moreover, all ſorts of men, and all nations, of what tribe or language ſoever, although they diſagree about other matters, yet they conſent in acknowledging that all praiſes belong unto God, and they being moved by certain naturall principles and notions inherent in him, do aſcribe glory and praiſe unto him.* What doth not the whole earth acknowledg the power of the Lord, and ſhew obedience unto him, by producing plants and vegetables for the good of the creatures therein contained? Him the haſty courſe of Rivers and Torrents, him the ſtreams of clear fountains flowing from infinitly deep Abyſſes and bottoms of Mountains, do confeſs to be the Creator of this divine and admirable Fabrick. The high-going waves of the deep Sea, whoſe waters he hath gathered together, and ſet bounds unto it, when the raging billows thereof do rowl unto the ſhoar, and make the earth tremble, yet are afraid of him. Moreover, the weeping winters rain, the loudneſſe of thunder claps, the flaming of lightning, the violence of winds, the wandring motions of the clouds through the air, do declare his power to their contemplation, who can no other wayes behold him. Moreover, the Sun, who filleth all things with his light, and meaſureth out times and ages, doth acknowledg him to be his only Lord and Creator, and obeyeth his will, by keeping that conſtant courſe which he hath aſſigned and appointed unto it. The Moon alſo whoſe light is more obſcure than the Suns, which by revolution of time increaſeth and decreaſeth, doth alſo obey his divine will. Beſides the adornment of the heavens being beautified with ſtars, and moved about in an orderly circular courſe, untill they have finiſhed their motion, do with a ſilent voice declare that God is the Father of lights. Alſo all the cœleſtiall luminaries, which by his command do harmoniouſly agree, and finiſh their long courſes by their daily revolutions, and have contrary influences and aſpects, alſo the viciſſitudes and changes of day and night, the anniverſary mutations of times, and laſtly, the orderly and proportionable harmony of the world, do declare his manifold and wonderfull wiſedom. Moreover, all inviſible powers and ſpirits do aſcribe unto him all fit and due honour and reverence. And therefore all the world again doth praiſe this great Emperor; the higheſt heavens, and all the cœleſtiall Sphæres do honour him, Armies of Angels do praiſe him with hymns, all Spirits and Souls that proceed from him, do praiſe him as their Father. Infinite ages before the Creation of the world, and all the ages ſince do acknowledg him to be the only Lord and God. Alſo his eternall and only begotten Word, that is, and was in all, before all, and after all, the great high Prieſt of the high God, before all times and ages, and partaker of his Fathers glory, did alone pacifie him, for the ſalvation of all men. Who had equall honour to his Father, both in this world, and in his Fathers Kingdom. For he was that heavenly light, which proceeded from the Father, whoſe perſon did conſtitute a divine Species different from all mortall eſſences: and ſo proceeding from God, who is without end and beginning, he came down, and with the beams of his Divinity, enlightned both heaven and earth. He being the Word of God, doth rule the whole world: he is above all things, and in all things, whether viſible or inviſible. From whom, and by whoſe providence, this our Emperor beloved of God, doth rule and reign over the whole world, the Portaicture of the whole Empire doth in ſome ſort reſemble Gods cœleſtiall Empire. The only begotten Word of God reigned with the Father from all eternity: our Emperor was alwayes beloved of him, and being by him appointed to take the reigns of government, he hath reigned many years over the whole world, moreover, the one made the world and the heavens fit to receive his Father: he as his friend, brought and induced all his ſubjects to acknowledge the only begotten Word of God, and our Saviour: the one did drive away the inviſible ſpirits of deluſion and error, which like wild beaſts did moleſt his flock. The other alſo did by his divine aſſiſtance obtain many victories over his enemies, and having by war ſubdued thoſe that were refractory againſt the truth, be at laſt made them conformable thereunto.

* All the Creatures do acknowledge Gods glory.

The eternall Word of God, sowed in the hearts of believers, the seeds of salvation, and instructed them in heavenly knowledge of his Fathers Kingdom, he being as it were his friend, and a Prophet of the Word of God, did invite and call all men to the knowledg of God, and did inculcate it into their ears and understanding, and openly published and made known to all the inhabitants of the earth, the laws of sincere Religion and truth: He the protector of all mankind, opened the gate of his Fathers Kingdom, to those that would passe from hence to heaven: he being inflamed with zealous love towards God, hath purged all wicked errors out of his terrestiall Kingdom, he got a company of holy and religious men into his Palace; and earnestly sought the good of his subjects: he alone of all the former *Romane* Emperors, having reigned by the appointment of God the chief Emperor thirty years, doth now celebrate this convention or assembly, not to the Infernall gods (as antiquity did) nor devils that deluded men, nor to false gods and images set up in high places, which wicked men did worship: but that he may give thanks unto him, who hath advanced him to honour, and acknowledg him the author of that good which he hath received: neither did he after the example of the ancient Emperors, pollute and defile his Palace with blond; neither did he offer sacrifice to infernall Devils, but he offered unto God the gratefull and acceptable * sacrifice of his heart and affections which he consecrated unto God. For this sacrifice is only pleasant and precious in the sight of God, which this our Emperor from the sincerity of his inward affections offered oft, without fire or bloud: namely by planting the true religion in mens minds, by advancing Gods glory, by imitating God in his royal bounty, and committing himself wholly unto him; and he the first of the Emperors that dedicated himself to the service of God. This most excellent sacrifice the Emperor offered, and like a good shepheard he did not sacrifice firstling lambs, but he reduced the reasonable souls of the flock that was under his charge, to the knowledge and true worship of God. So that God being delighted with such a sacrifice, and willingly embracing the gift, honoured the royal Priest that offered this famous sacrifice, and made him Emperor: and that he might remunerate his sanctimony, he conferred on him more ample honours, and gave him power to celebrate divers festivals to the prosperous advancement and good of his Monarchy. At every festival or convention celebrated every tenth year of his reign, God assigned one of his Sons to be participant with him in the Imperiall dignity, that like green and flourishing plants, they might grow and increase in honour.

* What sacrifices are acceptable to God.

Therefore his eldest Sonne, called after his Fathers name, at the end of the first ten years of his reign was enstalled as an associate to his Father in the Empire. His second Son was advanced to the same honour in the twentieth year of his reign. And the third doth now obtain that dignity, at this present Festivall, celebrated in the thirtieth year of his reign. So that now if by Gods grace his Empire last fourty years, as the time of his reign encreaseth, so his off-spring will be enlarged: and by the declaration of the *Cæsars*, the propheſies of the Prophets shall be fulfilled, who heretofore openly so foretold. And the Saints of the highest God shall take and rule the Kingdome. Thus God the chief Emperor hath blessed this our Emperor, with length of dayes and a numerous Progeny, and hath preserved his Empire, to which all the Nations of the world are subject, in as prosperous and flourishing an estate, as from the beginning of his reign. Moreover, for his sake he hath appointed this assembly, and hath made him victorious over all his enemies, and a famous example of true piety to all the inhabitants of the earth for their imitation. He by the bright and farre spreading beams of his Sons the *Cæsars*, as the Sunne with his light, doth illuminate forreign Countries. So that as he hath honoured us that inhabit the East, with his own presence, to our great good and commodity, so he hath made one of his sonnes Emperor over the Eastern people, and hath placed his other two in other parts as light and luminaries proceeding from himself. Moreover, he hath laid the yoak of the Empire on himself, and his three sonnes the *Cæsars*, he ruleth and moderateth them with the rains of concord: he extendeth his power through all the world, he is every where present, and vieweth all things. Moreover his Empire resembleth the celestiall Empire, so that lifting up his eyes to heaven, he governeth his subjects in this inferiour Empire, according to the pattern and form of the heavenly Empire. For Law which is the King of all, hath prescribed a Monarchy to be a government most suitable to a Prince and people. * For a Monarchy doth exceed all other kinds of Common-wealths and manners of government: for that government is various

* The commendation of a Monarchy.

various which conſiſteth of an Ariſtocracy or government of men equall in riches and dignity; alſo a Democracy or government of the people, which is oppoſed to a Monarchy, is rather a ſeditious confuſion than a government. And therefore as there is one God, not two, nor three, nor more (for to introduce a multitude of Gods, is to take away the eſſence of God) ſo there is one univerſall King and Emperor, and one word of his, and one royall Law, which is not expreſſed in words, nor like that which is written on Tables and Pillars, doth wear out in length of time, but doth live and flouriſh perpetually, being the Word of God which openeth the Kingdom of Heaven to all that ſerve him. Whom heavenly Armies, and infinite thouſands of Angels, that are obedient to the Will of God, and infinite bands of miniſtring Spirits do encompaſſe. Moreover, this Royall Word of God doth govern all the miniſtring Spirits in Heaven. * Divines do call him the chief Captain, the High-prieſt, the Prophet of his Father, the Angel of great counſell, the ſplendor and beauty of his Fathers light, his only begotten Sonne, and infinite other ſuch like names they aſcribe unto him, whom the Father, making him the only Word of God, the Law of Wiſedom, and the fullneſſe of all goodneſſe, beſtowed him as the gift of ſalvation, to all that do obey him. He alſo adminiſtreth all matters, is every where, diſpenſeth his Fathers gifts, communicateth unto men the knowledge of the heavenly Kingdome, and doth beautifie a ſoul faſhioned to his Image with divine gifts and graces. And doth communicate all thoſe graces unto us, which flow from his Divinity. For he is onely wiſe, onely God; onely good in Eſſence, and laſtly, onely ſtrong and powerfull: the originall of Juſtice, the Father of reaſon and wiſedom, the fountain of light and life, the treaſury of truth and virtue, the Moderator of all Empires, Powers and Principalities. But whence are theſe things known unto men? who hath declared this to mortall men? what tongue of fleſh can expreſſe theſe things which are ſpirituall? who by contemplating of the inviſible King, hath found that theſe powers and graces are in him? For by the ſenſes, the elements and bodies compounded of them, and other concrete ſubſtances are conceived and diſcerned. But no man can boaſt that with corporall eyes he hath beheld God. For mortall man cannot comprehend or behold the beauty of his wiſdom. For who hath ſenſibly beheld the face of his Juſtice? Whence do men apprehend the motions of his power and providence? How can men cloathed with fleſh and bloud conceive aright of his Power and Dominion? Who could have revealed to men on earth his incorporeall Eſſence, if the Word of God had but been the only Interpreter and diſcoverer thereof, who is the Eſſence of his Father, and only comprehenſible to mans reaſon and underſtanding. Who being one in Eſſence with the Father, doth water the minds of his children with the ſtreams of his Fathers Divine Grace. From this fountain proceeded the light of nature ingraffed in our minds, and the wiſedom of the Grecians, and Heathens. Hence alſo proceeded the notions of reaſon and wiſedom: the ſeeds of prudence and juſtice: the principles of arts; the knowledg of virtue, and the acceptable and pleaſant name of wiſedom: the reverend love of Philoſophy, the viſion of God himſelf, and piety and godlineſſe of life, alſo all knowledge of goodneſſe and honeſty, and the eſtabliſhment of humane Kingdoms and Empires. This Word of God was the Father of our ſouls, and did frame them at firſt to the likeneſſe and * ſimilitude of God, and made him only of all the creatures fit for Government and Dominion. And afterward he implanted in his mind preſcience and fore-knowledg, and a hope of a celeſtiall Kingdome; for the effecting whereof, he who is the Father of all us that are his children, vouchſafed to come into the world, and to conferre and diſcourſe with men, and like a Husbandman to ſow the ſeed of his word in our minds, and to renew our ſpirituall graces, and make all partakers of the Kingdom of Heaven. Moreover, he called all men, and admoniſhed them to provide themſelves for their celeſtiall journey, and to walk worthy of their calling. And moreover, he filled the whole world with his * Doctrine, and he ſhadowed out unto us the Kingdom of Heaven, exhorting every one to ſtrive to obtain it, and encouraging them with a hope thereof. Of which this our Emperor, beloved of God, is made partaker even in this life, both in regard, that God hath endued him with his Divine graces, and adorned his mind with Divine gifts. For Chriſt the Word of God hath beſtowed on him eloquence, wiſdom and Divine knowledg: he hath made him good by communicating of his goodneſſe: Juſt by participation of his Juſtice: temperate by imitating his temperance, and ſtrong by his heavenly aſſiſtance. * Moreover, he may be truly called an Emperor, whoſe mind being furniſhed with virtue, reigneth graciouſly on earth, as God doth glorioſly in Heaven: but he

* Divines is to be taken here for the Prophets, Evangeliſts and Apoſtles, who have left unto us the holy Scriptures.

* The likeneſs of God in man.

* Chriſts doctrine was the Picture of the Kingdom of Heaven.

* Who deſerveth to be ſtiled Emperor.

that denieth God and goodnesse, nor acknowledgeth him to be the Creator of the soul, nor doth attribute unto him due honour and praise, but doth defile himself with wickednesse, he hath changed all mansuetude and graciousnes with salvage fury and cruelty, honesty with wickednesse, wisedom with folly, rashnesse with reason and understanding, from which bitter stock, pestilent and pernicious branches do spring, as untemperateneſse of life, covetousneſse, murder, war with God; and lastly, all impiety: and he that is thus addicted and affected, although by tyrannicall violence he possesse the Empire, yet he cannot be truly called an Emperor. For how can he represent the person of a Monarch, in whose deviliſh imaginations the Devils portraiture is drawn? How can he be called a Prince and Monarch, that hath subjected himself to many lusts, which are his lords? * For he is the servant of obscene pleasure, the servant of intemperate lust with women; the servant of his unjustly gotten money: the servant of wrath and anger: the servant of fear, the servant of Devils, and of all unclean tempting spirits. Wherefore our *Constantine* onely is approved by the testimony of truth, * worthy the title of an Emperor, who is joyned in a league and band of love with God the chief Emperor: who alone is free: who is only a true Lord and Sovereign: who is not overcome with covetousneſse or lust, but overcometh his naturall affections and pleasures: who conquereth his own passion and anger, and is not subdued by it: and lastly, he is onely worthy the title of an Emperor, whose actions answer the expectation and dignity of so high a title. He is that Conqueror that obtaineth victory over all humane perturbations and affections. He is that Emperor who in some sort by those spirituall graces which God hath poured into his mind, is the representative glasse of his Image. He only is an Emperor, and a Philosopher, that knoweth himself, who knoweth that all spirituall graces are infused into the mind by inspiration from heaven, who is only worthy to wear the royall Robes sutable to the dignity of an Emperor. He is that Emperor, who night and day doth invocate and pray unto his heavenly Father, who by prayer doth beseech his help, who is zealously enflamed with an earnest desire of the Kingdome of Heaven. For understanding that all things in this world are mortall, frail, and like a River passing away, and falling to nothing, were all vain in respect of God, he was wonderfully enflamed with the desire of the Kingdome of God, which neither decayeth in length of time, nor cometh to an end, and so he directed his counsels and thoughts to the obtaining thereof, and his mind was alwayes fixed on Heaven, and his breast burned with the love of light which shined there, to which all the light in this world compared is but darkneſse. * For considering that humane principalities, in regard of the brevity of mans life, last and continue but a short time, he esteemed it no better than the Dominion which Goat-heards, Sheep-heards and Oxe-heards have over their cattell, which is not so laborious and troublesome as the other. When he heard the flattering acclamations of the people (which proceed rather from a delight in novelty, than any judgement of the Princes merit) his subjects pressing round about him, and infinite troops of horse and foot, and the whole multitude of his Commons thronging about him, he slightly esteemed it, nor grew insolent in his Empire, but looking inward into himself, he contemplated the nature and condition of all men, esteeming his Imperiall Robes and Diadem as the externall shadow of regality. And though he observed that the common people did admire these things and gaze upon the outward formality of Majesty; but he not esteeming thereof, but the knowledg of God, as he outwardly wore Imperiall Robes, so he apparreld his mind with the Robes of temperance, justice, piety, and other virtues. * Moreover, as for money, gold and silver and pretious stones, which the common people so much desire, he considered that they were by nature an unprofitable matter, which could not cure nor help any misery. For what power have they either to help disease, or to avoid the necessity of death? And yet though he understood these things, yet he used them, that his Subjects might reverence him, and be the better kept in awe and obedience: but disdaineth those who ignorantly do reverence and adore them. * Moreover, he abstaineth from drunkenneſse and gluttony, and superfluous delicacy of diet, wherein Epicures delight, esteeming them not becoming others much lesse him. For he understandeth that such intemperance is very hurtfull to the body, and doth dull and darken the understanding. Wherefore our good and gracious Emperor being enflamed with a desire of those spirituall graces, which do farre exceed all the graces of this life, doth daily pray unto God, and that he may be received into his Kingdome, he performeth all kind of pious and religious duties, and like a skilfull Master or Tutor, he instructeth his Subjects

* A Prince a Servant.

* *Constantine* deserved the title of Emperor.

* Worldly principalities are vanities.

* The true estimation of money.

* Luxury avoided.

Subjects in the knowledge of God. And therefore God now in the * thirtieth year of his reign, hath given him full and perfect honours here on earth, as a pledg of his future glory, and now in the third ten years of his reign, hath ordained this ſolemn feſtivall to be celebrated to his honour. And no doubt but the Saints in heaven, as well as all good men on earth, do rejoyce for the celebration thereof: and God himſelf like a good Father, taketh delight in his religious children, who will alwayes praiſe God the Author of all goodneſſe, ſo while his Kingdom ſhall not only continue thrice ten years, but laſt everlaſtingly. For everlaſtingneſſe doth not decay in proceſſe of time, it hath no beginning nor end, nor no terminating point, yea, that very part of time which is called νῦν, or the preſent time cannot be comprehended, much leſſe the future time or paſt time, for that is not, and this is paſt. But the preſent time paſſeth away more ſwiftly than word or thought. Neither can it be taken for an inſtant, for either we muſt neceſſarily expect things to come, or conſider things paſt, and an inſtant flies away as ſwift as thought. Therefore man cannot comprehend eternity and everlaſtingneſſe, and yet though it be not ſubject to humane underſtanding, yet it is ſubject unto God, whoſe throne is placed on eternity. He governeth it, not leading it with a golden chain, as Poets faign, but ruling it by his Divine wiſedom, and hath included therein in a harmonious and perfect proportion, moneths and times, changes of times and years, the viciſſitudes and intercourſe of nights and dayes, and hath appointed them certain periods, bounds and limits. And thus time being drawn forth to an infinity of length, is called αἰὼν that is an age, as it were ἀεὶ ὤν, that is alwayes exiſting and enduring, the parts whereof are of its own nature homogenous, or ſo continued, that it admits no parts, being only drawn forth in a rectitude ſtraight forward. But God hath divided it by certain interſecting points, as a right line extended in longitude is diſtinguiſhed by points, and hath included a multitude of things therein: and although it were one and an unity, yet he divided it into divers ſorts of numbers, and out of that which was void of form, he created and made divers kinds of forms: * For firſt he placed therein a matter or eſſence void of form, yet capable of all forms. Afterward he joyned the quality of the ſecond number, to the capability of the matter, and beſtowed form on that which wanted matter. Then by the help of the third number, he faſhioned a body compounded of matter and form, and gave it the three dimenſions, of length, breath and thickneſſe. And by the number of twice two, he invented the quadrate of the four Elements, Earth, Water, Air and Fire, and produced clear ſprings for uſe and utility. This * quadrate produceth the number of ten, for one, two, three, four, do make ten. And ten multiplyed by three make a moneth, and in twelve moneths the Sun finiſheth his yearly courſe. And ſo the circles of years, and the revolutions and changes of times, do produce ages meaſured by thoſe that lived therein. For as thoſe who run in a race to obtain a reward, do run into a great goal, and wayfaring men have their way limited with Innes and baiting places, untill they come to ther journeys end, leſt their expectation draw out to infinite, without diſcerning any, ſhould be wearied: ſo God governeth, circumſcribeth univerſall eternity, and as he pleaſeth ruled and * governed it, and cloathed eternity which was before void of form, with divers colours, ſhapes and forms: making the day fair and white, by the brightneſſe of the Sunne, * the night black, clad with a Starre embroidered mantle. He ſtretched forth the * Heavens like a curtain over the Earth, and as a Picture drew on it the Sun, the Moon and the Stars. He made alſo the * Air, which from on high deſcends down to refrigerate and cool the world, for all kind of Fowl to flye in, and the * great Sea for all kind of Fiſh, unuſuall and unknown to ſwim in. And laſtly, he placed the * Earth like a point in the middle of the world, equally poyſed, and encompaſſed it with the Ocean, yet the Sea is limited and circumſcribed with the Earth, and both encloſed within the blew circumference of the Heavens, he hath made as it were the Earth, the Veſta, the mother and nouriſher of all Creatures, and hath watered it with Rivers and Brooks, derived from Fountains, and hath given it a virtue and faculty to nouriſh all kind of vegetable plants and flowers. But when he had created Man * the chiefeſt creature, endued with knowledge and reaſon, to his own ſimilitude and likeneſſe, he gave him Dominion over all the Creatures of the Earth. For he loved man above all other Creatures, and as a Father gave him Lordſhip over them. For mans ſake he made the Sea navigable, and adorned the earth with ſeverall kinds of plants, unto * man he made the Beaſts creeping on the earth, and the Fouls flying in the air obedient. To man he gave faculties of knowledge, to apprehend and conceive

* The thirtieth year of *Conſtantines* reign.

* The myſtical proportion of numbers in the parts of eternity, applyed to the creation of creatures.

* The proportions of times by numbers.

* God onely governeth univerſall time and created all things therein.

* Heaven.

* Air.

* Sea.

* Earth.

* Man.

* All creatures created for man.

ceive the principles of all Sciences. To man he revealed the contemplation of heavenly matters: and shewed him the revolution and course of the Sun, the Moon, and the Planets wandring, and fixed Stars. To man only he gave commandment, that he should praise his Creator. And moreover besides this, God the Creatour of the world did divide the unalterable age, into the four changeable parts of the year, and terminated and ended the Winter with the Spring, and the Spring the beginning of the year, he weighed in equall ballances. Then he adorned universall time with the severall fruits of the Spring, and made flourishing Summer to succeed it, afterward as it were to give it rest from labour, he refreshed time with ordaining Autumn, and so washing time like a Kings Steed after his travell, in the Winters Rain, and land waters proceeding from thence, he brought him round about to the Spring again. Afterward when God had divided universall time into the severall parts and seasons of the year, he * delivered the government thereof to the only begotten Word, and made him Lord of the whole world. And he having obtained this inheritance of his Father, did govern and direct all things both in Heaven and Earth, and did provide all things convenient for his reasonable flock on earth: Moreover, he prescribed certain rules of life to those that live in this world, and gave all men ability to meditate of those things in this life, which concern that life to come, which far exceedeth the present. For after this mortall, he teacheth that there is a divine and blessed life laid up for them who out of an assured hope do strive to work out their Salvation: and * that all that live modestly and religiously, shall when they dye depart hence to happinesse, and that the reprobate and wicked should go to a place of torment. And to such that did run in this worldly race, and did overcome, he promised severall Crowns, and to remunerate their deservings. He declareth also that for our godly and gracious Emperor, great rewards are prepared: whereof this meeting appointed by him for the celebration of his praise is but a fore-runner, namely, at a festivall time composed of perfect numbers, namely, three, and one multiplyed: whereof three is the off-spring of one: and * one is the mother of numbers, and distinguisheth the various courses and revolutions, of moneths, years, and all mutations of times: and moreover μονὰς, that is, an unite, is the beginning and foundation of all numbers, so called παρὰ τὸ μένειν, that is from remaining, because seeing all multitude doth encrease and diminish, by the accession and decrease of numbers, only an unite doth remain constant and fixed, separated and abstracted from all numbers, that do arise from thence: and is like that essence, which cannot be divided, but is abstracted from other things, though by the effectuall communication of the power thereof, nature doth subsist. For an unite is the mother of all numbers, seeing all multitudes do arise from the addition of unites. Neither can we conceive the essence of numbers to be separate from an unite. Yet it is out of all number, and far more excellent that any number, which although it produceth all number, yet it cannot be encreased by number. Moreover, the number of three is like unto it, which cannot be parted or divided, and it is the first number which consisteth of even and odd. For two and one make three, which is the first odd number. The number of three also doth represent Justice, which consisteth in equality, whose beginning middle and end are equall. Which * doth also represent the holy mystery of the sacred Trinity, which is without beginning, and giveth essence and being to all things produced in time. So that the creation of the world is ascribed to the Trinity, or the number of three. For the number * of Ten, is the extremity of all numbers, and comprehending the precedent numbers, doth terminate them. And it is rightly called a perfect and compleat number: which containeth in it all the kinds and measures of numbers, and harmonious concord. And all unites encreased by addition are terminated by ten, and being circumscribed therewith, do proceed in a circular course. And so filling up the second circle, the third, and the fourth, even to the tenth, they make of ten, ten hundred. And then they begin again, and so proceeding to ten, they make all these large circular numbers, as ten thousand and the rest, beginning and ending within themselves. For the tenth in ten is an unite, and ten unites do make ten. But the tenth is the extremity of the unites. So that it is the bound of the infinity of numbers, and the termination and end of unites. But three being joyned by multiplication with ten, and making the third conversion of the tenth circle, produceth † thirty, which is a most naturall number. For there is the same proportion between thirty in respect of tens, and three in regard of unites. Besides the number of thirty, is the fixed term and limit of the Moons course. So that this absolute and perfect number of thirty years, doth contain the whole reign of the victorious Emperor *Constantine*, whom

The four quarters of the year.

* Christ made Governor of the world by his Father.

* The severall conditions of the good and bad.

* The efficacy of unity.

Of the number of three.

* The Trinity.

* Ten.

† Thirty.

the

the whole world obeyeth, to whom God hath given honour, and by whoſe gracious reign we have received many benefits : and the celebration of this feaſt of the trigeſimall year of his rign, is but a Preface to that aſſured hope, of that honour and glory which is laid up for him in Heaven, * there needs no Sunne, for where God the Father of light ſitteth there is glorious light and Majeſty : where his ſoul ſhall live in abundance of joy and perfect bliſſe, where there is no ſorrow but true and perfect pleaſures, where time is perpetuall, eternall, infinite, not terminated or bounded, not meaſured by the diſtinctions of dayes, nights, years, or any revolution of time, but one continued eternall life, where there is no need of the light of the Sun, Moon or Stars, but Chriſt, the only begotten Sonne of God is the light thereof. And therefore the ſacred Scriptures do declare, that he is the Sun of Juſtice, and the light of lights : and that he doth enlighten bleſſed ſpirits, with the bright beams of his juſtice and wiſedom, and doth receive godly ſouls into his boſome according as he hath promiſed. * For neither mortall eye hath ſeen, nor any ear hath head, nor humane underſtanding cannot conceive, thoſe things which are prepared for the godly : of which number thou art, moſt holy Emperor, to whom onely of all the former Emperors, God hath given power to purge and root out of the minds of men, the errours of ſuperſtition : to whom he hath ſhewed that ſalutary Sign of the Croſſe, by which he overcame death, and triumphed over his enemies : by which trophy of victory erected and born in his military colours, he obtained victory over his wicked and barbarous enemies, and over the Devill himſelf. * For ſeeing there is in us a double nature, the one of the ſpirit, the other of the fleſh, this viſible, the other inviſible, they being contraries, do warre and fight within us, the one ſecretly, the other openly invading us ; the one is our fleſhly enemy, the other our ſpirituall adverſary. And * moreover, naturall affections which are diſcernable do make tame Animals of men, and inſult over their patience : and like cruell wolves ruſhing out of the wilderneſſe of the mind, do deſtroy both Citizens and whole Cities, and bring them to ſervitude. But the Devils the inviſible corrupters of mens minds, have depraved mens opinions with the Idolatrous adoration of many gods : ſo that they do not reverence the true God, but dote on errours. For they induced and brought certain gods that are no gods, they neglect the only true God as if he were not God. So that they accounted generation to be a god, and the contrary thereunto, namely corruption and diſſolution. And the * former they called *Venus*, the latter *Pluto* and Death. For men in thoſe times becauſe they knew no other life than that which ariſeth from naturall generation, therefore they thought generation was a god : becauſe they thought men had no being after death, therefore they eſteemed death the conqueror of all things and a great God. And moreover, becauſe they thought that they ſhould not be puniſhed hereafter, becauſe the ſoul died with the body, therefore they defiled their lives with all kind of wickedneſſe, deſerving infinite deaths ; forasmuch as they never thought of God, nor expected to ſtand at the Tribunall of Gods Juſtice, nor did think upon his eſſence, but were ſubject only to death, which they believed was an annihilation and diſſolution both of ſoul and body, and therefore they called death a powerfull God, and πλούτον, that is, rich or wealthy, and alſo *Pluto*. Neither was death only accounted a God, but all things that were profitable to their miſerable and calamitous lives. For they eſteemed pleaſure of the body a god, food a god, the protector of fruits a god, they had their god of drunkenneſſe, of fleſhly luſt, and of pleaſure thence ariſing. Hence proceeded the myſteries of *Ceres* and *Proſerpine*, and the rape of *Proſerpine* by *Pluto*, and her reſtitution : hence proceeded *Bacchus* rites and orders : hence *Hercules* was overcome by drunkenneſſe, as by a powerfull goddeſs : hence aroſe the adulterous myſteries of love and drunkenneſs : hence proceeded the laſcivious inventions of fables, of gods given to pleaſures and paſſions. And thus theſe cruell *Barbarians* or Devils, being enemies to the true God, made the world ſubject to their heathen errors, erecting every where Pillars, Temples and Churches to their falſe gods. Moreover the chief men amongſt them, were ſo enflamed to error, that they would ſacrifice their own kinred to their gods, and make wars againſt the defenders of the truth, and did offer violence not onely to their enemies and ſtrangers, but againſt their familiar friends, and their deareſt kindred, if they ſtrived by their gravity, temperance and holineſs of life, to honour God. And moreover, they were ſo farre traſported with madneſſe, that they ſacrificed holy and religious men to their Devils. But they being generous and magnanimous witneſſes of the true Religion, preferred a glorious death for the truth, before life, and ſleighted their Tyranny : yea, having armed them-

Conſtantines reign reached to a compleat number of years.

* The happineſs of heaven

* The reward of the godly.

* Nature twofold, and two enemies.

*The violence of our affections.

The worſhipping of falſe gods.

* *Venus.*
Pluto.
Death.

Pluto's appellation whence.

The multitude of gods whence.

Ceres.
Proſerpine.
Bacchus.
Hercules.
Venus.
Cupid.
Jupiter.
Ganymede.

Whence the ſacrificing of men to devils proceeded.

themselves, as became Gods Souldiers, with the armour of patience, they contemned all kinds of death, for they accounted death but a * pleasure, whether it were by fire, by the sword, by being thrown down on sharp stakes, or cast into wilde beasts, or unto the Sea, or by cutting off their limbs, putting out their eyes, hunger, imprisonment, for the constant love of God. Moreover, women with as much bravery and constancy of mind as the men, did undergo the same deaths, and received the same rewards: others being enforced to dishonesty, chose rather to dye, than to violate their chastity. Others whose chaste minds scorned to give entertainment to any unlawfull sute, did valiantly and with a manlike courage suffer the torments which the Governours of Provinces inflicted on them, and even death it self. So that these being as it were Gods Champions, did with a firm constancy of mind fight against the Idolaters. But those Devils and enemies of God and mans salvation, most barbarously and cruelly, were much delighted with those bloudy humane sacrifices. Thus they feasted their gods with humane bloud, and with the bloudy banquets of mens bodies. Matters being thus, what ought God to do, the King of these his afflicted and oppressed Subjects? should he neglect his dear Servants, thus wronged and tyrannized over by his enemies? He cannot be said to be a wise Pilot, if he suffer his Ship to be drowned and to sink into the Sea, and do not endeavour to save both it and the Passengers: neither is he a valiant Captain that suffers his men to be overthrown by the enemy; nor he a good Shepheard, that knowing one of his sheep were strayed, would not leave all the rest in safety, and take some pains to look out the strayed sheep, and if need be, to rescue him from the jaws of some wild beast: So God was carefull of his flock, and to help those that suffered for his sake, and having approved of their striving for the testimony of the truth and a good conscience even to death, he gave to them that for his sake had suffered martyrdome, Crowns of glory, and placed them in the Celestial Quire of Angels, and preserved some on earth to derive the seed of goodnesse to posterity, that they might behold the punishments that should be inflicted on the wicked, and relate his Judgements. And so stretching forth his right hand to be revenged on his enemies, he destroyed them by plague and pestilence, and made the surviving repent their wickednesse committed against him. But the other who were accounted abject persons, and dispised of all men, he advanced and took up into heaven. Thus God effected, and opposed his Servant *Constantine* (for our religious Emperor taketh delight in this title) as an armed Champion against his enemies, and made him victorious over his enemies. For they were an infinite multitude, joyned in amity and league with the Devil. But our Emperor was by God appointed to reign over us, as the Image of himself. They being wicked men, did put to death the godly: he imitating the example of his Saviour, endeavouring onely the preservation of mankind, saved also the ungodly, and hath instructed them in true Piety and Religion. Moreover, he being indeed a true conqueror did subdue a twofold kind of *Barbarians*, for he reduced the wild rude people to obedience, by counsell and admonitions, delivered unto them by Embassadours, and forced their rulers to acknowledge the truth, and brought them from wickednesse to civility, and suppressed all kind of devillish Barbarism, and the powers of darknesse, which God himself had before overcome. For Christ himself had formerly vanquished all unclean spirits. And *Constantines* being as it were Gods generall, did suppresse them and keep them under, for he demolished the Statues and Images of dead men, and gave the booty to the Christians. For when he saw the multitude like foolish children, dreading and fearing golden and silver Images, he thought fit that those stumbling blocks of errot should be taken away, and the high way to heaven made known. Having thus resolved, he considered that he needed not to raise a great Army, for the reformation hereof, but that two or three faithfull chosen men might effect his desire, whom he sent with authority to severall Nations: They executing the Kings religious purpose, and out of their own piety, went amongst the people, and in severall Cities and Countries cast out inveterate errours. And first he commanded the Priests of the Idols to bring forth their gods, and plucking off their exteriour adornment, they shewed them their inward deformity. And having took off that, they tryed the mettall of them, and kept it, and the parts which were of no worth they gave the superstitions people.

+ The constancy of Christs Martyrs.

Constantine delighted to be stiled the servant of God.

Constantine taketh away the stumbling block of Idolatry.

The abolishing of Idols and Statues.

Moreover, this which follows, which was not unlike the former the Emperor performed. After he had thus took the precious matter wherewith these dead Images were composed, he attempted also the demolishing the brazen Statues and Images of men, erected to perpetuate

petuate their memories, and the defacing of all fabulous gods. And looked diligently that no reliques of ſuperſtition and errour ſhould lurk any where. For as an Eagle flying in the air, is ſharp ſighted in diſcerning things far diſtant on the earth: ſo he out of his royal Pallace, beheld from thence as from a Watch-Tower, that there was a net ſpread in *Phœnicia*, to enſnare mens ſouls; namely a Wood and a Chappel, not to beautifie any City, but in a by-place out of the way, were conſecrated to *Venus* that wicked devil, on the top of Mount *Lebanon*, as a Schoole of wickedneſſe to thoſe that were given to wickedneſſe, and by ſuch intemperance did weaken their bodies. For ſoft effeminate men, without all modeſty did know one another as if they had been women, and ſo delighted the Devil. What wicked meetings were there of women! what ſecret violation of marriage, vows and other wicked acts were committed in that impure and wicked Chappel! Neither did any one take notice of this wickedneſſe to puniſh it, for no honeſt man did ever come thither. But yet our Emperor ſoon diſcovered it, and out of his gracious providence, he thought it unfit that the Sun ſhould ſhine on ſuch a Chappel, and therefore he commanded that it ſhould be demoliſhed, together with the Statues and Images therein, which was preſently performed by a band of Souldiers. And ſuch as had been hitherto addicted to Luxury, by the Emperors comminations and threatnings, were reduced to continency and modeſty. And in this manner, when the Emperor had expoſed to the view of all men theſe Impoſtures of wickedneſſe, wherewith mens minds were blinded, then he freely made known his Saviour unto all men. Neither could any Devil, Southſayer or Prophet, hinder him from detecting their errours. So that mens minds were no longer darkened with errour; but being illuminated with the ſincere beams of true Religion, they condemned their Anceſtors ignorance, they pitied their blindneſſe, and thought themſelves happy, that they were freed from their errours. And thus the Emperor by Gods aſſiſtance did quickly vanquiſh all his enemies both viſible and inviſible, ſo that all the world enjoyed a ſetled quietneſſe and peace. There was no wars nor plurality of gods, nor diſſention in Cities, as before, when the devils were worſhipped; nor any effuſion of bloud as before, when the mad adoration of many gods flouriſhed.

Venus Chappel on the top of Mount *Lebanon* demoliſhed by *Conſtantine.*

The Tyranny ceaſed when Idolatry was aboliſhed.

But we may conſider the new Common-wealth with the ancient, and the ſtate of matters changed from the worſe to the better, and to conſider how artificially, the Porches, Temples and Chappels were built in ſeverall Cities, the Chappels adorned and beautified, and how the Tyrants did then eſteem their gods: and the heathen people did reverence, and perform the Countrey rites and Ceremonies to Statues and Images erected in fields and other places, and alſo in their houſes and bed-chambers. For which they were not rewarded as we have been, with a mutuall peace and concord, but the contrary, as wars and ſeditions, whereby their Countries were waſted by maſſacres and ſlaughters. And although the gods whom they did reverence, did by their Oracles promiſe the Emperors, a foreknowledge of all events, yet they could not propheſie of their own deſtruction, nor foreſee their own ruine. Which is a chief argument to convince them of fraud and deceit. Neither could any of them who were formerly for their Oracles greatly admired, foretell of our Saviours coming into the world, nor of his preaching the Goſpel unto all men: yea, neither *Pythius* himſelf underſtood, nor any other of thoſe powerfull Devils could foretell their own deſtruction, or who ſhould deſtroy them. Moreover, what Southſayer or Prophet did foretell, that the Idolatrous worſhip of thoſe gods ſhould be ſuppreſſed, when a certain childe ſhould be born into the world, and that the ſincere worſhip and knowledge of God ſhould be declared unto all men? Who had fore-knowledge of the advancement of our Empire to this height of Piety, or of our Emperors victories, and ſubduing the powers of the Devil, and the ſuppreſſing of their Images, reverenced in high places? Who knew that the Statues of the ancient *Heroes* ſhould be melted and beſtowed and converted to neceſſary uſes? Which of the gods hath made mention of the demoliſhing of their Images, and expoſing them to deriſion? Where are thoſe gods, that cannot defend their own Images from devaſtation? where are theſe defenders, who made wars before in their defence, and do now behold their enemies living in peace and proſperity?

The vanity of the heathen gods and oracles.

The devils ignorant of future matters.

Where are thoſe believers in theſe gods, who being puffed up with vain perſwaſions, endeavoured to advance errour to the height, and maintained wars againſt the defenders of the truth? Truly thoſe miſerable men periſhed miſerably and unhappily. Where are

now

now those Gyants that warred against God? Where are those hissing Dragons, who having whetted their tongues, did cast forth blasphemous speeches against God himself? They truly trusting in the multitude of their gods, and carrying into the field the effigies and statues of dead men, their whole Army was overthrown by Gods power. And here our Emperor being armed with the breast-plate of Piety, having erected the salutary Sign of the Crosse, as a terrour to his enemies, obtained the victory over them. And afterward he gave thanks unto God, the giver of victories, and by erecting Pillars, and by speech he declared the great virtue of this triumphant Sign, and in the midst of the Royal City he caused this Trophy to be erected, and commanded openly that all should acknowledge this solitary Sign, which could never be abolished, and which was the defence of the *Romane* Empire, which he taught all men to do, especially his Souldiers, and that they ought not to put their trust in Spears, or other kinds of Armour whatsoever, nor in strength of body, but to confess God to be the giver of victory and all good things. Wherefore in this manner the Emperor (oh wonderfull to be heard!) instructed his Army in the discipline of Prayer, and delivered them pious precepts concerning prayer agreeable to the sacred Word. First, That they should lift their hands up to heaven, afterward that they should lift their thoughts and cogitations up to God, and praying unto him who is the giver of victory, the preserver, keeper, and defender of all things, and they should chiefly esteem the Lords Day, as a day set apart for prayer, and his service, and that it was so called from him, who is the Lord of light, life, immortality and all goodness. And moreover, he putteth in practice his own precepts, sometimes in his Court worshipping our Saviour, and praying unto him, sometimes he instructed himself by hearing the Sripture read.

Constantines victory over Christ enemies and the Devil. *Constantine* erecteth the Trophy of the Crosse.

Moreover, those who are his Ministers are men consecrated to God: and the keepers of his Pallace are grave virtuous men, and his guard designed for the defence of his body, being armed with faithfull loyalty, do acknowledge that the Emperors pious and religious life is exemplary unto them. Moreover, the Emperor honoureth the triumphall Sign of the Cross, having really experienced and found the divine power that is therein. For by it the multitudes of his enemies were put to flight: by it the vain ostentation of the enemies of God was suppressed, the petulant tongues of evill speakers and wicked men were silenced: by it the barbarous people were subdued, by it the invisible powers of the Devil were vanquished and driven away, and by it the superstitious errours were confuted and abolished. Also the Emperor lastly acknowledging that he had received all that abundance of felicity, and happiness which he enjoyed by the power thereof: he erected every where in honour thereof triumphant Pillars. And commanded that Temples, Churches and Chappels should be built at his own royal charge. So that the Emperor suddenly raised many royal works, which pious works did silently upbraid the wickedness of the Tyrants. For they formerly out of their blind madness, waging warre against God, like mad Dogs shewed their raging spight to the Churches, which they could not do against God, which were quite defaced and demolished, as Cities that are taken by an enemy. For while they were playing their Comedy of wickedness, they were punished for their mad resistance of God. For not long afterward they were all strucken dead with thunder from heaven, so that none of their seed, nor generation, nor no memory of them remained, but all of them (although they were many) were punished with divine Judgements. And for their mad resistance of God, they came to such a fatall end. But our gracious Emperor *Constantine*, trusting onely in the salutary Trophy of the Crosse, he alone, yet not alone (for the King of Kings assisted him) built new Temples and Churches, fairer than those that were demolished. And first he beautified *Constantinople* with divers Churches, afterward he adorned the chief City of *Bithynia* with a fair beautifull Temple, and other chief Cities in the like manner, and he began to build two famous Monuments in the East, because from thence as it were from a Fountain, the River of Salvation did flow to all Nations, * the other in the *Metropolitan* City of the East called *Antioch*, in which being the principall City of that Countrey, he consecrated and dedicated a fair Church to God both for largeness and beauty. And he encompassed the Temple round about with long Cloisters, and he raised the Sanctuary very high, and built it in an Octangular or eight-cornerd form, with many buildings round about it, and made it very fair and beautifull. These things were thus performed by our gracious Emperor. But that which follows he performed in *Palestina*. In the midst of the City of *Jerusalem*, he adorned in a costly manner a fair Church, consecrate to the memory of our Saviours Passion,

The virtue of the Sign of the Crosse.

* The building of the Church at *Antioch*.

Another at *Jerusalem*.

ſion, and another dedicated to the ſign of the Croſſe; as alſo he beautified our Saviours Monument, as a Monument to remain to poſterity of his conqueſt over death. And beſides he honoured three Myſtical Caves, by building over them three Chappels. Firſt, the Cave wherein Chriſt firſt appeared to the world. Alſo in memory of his aſſumption, he built another Monument on the top of the Mountain. And laſt he built a fair Temple, where our Saviour by his Paſſion did conquer the world, and wrought our ſalvation. All theſe places the Emperor beautified; who declareth the virtue of the Croſſe to all men, and doth ingenuouſly acknowledge, that God hath rewarded him by enlarging his Family and Empire, and hath given him a long reign, and eſtabliſhed the hope of ſucceſſion to his Progeny. For moreover this declareth the power of God whom *Conſtantine* reverenceth, that he diſtributing the talents of his Juſtice, doth equally remunerate all ſorts of men. For on thoſe who had oppoſed his Church, the juſt rewards of their wickedneſſe were inflicted, for they and their poſterity were ſuddenly extinguiſhed. But our gracious Emperor, who honoured and ſerved God, and built Churches to his glory, and other Monuments to make him known to his Subjects, found God a gracious Protector, both to defend his Empire and Progeny. And thus the wonderfull works of God were expoſed to the view of all by the divine virtue of the ſaving ſign of the Croſſe. In praiſe whereof thoſe who have devoted themſelves to the holy ſtudy of Divinity may ſpeak more at large. For this was that true ſalutary ſign (which is both incredible and wonderfull) which as ſoon as it was ſeen on the earth, diſcovered the vanity of thoſe fabulous fictions invented concerning the falſe gods, and as it baniſhed errors, ſo it enlightned the mind and underſtanding with the knowledge of the only true God. So that every one being converted unto God, did ſpit upon the Statues and Images of dead men, and did tread under their feet thoſe execrable Rites, wherewith they were wont to reverence the Devil, and derided the errors of their Anceſtors. And Divines inſtructed men in wholſome Doctrines, that they ſhould not hereafter worſhip or reverence any viſible creature: and that they ſhould not lift up their eyes to the Sun, Moon and Stars, and admire them; but that they ſhould confeſſe him to be the Creator of the world, who dwelleth in the Heavens, and is inviſible, and ſhould learn only to worſhip and reverence him. And thus this wonderfull ſign of the Croſſe was beneficial to mankind, by virtue whereof evil was aboliſhed, and mens minds were more enlightned with the beams of Piety and Religion. For precepts, admonitions and exhortations tending to modeſty and godlineſſe of life, were inculcated into the ears of all Nations, and the Emperor himſelf did inſtruct them therein. And truly it is wonderfull, that ſo great and potent a Prince, as it were a Prophet of the high God, doth daily cry unto the world, and invite them to the knowledge of the true God. And moreover in his royal Court, there are not as formerly vain wicked men, but religious Prieſts and Miniſters of God do ſing Hymns and praiſes unto God, and he is glorified of all men. The Goſpel which promiſeth all good things unto us, doth reconcile God unto mankind, and ſheweth that our heavenly Father is and will be propitious and gracious to his children on earth. Whom celeſtial Quires do praiſe with all kind of triumphant Hymns, whom all men together with the Companies of the bleſſed Angels do praiſe and laud. Both thoſe who inhabit the Weſt; and thoſe who dwell Eaſtward were inſtructed by his precepts to honour God. And thoſe who dwell Northward and Southward do all praiſe him, do lead a godly life according to the preſcript of Scripture, do praiſe God the Father, the Creator of the world, and his only begotten Son our Saviour: and do acknowledge our Emperor to be the ſole Governor of the world, and his ſons the *Ceſars*. But he like a wiſe and gracious Emperor and Governor, doth govern our age, walketh in a right way, and holdeth the Stern of Government, and doth bring his Subjects with a fair wind to the ſafe and quiet Haven of proſperity. And God himſelf hath ſo graciouſly aſſiſted him in this life, that he hath made him victorious over all his enemies and adverſaries, and hath given him a long reign: and ſo after his death he will make him partaker of greater gifts, and perform his promiſe unto him: of which the preſent time permitteth no accurate diſcourſe, but we muſt expect it until we come thither, in regard mortality cannot comprehend the glory of eternity.

Conſtantine built three Churches over three Caves.

The efficacious power of the ſign of the Croſſe.

Unanimous conſent in religion through the whole world.

Now it follows (moſt illuſtrious and victorious *Conſtantine*) that we ſhould unfold unto your Grace here in your Court, the myſteries of the Divine Scriptures delivered concerning God the chief Emperor, not for your inſtruction in Divinity, who have learned wiſdome and knowledge from God, nor to open unto you the ſecret counſels of God, to whom

Of the contemplation of divine myſteries.

God himself long before we presumed to speak unto your grace, hath opened and declared the secret hidden notions of sacred mysteries, not by men, but by Christ the Saviour of all the world, and by that divine vision which oftentimes appeared unto your grace: but that we might bring the ignorant to the knowledge of thee, and that we might propose your Princely and pious actions to their view. For besides these things which you have virtuously performed through the whole world to the honour and glory of God, which are generally praised, yet the gratefull monuments which to expresse your gratitude to your Defendor and Saviour, you have placed in our Countrey *Palestine* in the City of *Jerusalem*, whence as it were from a fountain the Word of God did flow unto other Nations, the Trophies of his victory over death erected in Churches and Temples consecrated to God: and your royal and magnificent works, built to Gods glory, do manifestly declare your pious mind and intention. And as those who being illuminated by the inspiration of the holy Ghost, do understand and acknowledge divine matters, and do therefore admire your Grace, and acknowledge you most happy, that your mind was stirred up by divine inspiration to perform these actions; so some altogether ignorant of Divinity, do scoff and laugh at them, thinking it an unfit and unseemly matter, that so potent an Emperor should bend his study and indeavour to build the Monuments and Sepulchers of dead bodies. Moreover some will say, were it not better to maintain his Countries Rights, Orders and Ceremonies, and do reverence to those Heroes and Gods, which other Nations do worship, nor detest or shun them for that violence which hath been of late offered them. For either we ought to account them gods as well as Christ, seeing he suffered like calamities, or if they are to be rejected because they were obnoxious to adversity and passion, the same opinion is to be held concerning Christ: Thus some of them will say with bended brows: who seemeth wise in his opinion, and doth arrogantly boast of his vain insolence. But the most gracious Son of the most mercifull Father, the Word of God, pardoneth not only his ignorance, but the ignorance of all others that fall into error: who hath sowed the precepts and seeds of his Divine Doctrine, through the whole world: who hath called men of all Countries, Towns, Villages and Cities, nay, those dwelling in wilderneſſe to the knowledge of divine matters: who being the mercifull Saviour and Physician of souls hath commanded *Grecians* and *Barbarians*, wise and fooliſh, poor and rich, Masters and Servants, Princes and Subjects, nay wicked, unjust, ignorant sinners and blasphemers, to come to the knowledge of God, and make haste to know him. For he promising that he will forget wickednesses which are already committed, saith, *Come unto me all you that labour, and are heavy laden, and I will refresh you.* And again, *I came not to call the just, but sinners to repentance: For those that are well have no need of the Physician, but those that are sick.* And in another place, *I will not the death of a sinner, but that he repent.* Hence he that weigheth the aforesaid causes, may easily conceive and be perswaded that our gracious Emperor by supernatural inspiration learned Divinity: and also to admire his great piety, and to believe that he bestowed his pains and labour in building our Saviours Monument, moved thereunto by divine inspiration, and by Gods appointment, whose Servant he professed himself, and gloried to be made the Instrument of so pious a work. Being perswaded (most potent Emperor) that the remembrance of these actions are most pleasant and acceptable to your Grace, I intended in this present Speech to declare the reasons and causes of these your Graces pious and religious actions; forasmuch as I desired to be the Interpreter of your Graces mind and intention, that so I might declare unto all that are zealous and desirous of knowledge the promises of the Gospel, and of salvation by our Saviour Christ, for which he who was before all time, and governed and ruled the world, came down at length from Heaven to us: for which he cloathed himself with our humane nature; for which he lastly offered himself to death, and taught the ignorant the knowledge of that immortal life which is to come, and demonstrated in himself the mystery of the resurrection from the dead. But now the time seemeth to require, that we should now begin to discourse thereof. They truly who have given that worship which is due to the Creator and Governor of the world, to the Creature, and have received the Sun, the Moon, and other parts of the world, as the first Elements, earth, water, air, fire in stead of the Creator, and have called them gods, which could have had no existence, essence or name, except the Word of God, whereby the world was made, had created them, are like unto those who contain the Architect

Mat. 11. Mat. 9. Ezek. 28.

chitect of fair structure or Palace, and do admire the roof, the walls, the Pictures drawn with artificial colours, the guilt work, and the carving of stones: and do attribute them to the honour and name of the work, when it is just and meet to ascribe the wonderfull curiosity of both not to the visible peece of work, but to the workman, and to acknowledge his wisdom in the Creation of all his works. Moreover they are but children in judgment, who admire a Harp being an Instrument of seven strings, when it yeeldeth a sweet harmonious sound, and never consider the wisdom and ingenuity of the Inventor thereof: or these, who neglecting the Captain by whose means they obtained the victory in the wars, do crown his Spear and Buckler with triumphant Garlands; or like these Citizens, who honour their market-place, their streets, houses, inanimate Temples and Schools, as much as the potent King who founded and built their City: especially when they ought not to reverence the Pillars and Stones, but the wise founder, who raised such a work, and provided Laws and Statutes for the government thereof. In the same manner they who do behold the universal world, ought not to attribute the Creation thereof to the Sunne, or any other celestial body, but to acknowledge it to be the workmanship of Gods wisdom: to praise the Creator and maker thereof, to honour and reverence him, and prefer him before all his Creatures, by renewing them, and to praise and glorifie the Word of God the moderator of the world, who cannot corporally but spiritually be discerned. For none do call the eyes of a wise man wise, or his head, hands, feet or other parts of his body; much lesse his mantle wherewith he is cloathed, or his house or houshold stuff, or any of his utensils: but a wise man doth admire the invisible ingenuity and wisdom of his soul. And by this reason, we ought to admire the only begotten Word of God, who is invisible, who framed and fashioned the world, and governeth it by his providence, before all the visible works of the Creation (which are created substances, fined out of the concretion of one matter:) whence God the most excellent Essence, and Creator of all things begot, and made him the Governor of the world. For in regard it was impossible, that the frail and brittle essence of bodies, and the nature of reasonable creatures, as of man, should be able to approach unto the presence of God the Father, the Creator of the world, in regard of his incredible excellency above him (for he is unbegotten or uncreated, seated far above the world, ineffable and unapproachable,) * *Who dwelleth in inaccessible light*, as the sacred Scriptures speak: but man was created and made of nothing, far inferiour unto the Essence of God which was unbegotten and uncreated) and therefore not without cause God the Governor of this world, out of his mercy and gracious clemency, made his only begotten Son a powerfull Mediator, who is next and neareſt unto him, and partaketh of all his counsels, who came down to us who were fallen from heaven in Paradise, and was in some sort conformable to our nature. For God the Father could not be joyned with the nature of frail matter, or a mortal body. And therefore God the Word undertook the administration of this world, and taking the reins thereof in his own hands, by his Divinity, he did govern it, as it pleased him, by his wisdom, whose force and power may be hence discerned. For if those parts of the world, which we call the first Elements, Earth, Water, Air, Fire, which are visible, do subsist by themselves: if there be one essence or matter of all things, which Philosophers skilfull in nature do usually call ὕλην, that is a matter capable of all forms, or the mother and nurse of all things: if it be void of form or kind, and without soul or reason, whence, may some say, hath it this ingenerated beauty? whence is the distribution of Elements in it? whence is the coherence and agreement of contraries? Who hath commanded the solid earth to swim as it were, and hang in the solid air? Who hath compelled the water which naturally tendeth downward, to mount up by a contrary motion into the Clouds? Who hath so lockt up the natural force of fire, that it should lie hid in stones? and who hath mingled it with contrary qualities? who hath so coupled the fire and air together, so that they do not resist or fight against each other, but mutually agree? Who hath enlarged the days of mortal men, even to an ages length? Who hath created the male and the female, and so coupled them together by mutual agreement, that all creatures should by them be generated? Who hath given to the seed which by nature is fluent and corruptible, power to animate a body? who hath effected all these things, and infinite more, which deserve more admiration? who hath given every day and every hour a natural power for the production of all things? Truly the wonderfull word of God is the author of all these things, and the true cause thereof. For the omnipotent word of God diffusing

Christ the only begotten Word of God is Governor of the whole world.

* 1 Tim. 6.

it ſelf through all parts of the world, doth hold and comprehend it as it were in his hand, and by his power collecting all homogeneous matter, doth by his great power form and faſhion bodies, cloathing their naked eſſence with form and ſhape, and thoſe bodies which are diſjoyned by nature he gathereth into one diſtinct ſpecies and kind, as men gather ſtones out of one part of a work which belong to another. And moreover in a certain ineffable manner he governeth the Sun, Moon, and other celeſtial luminaries, and guideth their motions to the univerſal benefit of the world. And the ſame word of God deſcending down unto the earth, doth procreate divers kinds of living creatures, and many fair and beautifull kind of Plants.

The word of God the Creator of all things.

And moreover penetrating into the profound depths of the Sea, he faſhioned all kind of ſwimming fiſhes, and produced their infinite and innumerable forms and ſorts of all kinds of living creatures. Alſo that which is conceived in the womb, he perfecteth within, as it were in the ſhop of nature, and beſtoweth on it the form and ſhape of a living creature. Moreover, he maketh the fluent and heavy ſubſtance of water mount up into the clouds by exhalations, and there giving it a new ſweetneſſe, in fit times and ſeaſons he ſendeth it down again to the earth in moderate rain: and like a good husbandman at convenient times he watereth the fields; and ſo by tempering drowth with moiſture, he adorneth them with an equal diſtribution of his gifts, ſometimes he apparels them in a green mantle of graſſe, imbroidered with flowers, ſometimes he perfumeth them with ſweet odours, ſometimes beautifieth them with divers kinds of fruits, and makes them pleaſant to the taſte. But why ſhould I endeavour to declare the power of the word of God, ſeeing mortality is not comprehenſible thereof, and therefore our attempt is unpoſſible? Some truly do uſually call him the nature of the world, ſome the ſoul of the whole world, others fate, others God the governor of the world: and thus by confounding divers things and different, they affirm that the power of the Father, which governeth all and is unbegotten, deſcending from heaven to earth, mingled it ſelf with bodies and frail matter, and ſo did conſtitute a middle eſſence between mortal and immortal ſubſtances. And this is their opinion.

The word of God the Author and cauſe of all good.

But the divine Doctrine of the holy Scriptures doth affirm, that he is the cauſe and author of all goodneſſe, and doth exceed all humane comprehenſion: and therefore cannot be deſcribed by words, nor expreſſed by ſpeech, nor called by any appellation, nor conceived by thought, and that he is not circumſcribed within any body, nor in the air, nor in any part of the world, but that he is every where, above all and incomprehenſible. Him the divine Scriptures do deliver to be the onely true God, being ſeparated from all corporal eſſence, obeying none, but governing all. Wherefore all things are ſaid to proceed from him, not by him. But he like an Emperor in his ſecret Palace, dwelling in inacceſſible light, doth moderate and govern all things according to his own free pleaſure and power. For all things that have being have their being from him, and when he pleaſeth they have no being. He willeth all good things, becauſe he himſelf is goodneſſe it ſelf. But God the word by whom all things are, proceedeth from all eternity from his gracious Father, like a River flowing from a clear and large fountain, to the good and preſervation of the world. And that I may preſent it unto you by a familiar example: our * Soul (which is inviſible, and whoſe eſſence no man knoweth) is as it were a King, who reſideth in his royal Chamber of preſence, and conſulteth with himſelf of matters to be done; ſpeech which proceedeth by an ineffable manner from the ſoul, as from a Parent, and is brought forth by an unexpreſſible power, doth declare unto all her Parents counſels and thoughts, and doth divulge his ſecret deliberations and intentions, that all hearing them, may receive fruit and benefit thereby. And yet no man hath ever beheld the ſoul which dwelleth in ſecret, and is the Parent of ſpeech. * In the ſame manner (though indeed it cannot be deſcribed by any reſemblance or example.) He is the perfect word of God, who is the onely begotten Son of the Father, which is not formed of words or ſyllables, nor is expreſſed by outward pronunciation: but is the living and powerfull word of God, the ſame with him in eſſence, and as the power and wiſdom of God proceedeth from the Divinity of the Father: who is the good Off-ſpring of his good Father, the common Saviour of all men, refreſhing all living creatures with the ſtreams of his gracious favour, pouring forth out of his fulneſſe Rivers of reaſon, wiſdom, light, and all good things, and enlivening therewith all things near him, and things far diſtant on the earth, or in the Sea, or whereſoever. To which he hath preſcribed certain bounds, limits, laws, and as it were natural inheritances: and out of his royal power

* The mind or ſoul.

Speech the daughter of the mind.

* Who is the word of God, and the only begotten Son.

giveth

giveth to every one of them that which is meet and convenient: and hath aſſigned ſome of them their ſeats in the orbs, which are above the world, ſome he hath placed in Heaven, ſome he hath ordained to live in the air, and ſome on the earth: afterward he ranketh them in their ſeveral Orders, diſtinguiſhing living creatures into ſeveral kinds, and beſtowing on them ſeveral qualities and properties. He provideth food and nouriſhment not onely for man, but alſo for irrational creatures, procreated for the uſe of man, and beſtoweth upon theſe a mortal life, and maketh the other partaker of eternal life, and he being the word of God, worketh and effecteth all things according to his pleaſure, he is preſent every where by his Divine Power, and according to his Fathers Divine Will and Power he governeth all inferiour things, in fit and convenient manner, and by communicating his power, joyneth mortal eſſences with the eternal in the genus of ſubſtance. For God the Word is as it were a firm band, whereby things far different do meet, and are bound together, ſo that they cannot fall farther aſunder. He is that providence, by which all things are adminiſtred, he is the governour of the world, he is the only begotten Son of God the Father, God the Word. *For in the beginning was the Word, and the Word was with God, and God was the Word: All things were made by him, and without him nothing was made, that was made,* as the words of the holy Scripture do teſtifie. He ſowed the ſeeds, from whence all things in the world do ſpring and wax ripe, and being watered with ſhowers ſent down from him, doth clothe the world with a freſh coloured green, and with beautifull habiliments. He holding the reins of the government of the world in his hands, doth rule it according to his Fathers pleaſure, and according to his Compaſſe doth guide and ſteer the Ship of this world. Therefore God the Father, having out of himſelf begotten his only begotten Son, by him created the world: and did in a manner incloſe him being his Word, like a ſoul in an inanimate body, and that Eſſence which was void of form, ſhape, ſoul and figure, by his Divine power he illuminated and enlivened. For we muſt underſtand and conceive that he made and gave life to all material and concrete bodies, compounded of the Elements: and that he is that Light that proceeded from the ineffable Light of his Father, with whom though he be one in Eſſence, as proceeding from the Father, yet he hath many diſtinct Offices. And yet although there are many parts of the world, we muſt not think that it is governed by many powers, nor becauſe there are many creatures, we ought to conceive that there are many gods. For their off-ſpring and poſterity, who introduced a multitude of gods, like children did run into grievous errors, while they attributed the parts of the world to ſeveral gods, and ſo divided one world into many, as if any one, a man being ſet before him, ſhould ſay, that his eyes alſo were a man, and his ears another man, and his head another, and ſo his neck, breſt, ſhoulders, feet and hands, and all his diſtinct members and limbs, and alſo the faculties of his ſenſes, and in brief ſhould affirm, that one man were many men, whereby his ignorance would become ridiculous to wiſe men. And the ſame may be ſaid of him, who out of the divers parts of the world doth raiſe an infinite number of gods; or he that the world having an original and beginning, and conſiſting of many parts, is a god, not knowing that the Divine Nature is indiviſible in parts. For if it ſhould ſubſiſt by concretion, it muſt be with ſome other ſubſtance: but it could not be a Divine Eſſence if it ſhould conſiſt of many parts. For if it ſhould be compounded of parts, ſome better, and ſome worſe, how could it be ſimple, and far more excellent than the viſible world? Wherefore that *Herald* of truth ſaith thus: *The Word of truth, who is before all things, he onely is the Saviour of all men.* But God the author of generation, who cannot be expreſſed, is the only cauſe of all things, and is the Father of the Word, being his only begotten Son, and there is no ſuperiour cauſe above him. Therefore he is only, and his onely begotten Son our Saviour proceeding from him, the only Word of God, who is all in all. For as a Harp doth conſiſt of many ſtrings, and thoſe unlike, whereof ſome are trebles, ſome baſes, the one ſounding high and ſhrill, the other deep and big, the other are Tenors, and all of them are fitly uſed in muſick: ſo this viſible world is made and framed of many parts, whoſe natures are partly cold, partly hot, partly moiſt, and partly dry, which are qualities repugnant and contrary one to another: out of whoſe equal temperature the world is framed, ſo that it is, as it were, an harmonious inſtrument which God himſelf hath tuned. But the Divine Word neither conſiſteth of parts, nor is concrete of contrary qualities, but being without parts and concretion, doth skilfully, as I may ſay, play on the inſtrument of the world, and make it yeeld a ſweet harmony to his Father. For as many limbs and parts are compacted and joyned in one body, and as one incorporeal

John 1:

Plurality of Gods abſurdly introduced.

Col. 1.

corporeal ſoul doth animate them all, and is wholly in every part: ſo there is one world conſiſting of divers parts, and alſo one Word of God, who is all in all, and the author and cauſe of all things. When thou caſteſt thy eyes upward to behold the whole world, doſt thou not ſee one Heaven containing in it an infinite multitude of ſtars, which are rolled and carried about in their orbs? And again, that there is one Sun, that with his glorious light obſcureth and darkneth the reſplendant brightneſſe of the other ſtars. In the ſame manner there is one Word of one Father, and one gracious Son of one gracious Father: But if any one ask why there are not more, he may as well ask why there are not more Sons, more Moons or more worlds, like a mad man endeavouring to pervert the order of nature. Moreover as in ſenſible matters, one Sun enlightens and illuminates the whole world: ſo in intelligible matters, one inviſible Word of God which is omnipotent, doth illuminate all things. Moreover, in man there is one ſoul, and one reaſonable faculty, which effecteth divers matters, for it is endued with variety of knowledge, ſo that it contriveth how to plough and till the ground, to build ſhips and ſteer them, and to build houſes. And beſides man by reaſon is capable of infinite Arts and Sciences. For it conceiveth and apprehendeth Geometry and Aſtronomy, and it delivereth precepts and principles of Grammer, Rhetorick and Phyſick, and alſo it invented manual trades and handicraſts. But never any man yet thought that there were many ſouls in one body, or that there were many eſſences in man, becauſe he is capable of many Sciences: If any one finding a lump of clay, ſhould ſoften it and work it with his hands, untill he had brought it to the ſhape of ſome creature, and ſhould by his art faſhion his head in one ſhape, his hands and feet in another, his eyes in another, and his cheeks, ears, mouth, noſe, breſt, in another ſhape; although there were many figures and forms, many parts and limbs artificially fabricated and united in one body: Yet we muſt not think there were ſo many workmen to faſhion it as there was figures, but rather acknowledg it the workmanſhip of one Artiſt, and to praiſe and admire his Art only, that could finiſh and perfect ſo great a work, by the ſtrength and ability of his own reaſon. The ſame may be ſaid alſo of the whole world, which being one, although it conſiſt of many parts, that it was not fabricated by many gods, but by the only power of God, and by the only wiſdom of God, whereby all things were created and framed, whoſe power penetrateth the world, procreateth all things, enliveneth them, by which the Elements of all bodies compounded thereof do ſubſiſt. In like manner there is one bright Sun, which doth both enlighten the air, and give light to the ſight, and warm the feeling, and make the earth fertile and fruitfull, and cauſeth plants to increaſe, and produceth the viciſſitudes and changes of times, and ruleth the courſe of the ſtars, and maketh the heavens move in a circular motion, and adorneth the world with his bright beams, and doth evidently declare the infinite power of God. And yet he performeth all aforeſaid by the power of one nature. Beſides the nature of fire is the like, for the heat thereof purifieth gold, melteth lead, ſoftneth wax, hardneth clay, and humid moiſt matter is hardned, ſo many effects are produced from the natural efficacy and power of fire. In the ſame manner we may ſpeak concerning God the Word, governor of the world. For he pierceth through all, is in all, penetrateth through all things celeſtial and terreſtial, governeth all occult qualities and inviſibilities, and by a ſecret and inexplicable power ruleth the Sun, the heavens, and the whole world is virtually and efficaciouſly in all things, and actuateth them by his power. Moreover, he enlightneth the Sun, Moon and Stars, with light derived from the fountain of eternal light. He hath faſhioned the wide and capacious Heavens as a ſhadow of his own greatneſs, and he ruleth it continually and everlaſtingly, where the Angels, ſpirits and intelligences, and the powers of light and life, wiſdom, virtue, honeſty and goodneſs, which are placed in Heaven above the world, he filleth with the treaſures of his own wiſdom and riches. And by his conſtant Art of Architecture, he repaireth the eſſence of the elements by their mutual tranſmutations, and affordeth matter for the procreation of other bodies by the mixture and compoſition of the elements. And giveth ſeveral diſtinguiſhing forms, figures, ſhapes and qualities, to men, beaſts and plants, his power produceth all things, and thereby maketh it appear, that this world ſo fitly and neatly compacted and framed, was the work of the word of God, who is called the workman of the world.

Perfection in unity.

The nature of fire.

The power of God the Word.

The Word of God deſcended unto men.

Moreover, let us now unfold the cauſe, why the potent powerfull Word of God deſcended unto men. Men through ignorance not conſidering that this Word of God did govern Heaven and earth, and that he proceeded from the fountain of his Fathers Divine Eſſence, that he was every where preſent, and that his care and providence was extended towards man, therefore

therefore they attributed the sacred name of God to the Sun, Moon, the Heavens and the Stars. Neither did they stay here, but they accounted the Earth, and the fruits proceeding from thence, and their corporal food, to be gods, for they made the Images of *Ceres*, *Proserpine*, *Bacchus*, and the like. Neither were they contented herewith, but their own thought and speech, the interpreter thereof, they called gods; they called the mind *Minerva*, and speech *Mercury*, and the faculties of the soul, whereby Sciences are apprehended and conceived they attributed to *Mnemosyne* and the *Muses*. Neither did their folly end here, but they proceeded in their impiety, increasing their perverse opinions, esteeming the affections and passions of their minds (which they should have bridled, and suppressed by reason) to be gods: and began to call their lust, and the intemperate sickness of their desires, gods, as namely *Love*, *Priapus* and *Venus*, and the like furtherers of their obscæne pleasures. Neither did they cease here, for they consecrated mortal men after their death, and esteemed them as Heroes and Gods: imagining that some immortal and Divine Power did hover about their Monuments and Sepulchers. Neither did their madness here end, but proceeded farther, so that they honoured all kinds of Creatures, and poisonous Serpents with the title of gods. Neither did they cease here, for they made the Images of men and women, and of wild beasts, and serpents, in wood, stone, iron, brass, and other metals, and did reverence and adore them. Neither did their wickedness here terminate, for they offered Sacrifices to Images and to Devils. Also they proceeded farther, and sought Charms, Incantations and Conjurations, the favour and assistance of the spirits of the air. Also divers of them deified divers mortal men. For the *Grecians* called *Bacchus*, *Hercules*, *Æsculapius*, *Apollo*, and other men Heroes and gods. The *Ægyptians* supposed that *Horus*, *Isis*, *Osyris*, and the like men, were gods: who although by their admirable and singular wisdom, they invented Geometry, Astronomy and Arithmetick: Yet albeit they were wise men, they knew not nor understood the measure of a Divine Power, neither did they consider what difference there is between a mortal and immortal nature. Wherefore they were not ashamed to call all kinds of deformed beasts, all kinds of creatures, and also poisonous Serpents, and wild beasts, gods. The *Phanicians* esteemed *Metcantharus* and *Usoüs*, and other mortal men, and those ignoble, base and abject persons, to be gods. The *Arabians* also did reverence as gods one *Dusaris*, and *Obdas*: the *Getes* one *Zamolxis*, the *Cilicians* one *Mopsius*, and the *Thebanes*, *Amphiaraus*. And in other places, other mortal men were reverenced and adored. And to conclude, the *Ægyptians*, *Phenicians*, *Grecians*, and all the Nations under the Sun, although they knew the parts of the world, the Elements and fruits which proceed out of the Earth, their own perturbations and passions, the Devil, and the adulteries of their gods, their wicked copulations with males, and their ravishing of women: Yet they filled every City, Country and Village, with Images and Chappels dedicated unto them, and destroyed their minds by conforming their manners to their gods. So that they had those whom they called gods, and others who approached near unto the nature of gods, whom they called Heroes and good *Genij*, although their names and nature were repugnant. For they attributed honour, to filthy obscene things. As if one that shews another the Sun and the Stars, should not look up to Heaven, but would point downward to the earth, and there strive to find out of the mud and dirt, those heavenly bodies: so men through ignorance and the deceit of the Devil, that the Divine Essence, which is only intellectual, which is seated above the world, in the Heavens, was and did reside in natural generation, in mortal affections and passions, and in death it self. And some were so mad that they sacrificed unto them that which they esteemed dearest, neither did they spare in a mad fury to offer their only begotten dear children unto them. And what could be a greater madness than to sacrifice men, and whole Cities unto them, and to pollute their Chappels with the slaughter and blood of their friends offered unto them? Are not the *Grecians* witnesses hereof? Do not their Histories mention the same? For the *Phanicians* did yearly sacrifice their dear and only children to *Saturn*: and the *Rhodians* also often did the same: for they offered humane sacrifices the Day before the Nones of *May*. Among the *Salaminians* in *Minirva*: Chappel, a man was inforced to go thrice round about it, and then the Priest stabbed him with a spear, and afterward burnt him on the Altar. Moreover who can reckon how many men were slaughterd and sacrificed in *Ægypt*? For at *Heliopolis* three men were sacrificed every day: in stead whereof, their King *Amoses* understanding that it was a cruel and bloudy sacrifice, commanded that so many waxen men should be sacrificed. Moreover in *Chios* they offered a man to *Bacchus*, and so in *Tenedos*. Moreover, in *Lacedemon* they offered humane sacrifices, and so did the *Cretenſians*

Whence the multitude of Heathen gods proceeded.
Minerva.
Mercury.
Mnemosyne.
Muses.

Love.
Priapus.
Venus.
Dead men honoured as gods.
Creatures honoured for gods.
Images of Devils adored.

The *Egyptian* gods.

The *Phenicians* gods.
The *Arabians*, *Getes*, *Cilicians*, *Theban* gods.

The sacrificing of men.
The *Phenicians* to *Saturn*.
Rhodians to *Saturn*.
Salaminians to *Minerva*.
The custom of sacrificing their own children.
The *Chians* to *Bacchus*.

The *Laodicæans* to *Minerva*, &c.

Cretenſians who ſacrificed a man to *Saturn*. *Laodicæa* alſo, which is a City of *Syria*, did uſe every year to offer a Virgin to *Minerva*, but now a *Heart*. Moreover the *Lybians* and *Carthaginians*, did ſacrifice men unto their gods and Devils. The *Arabians* alſo every year did ſacrifice a Boy, whom they buried under the Altar. Beſides Hiſtories do relate that it was a common cuſtom among the *Grecians*, to ſacrifice a man before they went to war. The *Thracians* alſo and the *Scythians* did the ſame. The *Athenians* are reported to have ſacrificed *Leons* daughters, and the daughter of *Erstheus*. Beſides it is well known that at *Megalopolis* they did every *Thurſday* ſacrifice a man. And approved Philoſophers do confirm the ſame by their teſtimony. *Diodorus*, whoſe Hiſtory is briefly epitomized out of others, doth report, that the *Lybians* did openly ſacrifice 200 boyes of noble birth, and added 300 others to the ſacrifice.

Moreover *Dionyſius* a *Roman* writer doth relate, that the *Italians* were admoniſhed by the gods to ſacrifice men to *Jupiter* and *Apollo*, but they not granting their deſire, did ſacrifice to thoſe gods the tenth of all their fruits, but becauſe they refuſed to offer humane ſacrifices they fell into divers calamities, out of which they were freed, before they had ſacrificed every tenth man. And having tithed their men by ſacrificing them, they loſt all trading and commerce with other nations, and grew hateſull unto them. With ſo many miſeries mankind was heretofore vexed and oppreſſed. Neither were theſe afflictions grievous enough, but they were brought into ſervitude, and infinite other troubles. For all the Nations of the world, as well *Grecians* and *Barbarians*, provoked to fury by the power of the Devil, grew ſeditious and factious, ſo that there was no ſociety or concord amongſt men. Foraſmuch as the body of humane ſociety was diſtracted and torn in pieces, and the combinations of ſtates unglued, in regard of their divers forms of governments and of Commonwealths, ſo that they grew cruel and ſeditious; and they maintained civil wars as long as they lived, neither could journeys be undertaken by any one with any ſafety, unleſs he had gone well provided and armed, as being amongſt enemies. For husbandmen uſed to have their ſwords buckled about them in the fields and villages, and to go plough well armed: and it was counted valour to rob their neighbours, and get pillage from them. Beſides they corrupted and infected their minds with fabulous fictions concerning their gods, from thence taking occaſion to live wickedly, and to uſe all kind of intemperance. And yet this ſeemed not bad enough, ſo that tranſgreſſing the bounds of nature, like drunken men they began to commit unſpeakable and incredible wickedneſſes one with another. Rom. 1. *For the men with men* (as the ſacred Scriptures ſpeak) *wrought filthineſſe, and received in themſelves that recompence that was meet.* Neither did their wickedneſſe end here, but razing and blotting out all notions of God engraffed by nature in their minds, they believed that the world was not governed by any Providence, or ſupream Moderator, but they aſcribed the Creation and Government thereof to nature and fate. And moreover they polluting both their minds and bodies by wicked actions, did live a ſavage and beaſtly kind of life. For they never indeavoured to ſearch out the nature of their ſoul, nor did expect any divine ſentence or judgment, nor conceived that there were any rewards of virtue and puniſhments of vice. And whole Nations polluted themſelves with all kinds of vices, living like beaſts. Some did uſe to commit inceſt with their mothers, others married their ſiſters, many violated their daughters: ſome did behead and murther ſtrangers that came unto them: ſome did eat mans fleſh: many did ſtrangle thoſe were grown aged, and afterward eat their fleſh: ſome they caſt to be devoured of Dogs. The time would fail me if I ſhould endeavour to reckon up the miſeries wherein thoſe erroneous times enwrapped men, there being infinite others like theſe already mentioned; with which the mercifull word of God being moved, began to commiſerate the eſtate of mankind: and heretofore by his Prophets, and afterward by other godly men, who took care to call them that were fallen away, and by their Exhortations and Doctrine implanted in their minds the principles and ſeeds of piety and Religion. But when all mankind wandred in errors, and were deluded by the Devil and wicked ſpirits, ſo that it could not be helped by any humane power, ſo that it ſeemed to implore the aid of a Divine Helper: in regard hereof the Word of the moſt mercifull God obeying his Fathers will, came cheerfully into the world, cloathed with our nature. But the cauſes of his deſcending into the world, were thoſe before-mentioned: in regard whereof he vouchſafed to confer and converſe with men. Neither was this an unuſual work which he uſed to perform, who before being incorporeal, yet was every where efficaciouſly and virtually, but now he came to ſhew his great power in thoſe divine works and miracles which he wrought on earth, and to change Nature into Grace. For he aſſumed a mortal body to confer

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and converſe with mortall men, that mortality being made like, and conformable to him, might receive ſalvation.

But hereafter let us proceed to unfold the cauſe, why the Word of God who was incorporeall, did aſſume an organicall body, that ſo he might converſe and confer with men. And becauſe the divine eſſence being immateriall, and inviſible, could by no other means, declare and ſhew himſelf unto them, who ſought for God in nature, eſpecially in regard they would not or could not behold the maker and Creator of all things but in humane figure and ſhape. Wherefore he aſſumed an organicall, to the end, that he might converſe with men, and becauſe he knew it would be gratefull and pleaſant unto them (for like loveth like) who delighted only in viſible ſenſuall objects, making graven ſtatues and images for gods, thinking Divinity to be corporeal, and ſo deifying mortall men; therefore the Word of God did ſhew himſelf to men in this form. Wherefore he framed the holy Temple of his body, which being endued with ſenſe and reaſon, it was a ſacred and divine Image far more excellent than any inanimate ſtatues: for that is a ſhape faſhioned of dead matter, framed of braſſe, iron, gold, ivory, wood or ſtone, by the handiwork of ſome baſe artificer, and it is the receptacle of Devils. But this divine Image, artificially framed by the wiſedom of God, and adorned with divers graces and gift, had in it both life and Divinity: this Image, I ſay, was endued with all kind of virtues, an Image in which the Word of God dwelt and inhabited: and laſtly the holy Temple of the holy Ghoſt, in which the Word of God inhabiting, and dwelling, by this aſſumed body he converſed with men, and made himſelf known unto them. Neither did he differ from them in the affections of his body and minde, whoſe courſes are bound unto the body, and corrupted thereby, but his Divinity received no diminution of glory from his body. For as the bright raies and beams of the Sun, which enlighten all the world, though they touch dead and impure bodies, yet they are not polluted or defiled thereby: ſo the more powerfull Word of God, being incorporeall, did ſuffer no diminution of his eſſentiall and incorporeall glory, by cloathing and apparelling it with a body. And thus our Saviour by aſſuming an organicall body, wherewith he inveſted himſelf, became a Saviour unto all men, by working their ſalvation. *Orpheus*, as the *Grecian* Fables report, could tame all kind of wild beaſts with his harmonious ſongs, and by playing on his Harp could ſoften and take off the cruelty of their nature. Which the *Grecians* do often mention and believe to be true, that by the ſweet harmony of his Harp, beaſts were wont to grow gentle, and that the Beech trees delighted with the ſweetneſſe of his Muſick would move from their places to liſten to his Muſick. In the ſame manner therefore the moſt wiſe Word of God, by whoſe power all things ſubſiſt, did apply divers medicines to the minds of men, infected with all kinds of vices, curing the ἀδρώστον of mans nature by muſicall inſtruments, faſhioned by his divine wiſedom, and tamed mens minds with his heavenly leſſons, and by the ſovereign power of his heavenly doctrine he ſoftned the rude ſavage minds of the *Grecians* and *Barbarians*, and changed their manners and cruell affections into a milder temper. And God being thus apparelled and cloathed with a humane body, like an excellent and skilfull Phyſitian, did apply fit and convenient remedies to their ſick minds, who did aſcribe all Divinity to nature. And afterward taking care as well for the health of their bodies as their ſouls, he made his divine power viſible unto all men by his wonderfull miracles which he wrought, and he preached unto men the doctrine of ſalvation, confirming it by his practice. And having aſſumed mans nature, he performed all thoſe things for mans ſake, who could by no other means perceive and underſtand Divinity; and in all things he obeyed the will and determinate counſel of his Father, and yet he remained free from any material or mortal concretion, as he was before with his Father. Neither was his eſſence any way changed or his nature obſcured, neither was he confined within the bands of the body. Neither was he only converſant there, where his body which he had aſſumed was preſent, but at the ſame time that he converſed amongſt men, he filled all things, and was then preſent with the Father, and in him: ſo that he took care for all things both in heaven and earth: though he aſſumed our nature which is circumſcribed by place, yet it did not hinder his ubiquity: neither did it hinder him in performing his Divine office: but ſome things he performed by his aſſumed humane nature, and other matters by his Divinity without the aſſiſtance of his humane nature, and though he gave a Divine power and ability to his mortal body, yet it communicated not unto him by participation of any quality. For his Divinity was not ſtained by the body which he aſſumed, nor when he had uncloathed himſelf of his mortality did he ſuffer in

his eſſence, for that was impoſſible : for ſo a Harp being ſtrook by chance, if the brittle ſtrings do break, he that ſtrook it doth not ſuffer : and ſo when a wiſe man is tortured, that the wiſedom which is in him, or the ſoul which dwelleth in his body is either cut or burnt: in the ſame manner it may be ſaid concerning the virtue and power of the Word of God, which much leſſe could receive any loſſe by the affections of the body. As for example, the ſhining beams of the Sun, when they do reflect upon a dirty dunghill are not ſtained thereby. For though we may ſay that the beams of the Sun do ſhine upon them, yet we cannot ſay that the light is defiled or polluted, or that the Sun is blemiſhed thereby. And yet if it ſhould ſo happen, it ſeemeth agreeable to nature. But whatſoever our Saviour and the Word of God, who is incorporeall, the life, and the light only intelligible, ſhall touch by his divine power; that ſhall live eternally in eternall light. And therefore whatſoever is touched by the incorporeall Word of God, it is filled with holineſſe and light, and freed from all diſeaſes, ſickneſſes and perturbations. Wherefore he framed his life in this manner, ſhewing himſelf in the body ſomerimes affected like us : and oftentimes he evidently declared himſelf to be God the Word, when he wrought many incredible works, as God, and foretold things to come, and did manifeſtly ſhew himſelf to be the Word of God, which many did not diſcern, by his admirable and wonderfull ſigns and miracles, by his power, and by his doctrine, whereby he ſtirred up men to prepare themſelves for the Kingdom of heaven.

Now it remaineth that we ſpeak of the cauſe of his coming which is a chief point, what it was, and of the end of his life ſo often mentioned and ſpoken of, and of the manner of his paſſion, and the great miracle of his reſurrection after death. Which being declared, we will confirm the certainty and truth thereof by evident teſtimonies. He having thus aſſumed for his uſe an organical body, for thoſe reaſons aforementioned, he came like an Embaſſador from the potent King of Heaven, to deliver unto men inſtructions of life, and performing his office retained ſtill the dignity of his Divine perſon. Moreover, if after he had lived and converſed amongſt men, he had ſuddenly and ſecretly departed, and ſecretly returned, and had endeavoured to avoid and ſhun death : if he had not offered his body which he aſſumed, to death, and was made a ſpectacle to all men when he finiſhed the work of ſalvation. Moreover, if he who was the life it ſelf, the Word and power of God, had ſecretly departed, he had obtained the victory over death and the Devil : neither had it been known whether he had gone, neither would they have believed in him, if they had not with their eyes beheld his aſcenſion, neither would it have appeared, that he by his own nature overcame death, and changed his mortality to immortality : neither had the fame of him been ſpread over the whole world, neither had he taught his Diſciples to contemn death; neither could he have confirmed thoſe which followed his doctrine in the hope of reſurrection, and life everlaſting after death, neither had he fulfilled the promiſes contained in his own Word : nor fulfilled thoſe things as it was meet, which the Prophets had foretold of him, neither had he finiſhed his laſt combate againſt death. And for theſe cauſes, becauſe it was fit that his body after it had fully performed its office of Miniſtry, in preaching the Word of God, ſhould have a glorious diveſtment and putting off, therefore he ſuffered death in this manner. For he having two wayes in his choice of going out of this life, either to deliver up his mortality to death and deſtruction, and to make himſelf a Conqueror over death, by changing his mortality by his Divine power into immortality : the former was not agreeable unto his promiſe. For as it is not the property of fire to wax cold, nor of light to be dark or obſcure, ſo neither of light to ſubmit it ſelf to death, nor of the Divine Word to do any thing obſurdly or contrary to reaſon. And therefore it had been abſurd, that he who ſhould promiſe life to others, ſhould ſuffer his body to be annihilated, and deliver it to death and diſſolution, and that he who had promiſed immortality to thoſe that come unto him, ſhould ſuffer the principall Interpreter of his Divinity to dye. Wherefore the latter reaſon was moſt neceſſary, namely, that he ſhould declare himſelf the Conqueror of death. But how will that be performed? Cloſely and ſecretly, or that it might be evidently and manifeſtly known to all? For as that which he performed, if it had ſtill lain hid, and been obſcured, it had been unknown and unprofitable: ſo being openly divulged and inculcated into the ears and underſtandings of all men, in regard of the wonderfullneſſe thereof, it was very profitable and commodious to all. And therefore becauſe it was neceſſary that he ſhould by his body openly and in the ſight of all men overcome death: therefore he never ſhunned death (for if he had ſhunned it, it had argued fear, and he had been overcome by death) but by his conflict with death as it were with an adverſary,

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he made that which was mortall immortall, and this combate he underwent for the immortality and ſalvation of all men. As if a man would ſhew a certain veſſel, that could neither be burnt, nor conſumed with fire, he ſhould not excite admiration and wonder, unleſſe he did firſt caſt it into the fire, and afterward take it out again whole and ſound. So the Word of God, when he would ſhew that his mortall body, which he had aſſumed for the ſalvation of mankind, was ſtronger and more powerfull than death, and make it partaker of life and immortality, he took a prudent and convenient way therein: and firſt he forſook it for a little time, and delivered it to death, that his humane nature might thereby be perceived and diſcerned: afterward, and long after, he delivered it again from death, whereby he declared his Divine power and Divinity, whereby he ſhewed that eternall life of which he had ſpoken could overcome death. And this was an evident cauſe of his ſuffering. For ſeeing it was neceſſary that his Diſciples ſhould behold his manifeſt reſurrection to life after death (for he taught them to repoſe firm and conſtant hope therein, that they might be Conquerors over death) therefore he made it the object of their right and contemplation. For in regard others that were to lead a godly life, ought to behold and ſee his reſurrection, theſe eſpecially, who were to Preach of him through the whole world; and to declare unto all men the knowledge of God, which he himſelf had ſpread abroad among the *Gentiles*, who were to be certainly perſwaded of the reſurrection and life everlaſting, that the fear of death being expelled out of their minds, they readily and chearfully might undertake to oppoſe and overthrow the errors of the *Gentiles* in worſhipping many gods. For unleſſe they had been reſolved before to contemn death, they could never have been fortified and furniſhed to undergo and endure ſuch grievous tortures. Wherefore he armed them againſt the force and power of death, not onely by his ſpeech and precepts, neither according to the manner of humane diſcourſe, did he ground his ſpeech concerning the immortality of the ſoul on likelihoods and probabilities, but he demonſtrated it unto them, by his own victory over death. And this was the chief cauſe of our Saviours combate againſt death. For he ſhewed that death, which is uſually fearfull and terrible unto all, ought not to be feared: and he made the life which he had promiſed, viſible unto them by his reſurrection, which he made the firſt fruits of our common hope, and of our life and immortality which is laid up for us with God. Another cauſe of his riſing from the dead was, that his Divinity which was vailed and inſhrined within his body, might be clearly diſcerned. For becauſe men did formerly account thoſe that were mortall and overcome by death, as Gods, and called thoſe who were conquerd by death *Heroes* and Gods, therefore the bounteous Word of God declared his eſſence and who he was, and manifeſted unto all men, that his Divine nature was far above the power of death. And not only after the ſeparation of his ſoul from his body, did he glorifie his body and bring it to everlaſting life, but by his death he erected Trophies of his victory over death: and he taught them, that he was to be acknowledged the only true God, who by his death got the victory over death.

Moreover, a third cauſe of our Saviours death may be added. He was a ſacrifice offered unto God the Father for all mankind: a ſacrifice offered for all the people, a ſacrifice which demoliſhed and took away all the errors of reverencing and worſhipping Devils. For by that one precious ſacrifice of the holy body of our Saviour offered up for mankind, and payed for the redemption of the *Gentiles*, who before erroniouſly worſhipped Devils, all the force and power afterward of thoſe impure and wicked Devils was overthrown and extinguiſhed, and all ancient deluſions were weakened and diſcovered. And therefore this was a wonderfull miracle declared in the ſight of all men, this was the body of the Divine Word offered up for all mankind, this was the ſacrifice offered to death. Which the ſacred Scriptures do mention in one place, in theſe words: *Behold the Lamb of God, that taketh away the ſins of the world*: and in another place thus: *He was brought like a ſheep to the ſlaughter, and like a Lamb*. Moreover they ſhew the cauſe of his death and paſſion. He bore our ſins, and ſuffered for us: and we know that he was in labour, in ſtripes, and in affliction. He was wounded for our ſins, and ſuffered for our wickedneſſe. He wrought our peace, and by his wounds healed us. We have all wandered like ſheep, every one hath wandered in his own way, and the Lord hath delivered him up for our ſins. So that for theſe cauſes the mortall body of the Divine Word was ſacrificed. He was the great High-prieſt, conſecrated to God the Father, who as he was a Sacrifice, ſo he was beſide the Word of God, the Power of God, and the Wiſdom of God: he raiſed his mortall body preſently from death: and offered it to

John 1.

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his father as the firſt fruits of our common ſalvation, and made it a triumphall Trophy of his victory over death and hell, and by it he aboliſhed the old ſacrifices which were wont to be offered, and raiſed it from death for the benefit of all men. Theſe things being thus, the time doth now call upon us to confirm them by certain arguments. But if the truth hereof needeth any demonſtration, and that the teſtimonies to confirm them, need to be ſtrengthned by any evident arguments, receive my proofs thereof, and grant a favourable attention to my ſpeech. All the ancient Nations of the earth were heretofore divided, and ſo diſtributed into Provinces, Prefectureſhips, Tyrrannies, and many kinds of Government. Hence aroſe continuall wars, hence depopulation and ſervitude both in Countrey and City, did ſtill afflict them. Hence proceeded infinite arguments for writing of Hiſtories, and alſo adulteries and raviſhment, and rapes of women, hence proceeded the deſtruction of *Troy*, and the Arguments of the ancient Tragedies: for the cauſe hereof was their erronious worſhipping of many gods. But as ſoon as Chriſt aſſumed a body to be a Champion as it were againſt the power of the Devil, as ſoon as it was beheld and ſeen, all erronious worſhipping of Devils ceaſed, and their power was overthrown, and as ſoon as the Image of that body, whereby he had ſubdued and got the victory over the powers of darkneſſe, was erected as a defenſive againſt the Devil: ſtraitway not only the Devils endeavours and attempts were ſuppreſſed, but alſo all Prefectureſhips, all tyrannies and popular powers, all depopulations and devaſtations both in City and Countrey that proceeded from them ceaſed: for then one God was preached among all men, and then one univerſall *Roman* Empire flouriſhed. And ſuddenly the cruell hatred of Nations amongſt themſelves which had continued many ages, was extinguiſhed. And as one knowledg of God, one Religion, and one ſaving Goſpel of Chriſt was delivered unto all men: ſo when one Emperor did at one time govern all the *Roman* Empire, tranquility and peace reigned every where. Neither was this all, for at one and the ſame time, as it were by one Divine appointment, the *Roman* Empire and Chriſtian Religion began to be eſtabliſhed. For before that time others poſſeſſed the Kingdom of *Syria*: others enjoyed the Empire of *Aſia*: others governed *Macedon*: others ruled *Ægypt*: and others governed *Arabia*: *Paleſtina* was under the juriſdiction of the *Jews*: And in ſeverall Cities and Towns, men were wont to commit outragious maſſacres, and daily to fight and warre one againſt another. But all theſe contentions were appeaſed and reduced to concord by two powers, the one was the univerſality of the *Roman* Empire governed by one, and the other Chriſts Doctrine, both which at one time began to flouriſh.

But as our Saviours power did overthrow the Devils multiplicity of principality, and the worſhipping of many gods, ſo it openly declared the Kingdom of God to *Grecians*, *Barbarians*, and other the remoteſt Nations of the world: ſo the *Roman* Empire, having took away the cauſes of multiplicity of principality, made all the world ſubject to it ſelf, and diligently endeavoured to bring it to an univerſall peace and concord. And having reconciled divers ſundry Nations, not long after it united the moſt remote unto the reſt: for the Doctrine of ſalvation by Gods power and aſſiſtance, had ſoftned and prepared their minds thereunto. And this they who ſought to know the truth and not to envy it, did account a great miracle. For not only the Devils craftineſſe was vanquiſhed and ſuppreſſed, but all enmity long before nouriſhed between Nations, was quite extinguiſhed. And again then one God, and one knowledge of him was preached unto all men, then one univerſall Empire was eſtabliſhed, and all the world was reduced to peace and concord, ſo that they acknowledged themſelves to be one by nature and brethren. For as it were children of one Father, that is of one God, and of one Mother, that is of true piety, they ſtraightway embraced a mutuall peace, ſo that from that time the whole world ſeemed to be but one well governed Family, ſo that any one might travell ſafely, and without danger: ſo that thoſe that dwelt in the Weſt might travell to the Eaſt, and thoſe that dwelt Eaſtward might travell Weſtward, that as other ancient Oracles and Propheſies which would be too tedious to mention, were fulfilled concerning the Word of God, ſo eſpecially that propheſie which doth thus foretell of him: *He ſhall have dominion alſo from Sea to Sea, and from the River unto the ends of the earth*: and again, *In his dayes ſhall the righteous flouriſh in abundance of peace*, Pſal. 72. And again, *And they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks, Nation ſhall not lift up ſword againſt Nation, neither ſhall they learn war any more.* As theſe predictions were foretold concerning our Saviour, and delivered in Hebrew many ages before: ſo in our times they were really fulfilled, and the ancient teſtimonies of the Prophets confirmed. If you deſire more

Iſai. 2.

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certain arguments, I will give you not verball but reall proofs, *Open the eyes of your underſtanding, and the door of your reaſon,* and argue with your ſelf, queſtion with your ſelf and conſider and weigh diligently the nature of things, and thus reaſon with your ſelf, What King in any age, or Prince, or Philoſopher, or Law-maker, or Prophet, or *Grecian*, or *Barbarian*, hath obtained ſuch renown and fame, not only after death, but while he lived, that his name ſhould be univerſally known and ſpread over the whole world, None hath attained this but our Saviour alone after his victory obtained over death: who foretold it to his Diſciples, and fulfilled it: namely, *Go teach all Nations in my Name*: and he alſo foretold, that his Goſpel ſhould be preached to all Nations, as a teſtimony to all Nations: as he foretold it in words, ſo he fulfilled it in deeds. For not long after, all the world was filled with his Word and Doctrine. And therefore what canſt thou anſwer unto this, who didſt ſeem to inveigh againſt us in the beginning of our Oration? ſeeing ocular demonſtration is more powerfull than any reaſon. But now leaving off the former argument, weigh the latter, and conſider with thy ſelf, who hath ever, except Chriſt, with an inviſible power, driven away as it were wild beaſts from the flock of mankind, thoſe pernicious Devils, who had corrupted mans nature, and by their moving in Statues, did perform many jugling tricks amongſt men: and who beſides our Saviour alone hath given power unto godly religious men to caſt unclean ſpirits out of men, by invocating him with holy prayers, which he offered and preſented to God the Father: and who beſides our Saviour alone, hath taught his Diſciples to offer reaſonable ſacrifices, and bloudleſſe, with prayers and ſupplications. Whereupon Altars were built through the whole world, fair Churches were founded, and all Nations did offer unto God myſterious ſacrifices, apprehended only by reaſon and faith. And who but he could by the power of his Divinity ſo utterly overthrow and aboliſh thoſe bloudy ſacrifices, and cruell butchering of men, that as heathen Hiſtories do report, that the cuſtome of ſacrificing men was not aboliſhed, untill our Saviours Divine Doctrine was publiſhed through the world, in the time of the Emperor *Adrian*. And therefore ſince our Saviours Power and Divinity declared after his death, may be confirmed by ſuch certain and evident arguments, who is ſo obſtinate as not to believe the truth, and ingeniouſly to confeſſe our Saviours Divinity? For the famous actions of the dead do ſurvive amongſt the living, and virtue though eclypſed ſhines forth in the end. For of late certain Tyrants making war againſt God, did grievouſly trouble the whole world, eſtabliſhing and changing matters at their pleaſure, being rich and powerfull: but as ſoon as they were dead, they were laid into their contemned graves, being more baſe than the rubbidg and earth that covered them, ſo that there was no mention nor memory of them. For ſuch is the condition of the dead: and he that is not hath no being, and he that hath no being what can he effect? But he that is ſtill in action, and can effect more than thoſe who are living, though he be removed from our ſight, why ſhould we ſay that he is dead? For we cannot ſenſibly perceive the judging faculty of the ſenſes, nor reaſons framed by Art, nor the principles of ſcierces. Neither hath any one at any time viſibly beheld the ſoul that is in man, much leſſe the power and Divinity of God, for ſuch matters are to be underſtood a *Poſteriori*, and from their effects. So that our Saviours Divinity is to be weighed and conſidered by the effects: and the queſtion is, whether thoſe actions which he yet performeth, do proceed from one that liveth, or from him that hath no being, or whether this queſtion be vain? ſince 'tis a generall poſition, that that which is not, and hath no being, cannot operate or effect any thing. But the dead having no being, and are contrary to the living.

Matth. 28.

But here we have opportunity to proſecute thoſe works and actions which our Saviour performed in our time, and to take a diligent review of our Saviours actions, which are ſtill freſh in memory. Are they not the actions of one living? Yes, the actions themſelves do live, and are to be eſteemed the works of God, who really liveth. But if you ask what they are? underſtand thus much. Certain Tyrants being not afraid to wage war with God, not long ſince did demoliſh temples dedicated to praier, and intending to deſtroy and deface all Churches, they began to oppoſe themſelves againſt the inviſible God, and to blaſpheme his Majeſty. But he that dwelleth in ſecret, did by his ſecret power vindicate his own cauſe, and fruſtrate their attempts. For ſome who had lived before ſoftly and delicately, eſteemed moſt happy, and accounted Demy-gods, by Gods power were extinguiſhed. And others who many years had been ſucceſſefull in their actions becauſe they reverenced and worſhipped God, after they attempted to make war againſt God, and had oppoſed themſelves in confidence of their falſe gods againſt our God, in an inſtant by Gods Divine Power were puniſhed for their wicked-

neſſe, ſo that they were overthrown in battel, and enforced to yield to him whom they had oppoſed, and alſo to betake themſelves to flight, and to acknowledg his Divinity, and to be converted. Our Saviour therefore provided that the Trophies of his victory ſhould be every where erected, and that all Cities, Towns and Countries, ſhould be adorned with ſacred Temples, and fair Churches, and that in all barbarous places, Temples ſhould be dedicated and conſecrated to God. Whence alſo Temples conſecrated to him were called after our Lords name Dominicals or Churches. And now let any one come forth and ſhew us, who re-edified thoſe ruinous Churches, and who built thoſe Temples in a more fair and magnificent manner than before, nor after the Tyrants death, who waged war with God, but while they lived that defaced them, ſo that the Tyrants both by ſpeech and writing did acknowledge their own wickedneſſe in committing theſe outrages: which they did not in the midſt of their pleaſure and proſperity (for ſo it might have been eſteemed an act of their own bounty and clemency) but when they were compelled by Divine Plagues and Judgments inflicted on them. Or who after ſuch great and grievous perſecutions, and in thoſe turbulent times, did not only convert an infinite multitude of men to Piety and Religion, and to the worſhip of God: but alſo cauſed women to devote themſelves to chaſtity, and during life to remain Virgins, and being inſtructed in the precepts of his Divine Doctrine, to abſtain from meat and wine, and to faſt many dayes; to live temperately, and to lead an auſtere and ſevere kind of life? or who hath enforced men and women to deſire the food of the ſoul which is to be gotten by reading the whole Scriptures, more than that of the body? And who hath taught the *Barbarians*, and both women and children, and many Nations, not only to contemn death; but alſo to believe the immortality of their ſouls, and that there is one God who beholdeth all things, and to expect a Judgement Day wherein God ſhall give ſentence on the godly and the wicked, and that therefore we ought to live a juſt and temperate life. For thoſe that are not thus affected cannot take on them the yoke of Religion: all which none but our Saviour hath fully performed. But let us omit theſe matters.

It remaineth that we ſhould bring thoſe who are refractory to the truth, to the knowledg thereof by ſuch like interrogatories, asking him in this manner. Anſwer me wiſely and underſtandingly. Which of all the wiſe men ſo famous in all ages, was ſo magnified and praiſed as our Saviour was by the Hebrew Prophets from the beginning? Who foretold the place of his birth, the time of his coming, his holy manner of life, his Divinity, his Doctrine and his Works, as appeareth in the holy Scriptures? And who hath been ſo ſpeedy in revenging wickedneſs? For not long after his Paſſion, the people of the *Jews* were grievouſly afflicted, and their royall City was deſtroyed, and their Temple with all the ornaments thereof rac't and levelled with the ground. Who but our Saviour hath propheſied of the deſtruction of the *Jews*, and of the planting of his Church through the whole world, and of the events of matters, and afterward hath fulfilled them, who firſt ſpake thus of the Temple of the *Jews*? *Behold, your houſe is left unto you deſolate, and a ſtone ſhall not be left upon a ſtone in this place*, &c. And afterward of his Church: *Upon this rock I will build my Church, and the gates of hell ſhall not prevail againſt it.* Was it not wonderfull, that he ſhould call ſuch poor unskilfull men from fiſhing, and make them preach the Goſpel to all Nations? What could more evidently declare his Divinity, than his promiſe to make them fiſhers of men, which he not only performed, and gave them power alſo to write Books of ſuch great authority and eſtimation, that they were tranſlated into Greek, and all heathen languages, and all Nations did ſtudy them, and believed that the Oracles of Divinity were comprehended and delivered in them. What more divine than to foretell future events, and to ſhew his Diſciples that they ſhould be brought before Kings and Governors, and ſhould endure many tortures, and ſharp puniſhments, and that not for any offence, but only for his names ſake, and confeſſing the faith? What is more incredible, than that they ſhould chearfully prepare themſelves to ſuffer theſe afflictions, and having put on the armour of Piety, ſhould go forth with ſuch courage amongſt their enemies? What is more wonderfull, that not only his Diſciples, but alſo their ſucceſſors, and thoſe that ſucceded them, and thoſe that lived in our times, ſhould be fortified and ſtrengthned (though they had committed nothing worthy of death) to ſuffer all kinds of puniſhments and tortures for the love of God, and the confirmation of the truth? What King hath ever reigned ſo long? What King hath warred after his death, and erected ſuch illuſtrious trophies of his victories over his enemies, that hath ſubdued all Countries both *Grecian* and *Barbarian*, and by an inviſe power conquered all his adverſaries? And, which is the chief

Matth. 13. Luke 13.

point

point of our ſpeech, that univerſall peace formerly mentioned which the whole world by his power enjoyed, may ſilence blaſphemous detractors from his Divinity. Foraſmuch, as the generall peace and concord of the world and our Saviours preaching of the Goſpel ſhould concurre together, and that there ſhould be a generall peace through the whole world as the Prophets had foretold, when the word began to be preached to the Nations. The time would fail me, moſt illuſtrious Emperor, if I ſhould collect the evident arguments of his Divinity, which may be drawn from thoſe effects which we may yet behold. For no man either *Grecian* or *Barbarian*, hath ſhewed ſo much Divine power as our Saviour. But why do I call him a man, ſeeing none of the heathen gods had ſuch a power and nature, or if any had let them produce them? Let the Philoſophers come forth, and tell us if they can, if they have ever heard of ſuch a God, who hath delivered the Doctrine of life eternall, and the Kingdom of Heaven unto men, as our Saviour hath done, who hath made all the world by his doctrine willing to embrace an auſtere kind of life: and hath perſwaded them to ſeek the Kingdome of Heaven, and to hope for manſions in Heaven. Or what God or *Heroe* hath there been, that hath illuminated the whole world from Eaſt to Weſt, with the reſplendant beams of his Doctrine, ſhould aſcribe unto God one and the ſame worſhip. Or what God or *Heroe*, hath aboliſhed all the Grecian and Barbarous gods and *Heroes*, and hath eſtabliſhed a Law that none of them ſhould be eſteemed a god, and hath ſo perſwaded the people, and being a generally oppoſed, hath alone overthrown all his enemies; and hath of all the ancient gods and *Heroes* preſcribed unto all Nations, that they ſhould aſſemble themſelves together every week to keep the Lords Day, that as their bodies were nouriſhed by food, ſo their Souls ſhould be refreſhed with Divine Doctrine. Or what God or *Heroe* hath been ſo vehemently oppoſed as our Saviour, or obtained ſuch famous victories over his enemies? For they did alwayes impugn both his Doctrine and his People: but he ſtill comforted his afflicted Servants, and propagated his Church in deſpight of her enemies. But what availeth it to ſpeak of the ineffable Divinity of our Saviour, ſeeing his works if we were ſilent would ſpeak themſelves, and do powerfully inſinuate into the affections of men. For it is wonderfull that a man ſhould effect thoſe works, and that he who was the true Son of God, and that was from all eternity, ſhould be ſeen on earth. Yet that which we have declared (moſt invincible Emperor) is neceſſary to be heard, eſpecially of you who have ſo often experienced the power and Divinity of our Saviour, and have by words and actions propagated and declared the truth. Be pleaſed therefore, when you have leiſure, to relate unto us our Saviours Divine apparitions and viſions which he hath vouchſafed you, and thoſe Divine inſpirations, from whence we may draw ſome profitable Doctrine for inſtruction concerning Gods providence. Neither will it misbecome your Majeſty, to declare by ſpeech, how God your great Protector and Defender did defend you in your wars, and alſo how he deſtroyed your enemies, how he comforted you in dangers, how he delivered you in your moſt difficult exigents, how he aſſiſted you when your friends forſook you, how he counſel'd you in doubtfull affairs, how he gave you preſcience of future events, providence to govern your Empire, wiſdom in all occaſions, and valour to attempt difficult deſigns, civil Policy, wiſdom to govern your Army, and to rectifie errors, and to eſtabliſh Canons and Laws by an univerſall Counſel. And moreover, you may mention thoſe particularities of Gods gracious goodneſſe towards you, which are beſt known to your ſelf, and are kept in the treaſury of your royal memory: the conſideration whereof, and of Chriſts Divinity, hath moved you to erect a Temple as a Trophy of his victory over death, that the faithfull and Infidels may behold ſo glorious a work of Piety, and have took care to beautifie it with many royal Monuments, and the victorious Sign of the Croſſe, included in that Temple, dedicated to the memory of Chriſts Reſurrection, by which we have aſſured hope of immortality: to the end, that all Nations might there behold the Image of Chriſt the great Triumphant Conqueror lively pourtraied, and alſo might confeſſe his Divinity and believe in his Name.

The end of the Oration in praiſe of Conſtantine.

FINIS.